

Full Length Research Paper

Transfer of values in the Turkish and Western children's literary works: Character education in Turkey

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Accepted 18 April, 2011

In this paper, the occurrence frequency of the values 'justice, family union, independence, peace, scientificity, diligence, cooperation, sensitivity, honesty, aesthetics, tolerance, hospitality, freedom, wellness, respect, affection, responsibility, cleanliness, patriotism, benevolence' which the Ministry of Education requires that children acquire in the Civics Course, have been analyzed in the narrative works from Turkish and Western children's literature that are within children's sphere of interest and are also recommended by the ministry. The document analyzing technique from qualitative research has been used to obtain data. A total of 20 values have been examined in the works, sticking to the definitions given in the syllabus according to their frequency of occurrence in a word, sentence or context, and coded into the relevant value themes in the rating lists. Content analysis, percentage and frequency techniques have been utilized in the analysis of the data obtained. In the Turkish children's literary works (TCLW) as well as Western children's literary works (WCLW), it has been observed that the religion is more foregrounded than others and that there is neither equality nor a priority ranking among the frequencies of occurrence of the other values. 71% of the values studied in the works occur in the TCLW whereas 29% exist in the WCLW.

Key words: Children's literature, value, transfers of value, character education, narrative text.

INTRODUCTION

Benefitting from literary works in the process of gaining the children Turkish and universal values is one of the training methods experts interested in character education use. Children's level of interest in narrative works is higher than in other literary genres. Because narrative works have an important role in man's life. It is only human nature "to dream in narrative, day-dream in narrative, remember, anticipate, hope, despair, believe, doubt, plan, revise, criticize, construct, gossip, learn, hate, love, in narrative" (Hardy, 1978: 13). Actually, in life, man finds himself in a chain of events and as a result, he/she feels the need to narrate these events he/she witnesses.

Children's literature is used in the sense of directly addressing children as the target group through various narration styles appropriate for their level of understanding. Gürel (1998: 4) states children's literature is one with a particular target group. This literature consists of oral, written and visual works which has the potential to develop the cognitive and affective areas of youngsters in education. All the works such as lullabies, tales, stories,

nursery rhymes, riddles and poems which appeal to the comprehension level, world of feelings, dreams, and thoughts of the children in their developmental age can be called children's literature. In the works created specially for them, children find an atmosphere similar to their own in which they live. They get the opportunity to make connections and comparisons between their own experiences and written or oral materials (Karatay, 2007: 465). Works of children's literature both educates children and provides an entertaining atmosphere for them. Children's literature aims to positively contribute to character development of children. It enables children to get to know about themselves, to perceive what is happening around in the world, to be able to act in line with demands of particular situations.

Narrative works of children's literature, in which the good to the bad, the correct to the incorrect, the beautiful to the ugly, the strong to the weak exist together and compete harshly against each other, draw a realistic picture of the world for children (Karatay, 2007: 470). In the pre-school period, these works improve children's

listening comprehension and speaking-narrating abilities, as well as enhance their vocabulary to help them express themselves and to interpret life events. In the programmed cultivation process, by means of narrative literary works, children learn how to view books with affection and approach them. Children who get acquainted with narrative works of children literature develop a taste and habit of reading (Sever, 2007: 19; Karatay, 2007: 472). In addition to improving children's language skills, these works raise a consciousness as to Turkish and international cultural values and help foster an attitude toward social values. Transfer of these values is accomplished through language which is the essential element of communicative process.

Language bears the characteristics of the cultural identity of a nation in which it belongs. It conveys national culture to individuals and generations, and functions as a bridge between past, future, and today. It also assures the continuation of the trio of nation, state and culture, since the acculturation process of an individual depends mostly on language (Özbay, 2002: 118). Every nation or society hands down their values to future generations through education. Training for positive behavior and attitude development in children concerning social values, as practiced in the pre-school period by means of fairy tale and short story telling activities, continues later with the reading and evaluation activities of narrative texts in the school period.

THEORETICAL FRAMEWORK

The notion of value in social sciences has several definitions as it is within the area of interest of many disciplines such as; economics, philosophy, sociology and psychology. It is accepted to have been transferred to ethics from economics (Kuçuradi, 2003: 38). Initially, "value" was a term of economics and known as "the products of human effort related to money" (Sezer, 2005: 6), but then it became a term of ethics, which is a branch of philosophy, and was used in the sense of virtue.

In the history of philosophy, the notion of value has been variously dealt with in regard to subjective and objective views. According to the definitions of the subjective approach, ethical value is examined under the titles of individual and social values. People who define the term according to the objective approach accept that ethical values possess an invariable reality (Özlem, 2002: 283-284). In other words, they never change from individual to individual or from society to society. There are two ideas in philosophy quoted with values: Virtue and goodness. According to philosophers such as Platon, Aristoteles, Kant, M. Scheler and N. Hartman, goodness is the primary value, and according to some others it is used as the predicate of judgment of value (Tepe, 2002: 348). Goodness is the quality of a life style which has particular properties, of demands, intentions, orientations,

behaviors, and people (Kuçuradi, 2003: 91). According to G. E. Moore (1903), a philosopher of ethics, goodness can be defined by nothing but itself, and can be perceived only through intuition. Virtue is defined as subject's capacity and ability to act in a definite style to put a value into practice (Özlem, 2002: 309). To the question of what 'good' and 'bad' mean, philosophers of ethics give the answer that generally accepted human behaviors are good whereas the rest are bad and undesirable. They accept all the good behaviors as virtues, attaching each a particular value.

In the psychological approach, virtue is defined in terms of its role in human behaviors and used along with the notion of attitude, since value is the criterion by which people particularly judge moral behaviors, qualities, wishes and intentions of people. Therefore, some social psychologists use attitude and value interchangeably. Pioneer psychologists such as Smith, Rosenberg, Bruner, and White accept values as broader and more general attitudes which are hierarchically more important. The proponents of this view claim that if a person's hierarchy of values is known, then, his attitude in the face of a particular situation he faces can be estimated (Kağıtçıbaşı, 1981: 21). Knowing the attitude of people to certain situations makes it possible to estimate the behaviors they will exhibit in similar incidents. The propagandas in the political area and advertisements used in the commercial area well exemplify this reality.

Values can also be defined as "the tendency to prefer a specific situation over another." Values are the perceptions that prompt behaviors and are used to judge them. Besides, values define the things that individuals regard as important and through which they indicate their wishes and preferences (Erdem, 2003: 56). Perry (1926) maintains that values can be interpreted within the framework of the sort, amount and intensity of individuals' interests. This definition emphasizes that the priority of values can vary according to people and environment. Values are stereotyped criteria within the culture of a society. In this respect, the concept of value is also included in the realm of interest, research and study of sociology and social anthropology, since individuals in a society act in accordance with the value criteria of the social environment in which they live.

In addition to its dimension of social learning, its relation to formal education makes the concept of value an important subject of pedagogy. According to the theorists of social learning, values are socially constructed through a reward-punishment and modeling procedure (Bandura, 1986). A person's hierarchy of values varies with his satisfaction from each and every value. Each individual's satisfaction out of a particular value is different. If a person were asked to place his values in a hierarchy, assuming that he possesses all the possible values, the one that he would put on top of all the others would be the one that he treasures most (Güngör, 2000: 42). As indicated by all these definitions,

value can be defined as a belief, thought, generally accepted judgment or attitude as to whether or not a behavior, situation, event or phenomenon is desirable among people. In the process of cultivation, every nation expects their individuals to adopt national values and combine them with universal values.

Values are not absolute and have never been so. Changes that occur in a society in time will alter the nature of commitment to a particular value, as they also alter the nature of institutions (Akarsu, 2006: 26). Changes accepted by a society do not make the same impact on each and every layer. This may cause differentiation in values among the various layers of the society, as a result of which "cultural conflicts" emerge. As long as a society supports the values, they get deeply ingrained in people, but if the support decreases, they start to change and degenerate. As the value of "not taking advantage of public properties, viewed formerly as a guarantee for the homeless and orphans and to a certain extent, an entitlement for all", has recently undergone a change in meaning and value among most individuals of the society whereby its illegal acquisition and use by some have started to be tolerated and even welcomed as an appreciated act.

The institutions, such as economy, politics, family, law and education, which constitute a society, all have their own values. Just as we cannot think these institutions as operating independently from one another, likewise we cannot think the values as independent from one another (Özensel, 2003: 228). Changes taking place in the fields of economy, politics, family, education and religion cause personality structures of individuals to change also. Moreover, drastic changes in the values even bring about changes in social qualities. Values are the major elements of man's cognitive processes. It is essential that a high-level harmony be formed among the values so that the individual conforms to the realities of the society in which he lives and shows consistency in his behaviors (Özensel, 2003: 228). Every nation endeavors to bring up future generations well. In order for individuals to be brought up in line with the expectations of the society, to be in peace with themselves and in harmony with their family as well as the environment in which they live, and undertake the roles which their social status dictates; transfer of values, namely character education, continues at the institutions of formal education after the pre-schooling period. Fulfillment of the objectives dictated by expectations of the society, thus, requires a well-designed educational process.

Transfer of values: Character education

To be a decent and virtuous person with a strong character is the most important quality a family, school and society require their members to have. Achievement of individual happiness and attainment of social welfare

alongside social unity both depend on transfer of cultural values to future generations.

Character, according to Battistich (2005: 2), comprises attitudes like doing one's best and wishing others well; cognitive capabilities like critical thinking and moral reasoning; behaviors like being honest and responsible as well as standing out against unfair practices; and, concern over having effective communication with others and making contributions to society. Character is the attitudes and behaviors a person develops to hold onto life. It is the quality that renders one different from another. Adler (1994: 291) defines character underlining the fact that it is a social notion and that quality of character can be in question only when a person's interaction with his social environment is taken into consideration. Character is a spiritual attitude; it constitutes the feature and distinctive quality of a person's particular approach to the environment in which he lives; it is the behavioral pattern through which a person's all efforts to be important enable him to develop himself affectively. Character and ethics free acts of man from accidentality. As cognitive and affective habits out of his own volition, they give course to an individual's acts (Lickona, 1991:51). Character is the realization of an individual's positive development in the cognitive, social, affective and ethical dimensions.

Is character innate or is it acquired? Can it be altered? Many people believe that qualities of character are inborn and come by heredity. As proof, they point up the resemblance children bear to their parents in the sense of features of their character. In fact, there is a simplistic explanation for it. The child, in an effort to become an important person, models and imitates those around him who arouses respect and enjoy public acceptance. In other words, character is not inborn and does not come by heredity. Therefore, it is not unalterable, either. Also, we do not have reliable sources to indicate that acquired qualities of character pass onto next generations through heredity (Adler, 1994: 292). A child is not born with knowledge of the good vs. the bad or the right vs. the wrong. The environment of the child, his living conditions, and the education he gets in the family and at school all shape his value judgments. After that, he decides what is right or what is wrong. If he gets a quality education, he can make correct decisions.

Character education is given to a child in the family, which is the most immediate environment, in the social environment in which he lives, and then, at school. Many theoreticians of developmental psychology like Piaget, Kohlberg and Vygotsky have emphasized that, during schooling years, children build their ethical values, and their characters are shaped either in a good or bad way. In this aspect, character education is to equip children with the knowledge and develop the skills which will enable them to make reasonable decisions whose responsibility they can bear (Ryan and Bohlin, 1999: 13). In recent years, unfavorable social phenomena have

been taking place across the world due to value crisis and cultural corruption. The phenomenon called globalization, which cannot be described only with technological development, is abolishing borders, rendering dominant cultures even more dominant anytime anywhere. Thus, particular concerns and values of society are losing their functions or getting lost all together. Increase is observed among new generations' tendency for violence, fraud, rebellion against parents and teachers, substance abuse, suicide and similar self-destructive behaviors. It is verified by the observations of families, educationists and statistics that, day by day, work ethics, especially, is deteriorating along with a worsening of individual and social sense of responsibility (Ekşi, 2003; Lickona, 1991). An important duty and responsibility rests with schools to deal with these unfavorable situations, since schools are believed to be the places where socialization and character education take place most effectively thanks to the well-planned nature of formal education. For this purpose, special curricula have been designed for value transfer/ character education in Europe where various ethnic groups live and this particular education is given in the Civics and native language courses, focusing through literary works on the universal values courage, loyalty, justice, respect, hope, honesty and love (Davies et al, 2005; Heartwood Institute, 2010; Leming, 2000). In the USA, also a multicultural geography, similar studies have been conducted with mercy, courage, courtesy, justice, honor, compassion, loyalty, perseverance, respect and responsibility as major values (Gibbs and Earley, 1994). In character education, these are the fundamental values in cultivating virtuous individuals and every society puts conscious effort into gaining their young generations these virtues (Lickona, 1998).

After the immediate environment, the family in which a child lives, important responsibilities in character education rest with the teachers who are the implementers of curricula at schools. Assuming that the aim of character education is to help students get to know the good, demand the good and, finally, do good deeds, then new methods have to be discovered that will be original, meaningful and relevant for them. One of the ways to administer character education is to utilize literary works (Edgington, 2002:113; Sanchez, 2005:266). Utilization of literary books is accepted to be a valid and practical method in transfer of values which educationists aim to gain individuals (Andrews, 1994; Bennett, 1995; Tomlinson and Lynch-Brown, 1996; Wynne and Ryan, 1997). This is mainly because literary works are relevant to what children experience in life and most of the values in character education occur in various literary genres. It is a high probability that a child will get to know various opposites and dilemmas in the literary works. Fairy tales and stories, in which the good and the bad, the right and the wrong, the weak and the strong all co-exist and struggle fiercely against each other, draw a realistic picture of the world (Karatay, 2007: 471). Teachers should select

the correct books and discuss their contents in the classroom to help shape children's characters. Thus, quality literary works are needed to earn children the desirable values. According to O'Sullivan (2004), books used in character education of children must contain (1) moral dilemmas, (2) literary depth, (3) admirable yet believable characters about the same age as children and (4) main characters, both girl and boy, from across a variety of cultures.

In Turkey, like in the world, importance is attached to transfer of national and universal values, namely, to character education. To this end, the curriculum designed by the Ministry of Education for the Civics Course presents, with the rationales behind, the values students are expected to acquire, as "justice, family unity, independence, peace, scientificity, diligence, cooperation, sensitivity, honesty, aesthetics, tolerance, hospitality, freedom, wellness, respect, love, responsibility, cleanliness, patriotism and benevolence" (MEB, 2005). In order to reinforce character education and have students acquire a taste for reading as well as a shared understanding, behavior and attitude as to Turkish and universal values, a recommendatory reading list titled "100 Fundamental Literary Works" has been made by the Ministry of Education.

Objective

Every country has their own peculiar educational policy and approach for character education/ value transfer. Utilization of literary works in character education is accepted to be a practical and useful approach. This view is adopted also in Turkey. With a view to gaining students basic cultural values and reading habit, the Ministry of Education has set down "100 Fundamental Literary Works" from both TCLW and WCLW for the students to read and/or for the teachers to have students read. Knowledge of how frequently the values occur in the narrative works of the Turkish and Western children's literature will enable teachers act consciously and selectively in steering students towards reading any works. It will also gain teachers a cognitive awareness in creating a platform for discussions of the values in a classroom setting. It is important, for adoption of universal values and development of tolerance, that the hierarchy of values in works of the Turkish and Western children's literature be known. For this reason, answers have been sought to the questions; "How frequently do the fundamental values occur in the selected TCLW and WCLW?" and "Does a similarity exist between the hierarchy of values in the TCLW and WCLW?"

METHODS

The works selected

In the study, 60 narratives have been selected first, out of the 100

fundamental literary works from the Turkish Literature which the Ministry of Education recommends and in which children at primary education are most interested, alongside 30 narratives WCLW. Then, a total of 20 works, 10 out of the 60 from the TCLW plus 10 out of the 30 from the WCLW, have been selected through random assignment as the sampling of the study. The works from the Turkish children literature are Yürekdede ile Padişah (Heart grandfather and the Sultan), Serçekeş (Sparrow Bird), Arılar Ordusu (An Army of Bees), Yer Altında Bir Şehir (A City Underground), Falaka (Bastinado), Üç Minik Serçem (My Three Tiny Sparrows), İnci'nin Maceraları (The Adventures of İnci), Bir Küçük Osmancık Vardı (Once there was a Little Dear Osman), Yankılı Kayalar (The Echoing Rocks) and Billur Köşk (The Crystal Pavilion). The WCLW are Around the World in 80 Days, Gulliver's Travels, Treasure Island, Heidi, Robin Hood, the Old Man and the Sea, Oliver Twist, Letters from My Windmill, Alice in Wonderland, and Pinocchio.

Research design

In the present study, the occurrence frequency in the TCLW and WCLW of the 20 fundamental values, justice, family unity, independence, peace, scientificity, diligence, cooperation, sensitivity, honesty, aesthetics, tolerance, hospitality, freedom, wellness, respect, love/affection, responsibility, cleanliness, patriotism, benevolence, has been examined which were recommended to students by the Ministry of Education in the syllabus of the Civics Course. The document view and content analysis techniques have been utilized to obtain data. The document view technique includes examination and analysis according to certain criteria of written materials that contain information about the phenomenon or phenomena to be researched (Yıldırım and Şimşek, 2006: 187). In the content analysis, the main objective is to retrieve concepts and relationships that can explain the data gathered. Concepts help us understand phenomena, think effectively on them, ask questions about them and relate them to other phenomena (Strauss and Cobin, 1998: 57-71). Data that have been summarized and assessed in the descriptive analysis are then subjected to a deeper and more intensive analysis. For this purpose, data obtained should first be conceptualized and then logically arranged in line with the concepts that come out. Finally, themes that explain the data need to be determined (Yıldırım and Şimşek, 2006: 227).

The instrument and process of data collection

The Ministry of Education presented the values, together with their definitions, to be transferred to students in the syllabus of the Civics Course (MEB, 2005: 86-92). The values in the works have been examined, sticking to the definitions given in the syllabus, and rating lists have been made in the light of this examination. The words, sentences or contexts containing the values have been coded under the relevant value themes in the control lists. For example, the framework of the respect is set as follows in the Civics syllabus:

1. Self-respect.
2. Respect for friends/peers.
3. Observation of class and school rules.
4. Respect for teachers.
5. Respect for people around.
6. Respect for family.
7. Respect for personal and others' belongings.
8. Respect for nature.
9. Respect for people in the world.
10. Respect for the Turkish flag, National Anthem, Atatürk and other great Turkish people (MEB, 2005).

The religion, not included in the syllabus of the Civics Course, has also been identified in the contexts containing the words such as Allah, hodja, mosque, namaz, priest, church and rite (Falaka, 13-15; Oliver Twist: 6-8) and coded duly with their frequencies and page numbers. The same procedure has been followed for each value.

Data analysis

A total figure out of the words, sentences and contexts related to the value themes in the control list has been basic to content analysis. Each work included in the sampling of the study has been read by two different raters. A pre-reading explanation has been made to the raters as to how to read the texts and enter the data into the control list. A new copy of the control list has been used for each text in order for the texts to be read and for the values to be coded meticulously. At times when the readers got confused about under what value theme to code the materials from the texts, the researcher and the raters consulted with one another so as to obtain reliable data. After the works were read and the values were coded into the lists, the data were transferred to computer and the consistency of one reader's scoring with that of the other's was examined. The data from both raters were observed to be 93% consistent with each other. Percentage (%) and frequency (f) techniques have then been used to compare the obtained data quantitatively. The hierarchy of the values according to occurrence frequency has been interpreted in regard to intercultural differences.

RESULTS

As shown in Table 1, the top ten frequent values are the religion (138; 35.8%), affection/love (55; 14.3%), respect (34; 8.8%), sensitivity (33; 8.6%), benevolence (27; 7%), responsibility (19; 4.9%) and diligence (15; 3.9%), cooperation (14; 3.6%), family unity (10; 2.6%) and aesthetics (9; 2.3%) in the narrative TCLW.

As for the narrative WCLW, the top ten are the religion (36; 22.9%), benevolence (24; 15.3%), sensitivity (20; 12.7%), affection/love (14; 8.9%), responsibility, diligence, honesty (10; 4%), aesthetics, justice (6; 3.8%), respect, tolerance (4; 2.5%), family unity, patriotism (3; 1.9%), peace, cleanliness (2; 1.3) and cooperation, wellness, freedom (1; 0.6%).

In the TCLW, the bottom three values are the cleanliness, peace (0; 0%), independence (1; 0.3%) and freedom, honesty (2; 0.5%) whereas they are the independence, scientificity, hospitality (0; 0%), freedom, wellness, cooperation (1; 0.6%) and cleanliness, peace (2; 1.3%) in the WCLW.

The religion is the most frequent value in both categories, though much more frequent in the TCLW than in the WCLW. The affection/love is in the second place in the TCLW whereas it is in the fourth place in the WCLW. The respect comes in third in the TCLW while it comes in seventh in the WCLW. The sensitivity comes in the fourth place in the TCLW, but it comes in the third place in the WCLW. In the TCLW, the benevolence ranks fifth, however, in the WCLW, it ranks second. The religion is the most frequent value in both categories, though much

Table 1. The percentage and frequency of the values in the narrative works of the TCLW and WCLW.

Value	TCLW		Value	WCLW	
	Frequency	Percentage		Frequency	Percentage
Religion	138	35.8	Religion	36	22.9
Affection/love	55	14.3	Benevolence	24	15.3
Respect	34	8.8	Sensitivity	20	12.7
Sensitivity	33	8.6	Affection/love	14	8.9
Benevolence	27	7	Responsibility	10	6.4
Responsibility	19	4.9	Diligence	10	6.4
Diligence	15	3.9	Honesty	10	6.4
Cooperation	14	3.6	Aesthetics	6	3.8
Family unity	10	2.6	Justice	6	3.8
Aesthetics	9	2.3	Respect	4	2.5
Hospitality	7	1.8	Tolerance	4	2.5
Patriotism	6	1.6	Family unity	3	1.9
Tolerance	4	1	Patriotism	3	1.9
Justice	3	0.8	Peace	2	1.3
Wellness	3	0.8	Cleanliness	2	1.3
Scientificality	3	0.8	Cooperation	1	0.6
Honesty	2	0.5	Wellness	1	0.6
Freedom	2	0.5	Freedom	1	0.6
Independence	1	0.3	Hospitality	-	0
Peace	-	0	Scientificality	-	0
Cleanliness	-	0	Independence	-	0
Total	385 (71%)	100	Total	157 (29%)	100

less frequent in the WCLW than in the TCLW. The benevolence is in the second place in the WCLW whereas it is in the fifth place in the TCLW. The sensitivity comes in third in the WCLW while it comes in fourth in the TCLW. The affection/love comes in the fourth place in the WCLW, but it comes in the second place in the TCLW. Finally, In the WCLW, the responsibility, diligence and honesty rank fifth, however, in the TCLW, the responsibility, diligence and honesty rank sixth, seventh and seventeenth, respectively.

Besides, the peace and cleanliness in the TCLW and the independence, scientificality and hospitality in the WCLW do not exist at all. On the whole, the frequency of the values in the TCLW is (385; 71%), which is much higher than that in the WCLW (157; 29%).

Although there are differences in the occurrence frequencies of the majority of the values in both the TCLW and WCLW, which can be explained by cultural differences, the love/affection, sensitivity, benevolence, responsibility, diligence, aesthetics and respect are commonly the most frequent. For example, the more frequent existence of the respect in the TCLW than in WCLW stems from the fact that respect for parents, the elderly, bread (which is accepted to be a divine gift), religious leaders, teachers and official dignitaries is a characteristic of the Turkish culture.

Since the values are mostly given within a religious

context, the religion exist predominantly e.g., in Serçekuş (28-30) and Letters from My Windmill (31, 70). The same is true for the other values, too. However, there are also cases where the values do not occur within a religious context. In Pinocchio from the WCLW, in a context where the diligence is given, Antonio (7) works despite his old age. Yet, no explanation is made as to why he still works or virtue of work. Also, in some other contexts in the work, the diligence is conveyed with justifications other than religious reasons, such as "...going to school and studying one's lessons so as not to remain uneducated or be an object of derision...(p.17, 46)." and "mastering a craft, working so that one will be able take care of his parents when they grow old...(p.20, 35, 55)." The same value is presented in the Billur Köşk Masalları from the TCLW with such justifications as "...overcoming laziness, getting out of poverty, and attaining a life of luxury like in heaven...(p.20, 22)." and sometimes free of a religious context as "...leading an honorable and peaceful life by standing on one's own feet...(p.68)." There is on the whole no equivalence in the percentages of the occurrence frequencies of the values. No mention is made of the peace and cleanliness in the TCLW, while the scientificality, hospitality and independence never exist in the WCLW. Moreover, the freedom, honesty, scientificality, wellness and justice do

not occur sufficiently in the TCLW, whereas there is not enough mention of the freedom, wellness, cooperation, cleanliness and peace in the WCLW. That there is little or no mention of certain values in the works from both categories can be explained by intercultural differences of perception, subjects/themes of the works, changes in the works due to abridgments made for children, etc.

The religion was more frequently mentioned in both the TCLW and WCLW. In general, there was not equivalence among the occurrence frequency of the values in the works. The religion, love, respect, sensitivity, benevolence and responsibility occur more frequently than the other values in the majority of the works. The occurrence frequencies of the 20 values specified by the Ministry of Education in the TCLW and WCLW are different. The religion occurs more frequently than the other values in both literatures. "Peace" does not exist in the works representing specifically the Eastern culture, whereas "hospitality" is non-existent in the works representing the Western culture. Non-existence of these two values in the aforementioned cultures can be explained through intercultural differences of perception.

DISCUSSION

The fact that the values are justified within a context can practically serve to convince children of their functionality as well as have them adopt the values easily. The presence of the values within the framework of a religious context in both TCLW and WCLW is an inevitable outcome of the very nature of both Islam and Christianity which essentially comprise the studied values.

It is a fact that the religion and way of belief of the family from which an individual comes from affect the behaviors and attitudes to the case positively (Regnerus, 2003; Scheepers and Slik, 1998). However, analyzing good character properties in the literary works, instead of basing the ethic values simply on religion, evokes their imagination as they can also meet these cases in their own lives (Bohlin, 2005).

The presentation of the values predominantly within a religious context in the TCLW can be interpreted, however, in the light of the historical fact that the Eastern nations, unlike the Western nations, have not undergone a period like the reformation movement in which the religious authorities and values were subjected to the rational questioning of human mind. As the present study suggests, Christianity can be said to have a lesser impact on the current Western values than Islam has on the current Turkish values which mostly belong in the Eastern sphere of values. Therefore, in the WCLW, the values have generally been based on daily practices of rationality, rather than on religion. The presentation of values mainly within a religious context, as observed in the TCLW, can cause

the quality of otherworldliness to be attributed to them. This can bring about the false perception of virtues as patterns of behavior that are basically peculiar to people with a religious identity.

If values in the works are accepted to reflect the priorities of the Eastern and Western cultures, their adequate transfer to children is an important tool to conciliate on the basis of tolerance between the two civilizations in matters of perception differences. Works from a large variety of cultures that contain moral dilemmas and are profound in a literary sense can have children meet the essential values, satisfy the expectations of the society for character education, render them at peace with themselves as well as with the society and help them become a democratic world citizen with universal values (Sanchez, 2005; O'Sullivan, 2004). Fundamental values such as love, respect, sensitivity, benevolence, responsibility, diligence, justice, honesty, hope and tolerance can have a crucial function of establishment of dialogue as well as cooperation among different cultures in the social, political and economic fields. If individuals are judged by whether or not they bear the universal values and express them through behaviors rather than by the color of their skins, the languages they speak or the religions they believe in, a shared way of feeling and thinking alongside peace can be ensured in the world.

Narrative literary works make the core of learning in character education, as well as in the courses of history, geography and literature, which aims bringing up individuals having a good character (Edgington, 2002; Sanchez, 2005). The works to be utilized should be perfect in appearance and be strong in terms of effect, and they should be rich with their dramatic or exciting content (Çağlayan, 2005). If the experts of teaching programs choose the right content, and if the material developers and teachers decide on the convenient literary works, teaching techniques and activities, then the character of children could develop compatible with expectations.

The classroom atmosphere in which the moral values are discussed and each individual can express his own idea freely, and in which individuals can encounter with differences and so they can review their point of view, prepares a healthy environment for character development (Cesur, 2003). Character education can occur in the learning environments in which discussion techniques, collaboration learning, dramatization, role play, critical writing, text completion, guessing activities, case studies are utilized (Gibbs & Earley, 1994; Karatay, 2011). Teaching techniques based on moral judging and criticisms enable the children to develop their self notions and behaviors (Sridhar & Vaughn, 2000; Forgan, 2002).

Suggestions

It is highly probable that a strong and tolerant character

will be built if values are to be distributed evenly throughout the literary works according to their occurrence frequencies. The criteria as to which values should be foregrounded according to age must be determined by the experts of the subject matter area. Care should be taken that the works are selected from among those that exemplify various cultures and cultural values (O'Sullivan, 2004). Only the works having such qualities can provide children with the values essential to their socialization process meet the expectations of the society for their character education, render children at peace with themselves as well as with the society in which they live, and ensure that they view the differences of other cultures with tolerance. If the values in the works are accepted to reflect the priorities of the Eastern and Western cultures regarding social values, then, their adequate transfer to children is important for development of tolerance towards value differences which form the basis for differing perceptions between the two civilizations.

Teachers at schools need to receive training in various methods and techniques in reading classes designed for character education in order to draw students' attention to the moral dilemmas in the literary works. In character education, it is not good enough for acquisition of common values to have students read or advise them to read certain works. It is a fact that although children read a literary work, they cannot grasp the main idea or message the writer actually wishes to convey and that comprehension of the text differs according to their reading skills, background knowledge, experience and level of moral development (Narvaez, 2002). Character education, then, can be actualized in an interactive reading class under the guidance of a teacher.

To put character education into practice, teachers should create a critical atmosphere of moral dilemmas which protagonists and antagonists in the stories are faced with, getting students actively involved in the reading process and drawing their attention intentionally to the values in the works. Activating students' thoughts about the values in the works, teachers can have them discover the appropriate behaviors, judgments and values, which is actually accomplishment of value transfer/ character education.

Expectations may not be positively and adequately fulfilled if it is assumed, in accordance with the traditional approach, that children will attain a shared value or a set of values when only suggested to read a series of literary works.

Therefore, character education should be carried out in a more planned and conscious way by observing the effects of the activities on students' emotions and behaviors and reinforcing them at times. Also, utmost care should be taken that the works recommended for character education are selected from among those that, to a satisfactory extent, comprise both Turkish and universal values.

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