

Analysis of Feridun Oral’s Illustrated Story Books in Terms of the Values of the Turkish Century Education Model

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Abstract

The aim of this research is to examine ten illustrated children’s books by Feridun Oral within the framework of the Turkish Century Education Model (TCEM) values and to reveal the distribution of values contained in these works. Structured within a qualitative research design, the study utilized the document analysis method; data were analyzed through content analysis. The works included in the study are: The Red-Winged Owl, When Will the Moon Come?, The Hedgehog and the Chestnut, I Wonder Why?, The Blackberry Fairy and the Yellow Beak, Rice Porridge and the Little Dragon, Grandpa Balloon Man and the Three Little Naughty Ones, Who Ate the Fruits?, The Unexpected Guest, and The Spotted Mouse?. The findings show that the most frequently cited values in the examined books are friendship, sensitivity, and helpfulness; followed by love, diligence, aesthetics, and healthy living. Conversely, it was determined that some values such as justice, honesty, privacy, frugality, and patriotism are not included in the works. The results show that Feridun Oral’s books adopt a value transmission approach that focuses more on relational and affective values. In this respect, it was concluded that the examined works can be considered effective educational materials, especially in the preschool and early primary school periods, in line with the values education goals of the Turkish National Education Foundation (TCEM).

Keywords: Children’s literature; values education; Turkey’s Century Education Model; illustrated children’s books; Feridun Oral

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Introduction

Values are fundamental criteria that shape individuals' lifestyles, social relationships, and future choices. Today's rapidly changing social structure has increased the importance of values education, highlighting the need for both preserving cultural values and adopting universal values. The primary task of educational institutions is not only to equip individuals with knowledge but also to nurture them with moral and human values. Children's literature plays a fundamental role in the development of individuals' personalities, social skills, and values during early childhood (Sever, 2013). Illustrated storybooks, especially those used in preschool, stand out as powerful educational materials that shape children's world through both visual and textual content (Nikolajeva & Scott, 2001). These books allow children to learn fundamental values such as sensitivity, responsibility, cooperation, love, and empathy through concrete examples. Developed in line with current education policies in Turkey, the Turkish Century Education Model is based on the "Virtue-Value-Action" framework in values education and focuses on a total of 20 fundamental values (MEB, 2024). In this context, the place and function of children's literature works in the transmission of these values constitutes an important area worthy of examination.

There is a strong body of literature on the relationship between children's literature and values education. Sever (2013) emphasizes that children's literature plays a critical role not only in terms of aesthetic and language development but also in instilling social values in children. Güteryüz (2015) states that creative children's literature nourishes a child's curiosity while also supporting values such as responsibility and empathy. Arıcı (2019) examined the role of children's literature in values education, particularly in the preschool period, and argued that these works should be actively used in curricula.

Literature Review

Development is a dynamic, lifelong process characterized by specific critical periods involving the maturation of an individual in various areas. Critical periods refer to the times when an organism's sensitivity to specific stimuli or learning is at its highest. The preschool period, in particular, encompasses such critical periods for each of the areas of cognitive, language, social-emotional, and physical development. The skills acquired by children during this period significantly impact not only early childhood but the entire life cycle of the individual (Ummanel & Dilek, 2016). Conversely, when these developmental areas are not adequately supported during critical periods, interventions in later life have limited effects and can, in some cases, lead to irreversible developmental deficiencies (Nelson & Gabard-Durnam, 2020). In this context, preschool education plays a fundamental role in supporting the multifaceted development of children and holds special importance as a period where the foundations of lifelong learning are laid.

Having a rich vocabulary from an early age directly affects not only the development of a child's language skills but also their cognitive, social, and academic success. Language, beyond being a simple means of communication, forms the basis of thinking, conceptualization, and emotional expression. In this context, vocabulary represents the core of a child's capacity to perceive, understand, and express themselves in their environment (Özbay & Melanlıoğlu, 2008). Biemiller's (2003) findings show that the reading comprehension levels of primary school children are largely related to their vocabulary. Similarly, Hart and Risley (1996) revealed that verbal input in parent-child interaction plays a decisive role in vocabulary development; and that socioeconomic disadvantages can be significantly compensated for with quality language input. Lous (2018) stated that the strongest variables affecting language development are social class and gender, but that rich language input provided at an early age can have a mitigating effect on these differences.

In this context, children's literature texts are among the important learning tools that support children's language development, reduce the effects of socioeconomic inequalities, and enable cognitive enrichment (Örge Onuk, 2013). The words a child acquires shape not only their conceptual schemas regarding the objective world but also their value system and moral judgments (Schwartz , 2010; Lin et al ., 2025). At this point, children's literature intervenes, expanding vocabulary and transmitting values within a natural, aesthetic, and meaningful context (Şimşek & Sel, 2024). Therefore, the quantitative richness of literary texts for children in terms of vocabulary and their qualitative adequacy in terms of value transmission gain a pedagogical dimension that directly affects children's multifaceted developmental processes.

Turkish Century Education Model

The Turkish Century Education Model (TCEM) is a model implemented gradually by the Ministry of National Education (MEB) starting from the 2024-2025 academic year, aiming to bring a new philosophical orientation to Turkey's education system. Designed with an individual-centered approach, the model places equal importance not only on academic knowledge and achievement but also on multi-dimensional developmental areas such as social skills, emotional intelligence, cultural awareness, and moral values (Ülçay , 2024).

TCEM's fundamental philosophy aims to transform students from passive recipients of information into active individuals capable of thinking, making decisions, and assuming responsibility based on "virtue, values, and action." Within this framework, learning processes are not limited to cognitive gains; they also aim to develop students' ethical sensitivity, empathy, and reasoning skills to distinguish between right and wrong. For example, in mathematics instruction, the goal is to move beyond memorizing formulas and to help students internalize values such as justice, honesty, and sharing in their problem-solving processes (Akpınar and Köksalan , 2024).

The philosophical foundation upon which the TCEM is based reflects an educational paradigm centered on indigenous and national values. Following Turkey's adoption of Western-centric educational models for many years, the TCEM aims to build a unique educational approach compatible with social and cultural realities. In this respect, the model represents not only a pedagogical transformation but also a process of identity building in education in line with Turkey's own value system. Another notable feature of the program is its detailed explanation of the student profile it aims to cultivate. Students in this profile are defined as moral, wise, compassionate, healthy, courageous, inquisitive, productive, aesthetically developed, responsible, and patriotic individuals (MEB, 2024a). Despite explanations on how these qualities will be instilled in students, the scarcity of concrete examples due to the program's recent implementation has been criticized by some experts (Karataş, 2024).

In the education system, values play a role at every stage, from organizing the learning environment to implementing discipline. Raising individuals who have embraced fundamental human values is a shared responsibility of family, school, and society (Akbaba- Altun , 2003; Akbaş, 2009). The Turkish National Education Basic Law also defines the two fundamental duties of the school as raising individuals who have embraced values along with achieving academic success (Ekşi, 2003). Ladson-Billings (1995) developed culturally meaningful pedagogy, while Moll et al. (1992) argued that children's family and social contexts should be included in the educational process. Similarly, Nodelman (1988) and Nikolajeva and Scott (2001) demonstrated that picture storybooks are effective in transmitting values through the integration of text and visuals. The Turkish Century of Education Model, in parallel with these approaches, aims for students to demonstrate holistic development within a framework of virtue, values, and action (MEB, 2024).

Values, one of the fundamental elements that constitute culture, are shared belief systems that guide individuals' thoughts, attitudes, and behaviors, enabling them to make sense of life (Zevalsiz, 2014). In general terms, values are principles that guide individual and social behavior, fundamental beliefs, and normative standards used as criteria in evaluating actions (Halstead & Taylor, 2000). In societies, the value system is shaped as a result of the accumulation of individuals' life experiences, and this system plays a decisive role in maintaining social integrity and identity (Hoşgörür , 2017). In this respect, values function as universal criteria that guide individuals in their choices through binary oppositions such as good-bad and right-wrong (Şişman, 2000).

Individuals' lifestyles are shaped by the values they adopt; the hierarchical ordering of these values according to their importance creates a "value system" at both individual and societal levels (Saracaloğlu , Uça, Başara- Baydilek & Coşkun, 2013). The positioning of values within the affective domain ensures that they become a factor influencing not only individual attitudes but also societal transformation (Demircioğlu & Tokdemir, 2008). Therefore, the education system must assume the function of transmitting values as a fundamental tool in ensuring social change and cultural continuity.

Studies on values have paved the way for the development of various theories aimed at explaining human behavior. In this context, one of the most influential approaches is Schwartz's (1992, 1994) theory of values. Schwartz defined values as goals that guide an individual's desires and whose importance can change depending on the situation; he stated that these values motivate individual behaviors, determine life orientations, and contribute to the acquisition of social norms (Tosun & Uyanık-Balat, 2017).

Over time, values that give meaning to the social structure have transcended their micro-level individual or local characteristics and gained a universal dimension. Today, universal values such as justice, tolerance, freedom, knowledge, and peace are coming to the forefront (Özensel, 2003; Yazıcı, 2006). Values education aims not only to impart cognitive knowledge to individuals but also to ensure moral development, social integration, and personal fulfillment (Beill, 2003; Doğan, 1997). According to Carbone and Peter (1991), values education is a multi-dimensional combination of education and ethics, and is conveyed through the school curriculum and the moral atmosphere of the school. Values education deepens students' value orientations by developing critical thinking, analysis, and comparison skills (Veugelers, 2000). Kirschenbaum (1994) emphasizes that values education helps individuals build meaningful and fulfilling lives, and also involves benefiting others. In this context, values education is not limited solely to classroom teaching processes; it takes place holistically through the school's overall climate, teaching methods, teacher-student relationships, and social interaction environments (Veugelers & Vedder, 2003; cited in Balcı & Yanpar -Yelken, 2010).

Values education occupies a central position in education systems as a fundamental area of education that bridges the gap between an individual's personal development and social integration. In Turkey, the understanding of values education has undergone an evolutionary transformation throughout history; particularly with the implementation of the TCEM in 2024, a new approach has been adopted in this field (Doğan & Aşlamacı, 2025). TCEM addresses values education from a holistic perspective through the "Virtue-Value-Action Framework"; aiming to develop the cognitive, affective, and behavioral dimensions of the individual simultaneously. Education is not only about filling an individual's mental processes with knowledge, but also about touching their hearts and giving meaning to their lives. In line with this understanding, TCEM offers an educational paradigm that integrates the individual's cognitive development with affective and moral dimensions. The Virtue-Value-Action Framework, which is central to the model, aims for the individual to develop as a responsible, conscientious, and productive subject both in their inner world and in social life (Arslan & Çelikel, 2025).

TCEM's principle of "integration with life" envisages not only the theoretical transmission of values but also their integration into daily life. Thus, the school transforms into a living environment where the student's intellectual, emotional, and moral development is supported. As Arslan and Çelikel

(2025) state, in preschool education, values are integrated with field skills; and at the primary school level, they are addressed systematically through structured learning outcomes, especially in subjects such as Life Skills. This shows that TCEM offers an age- and developmental level-sensitive, flexible, yet goal-oriented teaching model.

TCEM contains twenty different values. These values, which form the basis of this study, are given in Table 1.

Table 1. Values included in TCEM (MEB, 2024)

Values			
1	Justice	11	Freedom
2	Family unity	12	Patience
3	Diligence	13	Healthy living
4	Friendship	14	Respect
5	Sensitivity	15	Love
6	Honesty	16	Responsibility
7	Aesthetic	17	Saving
8	Privacy	18	Cleaning
9	Mercy	19	Patriotism
10	Humility	20	Helpfulness

Feridun Oral and His Books

The main reason Feridun Oral was chosen for this research is that he is among the leading authors and children's book illustrators in the field of children's literature in Turkey. Feridun Oral (1961, Kırıkkale) graduated from Marmara University Faculty of Fine Arts in 1985. The artist has participated in numerous exhibitions, biennials, and competitions both domestically and internationally. His works were exhibited at the "Illustrators Exhibition" at the Bologna Children's Book Fair, held annually in Italy, in 1986, 1992, 1993, and 1995, and were included in the fair catalog.

In 1991, the artist was invited to the "World Pinocchio Illustrations Exhibition" in Padua, Italy, where director Federico Fellini was the guest of honor, and his works were included in the exhibition catalog. Joining Minedition, an internationally respected publishing house in the field of children's books, Oral illustrated the book "The Red Apple," published by this publishing house, as well as other preschool children's books by various foreign authors. In 2012, he participated in the "Museum in Padua, Italy." The artist, who was invited to the exhibition "Aria" organized by Diocesano, had his

works included in the exhibition catalog. In the same year, IBBY Turkey organized the International Hans and he was nominated for the Christian Andersen Award. Oral has won many awards throughout his artistic career. His book, *Blackberry Fairy and Yellow Beak*, won the "Runner" award at the UNESCO Noma-Concours biennial in Japan in 1992. It received the "Up" award. This book was published in Japanese by Kagyusha Publishing House in Japan and was used as a supplementary textbook in a school in Nagasaki .

In 2001, he won an Honorable Mention at the "European Illustrators" biennale, also held in Japan , with his work titled "Dream Cats". Her book, "Red Apple," published in 2008, was selected as "Best Illustrated Children's Book of the Year" by IBBY Turkey; the work has been translated into English, German, French, Spanish, Catalan, Korean, and Bulgarian. The English edition was published by Winged. The Red Apple, digitized by Chariot Publishing, holds the distinction of being the first Turkish children's book published online worldwide. Its book, *Rice Porridge and the Little Dragon*, was selected as "Best Illustrated Children's Book of the Year" (2012) by IBBY Turkey; and its book, *The Red-Winged Owl* , was selected as "Best Illustrated Story Book of the Year" (2012) by the Children and Youth Publications Association. The reasons for selecting Feridun Oral's works for this research include his international recognition as an author and the numerous awards he has won. Furthermore, choosing an author whose works have been published in various countries is significant in terms of examining the national and universal dimensions of the values defined by the Ministry of National Education.

The main objective of this study is to reveal the extent to which the values outlined in the Turkish Century Education Model are reflected and how these values are incorporated in the illustrated storybooks written by Feridun Oral. Accordingly, the study aims to examine character education, moral development, and the transmission of social values through children's literature (Şirin, 2007). Thus, the contribution of Feridun Oral's works to values education in the preschool education process will be concretely demonstrated.

Method

This research was conducted using a general survey model. This model is defined in the literature as "survey arrangements conducted on the entire universe or a group, sample, or specimen taken from it, in order to arrive at a general judgment about the universe, within a universe consisting of numerous elements" (Karasar , 2006, p. 79). The general survey model was chosen because the aim of the research was to examine eight children's novels addressing the 10-14 age group, supporting the principles of child-centeredness and child reality, according to the "Virtue-Value-Action Framework". Individual survey models, which are also general survey models, are suitable for the purpose of the research. Individual survey models are "models conducted to determine the quantitative or qualitative aspects of variables individually" (Karasar , 2006, p. 79).

This study adopted a qualitative research approach. Qualitative research can be defined as "research that uses qualitative data collection methods such as observation, interviews, and document analysis, and follows a qualitative process aimed at presenting perceptions and events realistically and holistically in their natural environment" (Yıldırım and Şimşek, 2011, p. 39).

Data Collection Tools and Analysis

As data collection tools, the "Illustrated Storybook Evaluation Form," prepared in accordance with the criteria in the literature, and a checklist developed by the researcher were used. In the analysis of the data, the value elements present in both the texts and illustrations of the books were systematically coded, and the findings were analyzed through descriptive analysis. The research dataset was determined using homogeneous sampling. The aim of this method is to identify a distinct subgroup through a small and homogeneous sample (Yıldırım & Şimşek, 2016). The sample of the research consists of 10 illustrated storybooks by Feridun Oral.

In the first stage, researchers made a general assessment by reading the books once without subjecting them to any analysis. Subsequently, the books were re-examined within the framework of the values determined by the Ministry of National Education (MEB), and the final data set was created accordingly. Thus, in line with the main problem of the research, 10 picture storybooks with a word count of at least 400 and at most 750 words were included in the sample (Table 2).

Table 2. Books Examined in Terms of Values

K1	Red-Winged Owl
K2	When will the moon arrive?
K3	The Hedgehog and the Chestnut
K4	Why, I wonder?
K5	Blackberry Fairy and Yellow Beak
K6	Rice Porridge and the Little Dragon
K7	Grandpa Balloon Seller and the Three Little Mischievous Ones
K8	Who ate the fruit?
K9	Unexpected Guest
K10	Spotted Mouse?

Validity and Reliability

Validity is the degree to which what is intended to be measured can be measured. In other words, it is the ability to measure what is intended without confusing it with other things (Karasar , 2006, p. 151). In content analysis, when presenting the results, the categories used in the analysis process must be clearly and distinctly defined. The measurements obtained only gain validity in relation to these definitions (Tavşancıl and Aslan, 2001, p. 82). The categories of this research are the values in the “Virtue-Value-Action Framework” determined by the Ministry of National Education (2024) . In this context, it can be said that the researcher measured what he wanted to measure in an accurate and unbiased manner.

Reliability is defined as "the consistency between independent measurements of the same thing; the consistent use of the same symbols for a particular thing being measured; obtaining the same results by following the same processes and using the same criteria; and the measurement being free from random errors" (Karasar, 2006, p. 148). In short, reliability is concerned with whether the findings obtained in a study can be replicated (Merriam, 2015, p. 211).

To ensure the validity and reliability of the analysis conducted in this study, the book "*The Hedgehog and the Chestnut* " was independently analyzed by two researchers. The codings used by the researchers were compared; codes with agreement and disagreement were identified. Inter- coder reliability was calculated using the formula $Reliability = \frac{Agreement}{Agreement + Disagreement}$ as proposed by Miles and Huberman (1994), and the reliability rate was found to be 90%. This rate indicates that the analyses are reliable. Codes with disagreement were discussed between the researchers, a consensus was reached, and the final coding was carried out accordingly.

Findings

Table 3. Examination of Books in Terms of TCEM Values

Values	K1	K2	K3	K4	K5	K6	K7	K8	K9	K10	f
Justice											0
Family unity					+	+	+		+	+	5
Diligence	+	+	+	+					+	+	6
Friendship	+	+	+	+	+	+		+	+	+	9
Sensitivity	+	+	+	+	+	+		+	+	+	9
Honesty											0
Aesthetic	+	+		+	+	+		+			6

Privacy										0
Mercy	+		+	+						3
Humility			+							1
Freedom	+		+			+				3
Patience	+		+					+		3
Healthy living	+		+	+	+	+	+	+		6
Respect			+							1
Love	+		+	+	+	+	+		+	8
Responsibility			+	+						2
Saving										0
Cleaning			+	+	+			+		4
Patriotism										0
Helpfulness	+	+	+	+	+	+		+	+	9

In this research, the books Red-Winged Owl (K1) , When Will the Moon Come? (K2) , The Hedgehog and the Chestnut (K3) , I Wonder Why? (K4) , The Blackberry Fairy and the Yellow Beak (K5) , Rice Porridge and the Little Dragon (K6) , Grandpa Balloonman and the Three Little Mischievous Ones (K7) , Who Ate the Fruits? (K8) , The Unexpected Guest (K9) , and The Spotted Mouse? (K10) by Feridun Oral were examined within the framework of the Turkish Century Education Model values

The findings show that the most frequently cited values in the books examined are friendship (F=9) , sensitivity (F=9) , and helpfulness (F=9) . The presence of these values in almost every book reveals that interpersonal relationships, empathy , and mutual support hold a central place in Feridun Oral’s narratives. This suggests that the author adopts a value transmission approach aimed at developing social harmony and emotional awareness, particularly for children.

This is followed by the value of love (F=8) . The repeated presentation of the love theme in many books indicates that secure relationships and positive emotions are prominent in the author’s narrative world. Diligence (F=6) , aesthetics (F=6) , and healthy living (F=6) are among the values that are represented at a moderate level. The prominence of the aesthetics value, especially in visually oriented picture books for children, can be considered a significant finding in terms of text-illustration integrity.

family unity (F=5) and cleanliness (F=4) are mentioned in a limited number of books; while the values of compassion (F=3) , freedom (F=3) , and patience (F=3) are addressed at a low frequency. The values of responsibility (F=2) , humility (F=1) , and respect (F=1) are represented at a very limited level.

As a noteworthy finding, the values of justice , honesty , privacy , frugality , and patriotism were not found in any of the books examined (F=0). This indicates that these values are not directly and explicitly addressed in Feridun Oral's narrative universe of children's literature; rather, a value approach focusing more on interpersonal relationships and emotional development is adopted.

Overall, it has been concluded that Feridun Oral's books examined within the scope of Turkish National Theory (TCEM) primarily focus on relational, affective, and socially harmonious values; while ethical, national, and normative values are addressed only to a limited or indirect extent.

Discussion and Conclusion

This research, which examined ten illustrated children's books by Feridun Oral according to the values framework of the Turkish Century Education Model, revealed that relational and affective values such as friendship, sensitivity, helpfulness, and love were particularly prominent in the works; however, normative and socially order-based values such as justice, honesty, privacy, frugality, and patriotism were not explicitly present.

The view that children's literature is a fundamental tool in the personality development and value acquisition of individuals (Sever, 2013; Güleriyüz, 2015; Arıcı, 2019) is supported by the findings of this study. It is emphasized that picture storybooks, especially those used in the preschool period, shape children's perception of the world and allow them to internalize abstract values through concrete experiences (Nikolajeva & Scott , 2001). In this context, it can be said that the values of friendship, love, sensitivity, and helpfulness, which are most frequently encountered in Feridun Oral's books, are compatible with the developmental characteristics of preschool children. Indeed, the literature frequently emphasizes that early childhood is a critical period for developing empathy , cooperation, and assigning meaning to social relationships (Ummanel & Dilek, 2016; Nelson & Gabard-Durnam , 2020).

The findings can also be interpreted within the framework of Schwartz's (1992, 1994) theory of values. According to Schwartz, values are motivational goals that guide an individual's behavior and regulate social interactions. The values highlighted in Feridun Oral's works appear to correspond to values in the dimension of self- transcendence, which aims for the individual to live in harmony with others. Values such as friendship, helpfulness, and sensitivity can be considered as elements that support

not only the individual development of the child but also their social integration (Saracaloğlu et al ., 2013; Demircioğlu & Tokdemir, 2008).

However, the absence of values such as justice, honesty, and patriotism in the works might initially be considered a deficiency. But this should be interpreted differently when considering the nature of children’s literature and the developmental characteristics of the preschool period. The literature indicates that preschool children are more inclined to learn through concrete, emotional, and relational experiences; abstract and normative values become more meaningful in later years (Şişman, 2000; Halstead & Taylor, 2000). Therefore, the prioritization of universal human values in Feridun Oral’s works can be considered a conscious pedagogical choice.

Considering the “Virtue-Value-Action” framework of the Turkish Century Education Model , it can be said that the books examined contribute particularly to the value and virtue dimension; however, the action dimension is represented at a more limited level. The Turkish Century Education Model aims not only for students to recognize values but also to transform these values into behavior in daily life (MEB, 2024; Arslan & Çelikel, 2025). The fact that the values in Feridun Oral’s books are mostly presented implicitly, through inter-character relationships, suggests that these works, when used with teacher guidance, can also support the action dimension. This situation, when considered together with Karataş’s (2024) criticism that the Turkish Century Education Model is weak in terms of practical examples, reveals that children’s literature works are important tools that can fill this gap.

Furthermore, the relatively high frequency of aesthetic value aligns with Sever’s (2013) view that children’s literature is not only a moral but also an aesthetic educational tool. It is known that illustrated children’s books improve children’s aesthetic perceptions through the text-picture integration; this, in turn, contributes to the more lasting internalization of values (Nodelman , 1988; Nikolajeva & Scott , 2001).

In conclusion, it is observed that Feridun Oral’s examined books make a strong contribution to affective, relational, and universal human values within the scope of the Turkish National Education Model, while values based on social order and national identity are included to a more limited extent. This finding is consistent with the function and developmental priorities of children’s literature in early childhood and is supported by theoretical and empirical studies in the literature. In this respect, Feridun Oral’s works can be considered effective educational materials, especially at the preschool and early primary school levels, in line with the values education goals of the TCEM.

Implications and Limitations

Based on the findings of this research, the following recommendations can be developed in the context of children's literature, values education, and the Turkish Century Education Model (TCEM):

Since Feridun Oral's examined books strongly reflect affective and relational values such as friendship, love, sensitivity, and helpfulness, they can be used as supportive material in values education activities, especially in preschool and the early years of primary school. However, it is suggested that supplementary classroom activities (drama, story completion, discussion questions) be designed under teacher guidance to instill values such as justice, honesty, responsibility, and patriotism, which are present in the works but are either limited or absent from the text.

Considering the Turkish National Education Council's "Virtue-Value-Action" framework, it is important to more systematically integrate children's literature works into the curriculum. In this context, explicitly including high-quality illustrated children's books associated with specific values in the curriculum can reduce the uncertainties teachers face during the implementation process.

Children's book authors and publishers can increase the diversity of values by addressing normative and social values (justice, honesty, responsibility, frugality, etc.) in a way that is appropriate for early childhood, using implicit narrative techniques. In this way, children's literature can offer more balanced content in terms of both affective and social awareness development.

Future research could include comparative studies of works by different authors; examples of domestic and foreign children's literature could be compared within the framework of the Turkish National Education Foundation (TCEM) values framework. Furthermore, mixed-methods studies combining quantitative and qualitative approaches could experimentally test the effects of the values presented in children's literature on children's attitudes and behaviors.

This research was conducted within certain limitations:

- This research is limited to 10 illustrated children's books by Feridun Oral. Therefore, the findings cannot be generalized to all of the author's works or to Turkish children's literature in general.
- was conducted solely based on the values included in the Turkish Century Education Model . Different results may be obtained when using different value classifications or theoretical models (e.g., Schwartz's theory of values).

- The study employed a document analysis method, and the representations of values in text and images were evaluated using qualitative content analysis. Since the findings are based on reader interpretation, they carry a risk of subjective evaluation.
- This study examines the potential transmission of values contained in books and does not provide direct data on how these values are perceived or internalized by children.
- The study took a general approach to the preschool period; it did not separately evaluate how values are perceived according to different age groups.

Conflict of Interest

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Ethical Statement

This research did not involve human participants, animal subjects, or any procedures requiring ethical approval

Credit Author Statement

The author confirms that she had all responsibilities for the following: Conceptualization, literature review, implementation, data analysis, translation, and writing.

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