

The Relation Between Scouting and Character Education in The Context of “The Book of The Wolf Puppies” Published In The Journal “Çocuk Dünyası”

Gönül Türkan Demir *

Abstract

In the globalizing world, the success of each nation in transferring the values of its culture to the new generations is directly related to the continuation of their culture. Both international and national studies include findings regarding character education in the family and at school, the cause of which is that the new generation has the desired character characteristics and assimilate the social values. Scouting, one of the out-of-school activities, is one of the important social and sporting activities that children and young people perform outside of the family and school. Scouting activities which have their own rules and which make a close connection between their members are also very effective in character education. In this study, *The Book of the Wolf Puppies* published in a journal called Çocuk Dünyası in 1926 has been examined. In the study carried out with the method of document analysis, the analysis of the texts was carried out according to the themes determined in the QSR Nvivo 9 program. As a result, it was found that scouting activities directly and positively contribute to character education.

Keywords: scouting, character education, value Education, *The Book of the Wolf Puppies*, history of Turkish education

Introduction

The character, which constitutes the whole of the behaviors created by the human being, who is a social being, is also used to express the individual characteristics that distinguish one individual from other individuals around him. Besides personal character peculiarities, the characteristics of people are shaped by the cultural structure of the society in which they grow up, in line with the system of beliefs and values (Benet & Oishi, 2000; Kurudayıoğlu, Baş & Aytan, 2013: 24).

Psychodynamic personality theorists such as Freud and Adler stated that the first five years are the most critical periods of human life which shape the character formation (Buelens, n.d.; Yazgan İnanç & Yerlikaya, 2013: 48). Jung and Fromm consider personality development as a lifelong continuous, dynamic and evolutionary process (Boeree, 2006: 15; Yazgan İnanç & Yerlikaya, 2013: 76; 122). In both views, the idea that character formation first begins in the family is emerging. In terms of providing character development in the desired direction, it has been important to support and develop the character education given in the family by the other social environments of the child.

It is known that in the first instance schools and all the social groups have an impact on the character of the child. In this context, the concept of character education is important, primarily in schools within the framework of a certain program.

* Amasya University, Turkey
Email: gonul_2818@hotmail.com

In character education definitions the emphasis is on cognitive, affective and behavioral dimensions of character education (Agboola & Tsai, 2012). When evaluated in all aspects, the basic principles of character education are expressed by Lickona (1996: 93) as follows:

- Character education encourages fundamental moral values as the basis of a good character;
- Character must be defined to include thinking, emotion and behavior;
- Effective character education requires a comprehensive, initiative-oriented approach that encourages fundamental values at all levels of school life;
- The school should be a humane and compassionate community;
- To develop characters, students need moral action opportunities;
- Effective character education includes a meaningful and stimulating academic curriculum that helps students are in the center and succeed;
- Character education should be an effort to develop an intrinsic motivation in students;
- Character education requires moral leadership in both staff and students;
- The school should consider parents and environmental opportunities as a complete partner in their character education efforts;
- Evaluation of character education; the character of the school should include the functionality of the school staff as a character trainer and the context of showing the good character of the students.

The examination of these principles revealed that planning of the character education at school emphasized in not only the school's conditions, but also the environmental conditions. In addition, the importance of supporting students with activities that require moral action in terms of character development and supporting them with student-centered activities is also mentioned.

Although character education programs take the school as a basis, studies about character education consider as variables religion, family, peer groups, mass media, cultural groups, voluntary organizations and traditions (Dawidowicz, 2003; Yılmaz, 2016: 313).

When the aims and methods of character education are considered, it is possible to benefit from the applications centered on the student, which can be useful for character education with controlled out of school (extrascholastic) activities carried out in a controlled manner. Scouting is one of these activities and it is suitable for providing the desired environments for character education in terms of its aims and methods.

Scouting, which started with the natural activities by General Baden Powell in England in 1907, has emerged philosophically with the effect of social and political changes in Europe after the Age of Enlightenment. In 1908, Baden-Powell (2007) published the book *scouting for Boys*, and in the same year the first scouting organization was set up in England. Scouting activities, which consisted of fun activities performed outdoors aiming at contributing to the development of children's character, health and abilities, were accepted in a short time and became widespread in civilized countries (Esen, 2009: 1-1).

The years in which scouting emerged corresponded to the period of the Second Constitutional Monarchy in the Ottoman Empire. In that period, innovations in the field of education helped to change the conception of the type of people that they wanted to train. In schools which provided predominantly religious education, positive sciences and real life education started (Akyüz, 2015: 265-267).

Scouting - with that period name keşşaflık-, which has contributed positively to the education of young people, started to be effective in the Ottoman Empire from the Second Constitutional Monarchy Period (Güven, 2003: 67). The first scout organization in the Ottoman Empire was created by Ahmed Robenson at Galatasaray High School. After that, scouting organizations were established in Kadıköy Numune School, İstanbul High School, Vefa, Üsküdar and Kabataş High Schools and then spread out of İstanbul (Toprak, 1999a: 1).

Selim Sirri, one of the most important educators of the period, pointed out the importance of physical education and sports: "A healthy mind in a healthy body- the word of must need little explanation. What does a healthy mind mean? We need the scouting of young people in order to ensure the existence in the struggle of life, to be winning and victorious in the fight, not to be weak in social life both individually and together" (Selim Sirri, 1920 cited in Karagöz, 2018: 409).

The values emphasized in the scouting activities in this period were affected by the political and military conjuncture of the period (Güven, 2003: 67-70; Toprak, 1999a: 5-7).

When we look at the Republican Period, scouting studies continue. In line with the educational and cultural understanding of the newly established republic, the expectation of the new generation education. The conception of national education was also reflected in scouting activities. The analysis of the publications of those times (Bayrak, 2010: 156-157) brought us to the conclusion that scout organizations had an important place among the extracurricular activities at the point of raising young people depending and adopt on the values of the Republic.

A journal called Keşşaf was published beginning from 1923. In the first issue of the journal, the purpose of scouting is stated as follows: "...educate the young people as sociable, nimble, invulnerable and polite man" (Toprak, 1999b: 2). During the period, scouting activities were supported by periodicals and young people were encouraged to be involved in scouting. These activities contributed greatly to the provision of youth organization in line with the republican objectives (Bayrak, 2010: 167-168).

The scouting activities, which had a paramilitary structure in the Ottoman period (Esen, 2009: 4-3 – 4-46), moved away from this understanding during the republic period. It is seen that the aim of scouting activities were to improve young people's body and health in the Republic period (Esen, 2009: 4-55).

During the period of Atatürk importance was assigned to the scouting, and the task of conducting scouting work was given to the ministry of education. According to article 1246 in 1928 Law on Youth Organization of Turkish citizens, "in scouting activities given to Turkish citizens in Turkey, scouting securing by the state and the establishment licence of the scouting organization was granted to the Ministry of National Education" (Güven, 2001: 25).

After the Atatürk period, especially in the years of World War II, scouting activities changed. It was understood that the anti-war rhetoric which was effective all over the world at the time was effective in the scouting activities, and it moves away from military elements. The acceptance of Turkish Scouts as a member of the World Scouting Organization occur in 1950 (Bayrak, 2010: 169).

In 1991 Scouting and Guiding Federation of Turkey within Youth and Sports General Directorate were established. In 2006 the federation was transformed into an autonomous structure. From this period on, scouting activities have continued as two separate groups within the Ministry of National Education and within the federation (Bayrak, 2010: 171).

The Official Gazette dated 16.05, 1992 published *Ministry of Education Formal and Non-Formal Education Institutions Scouting Regulation*. In this regulation scouting activities at the formal and non-formal education institutions were included (Resmi Gazete, 1992).

The purposes of the scouting activities in the aforementioned regulation are listed as follows:

- Faithful to homeland, nation and Atatürk principles, honest in the face of the whole humanity;
- Developing a good character and a constructive spirit in society;
- Respect to law, order, instructions and command, respect, and discipline;
- Self-sacrificing, serving the social and environmental development;
- He/she has the necessary manual skills for himself/herself;
- Self-sufficient, set up to the plate, healthy and thinking positively;
- Loving and protecting nature and culture;
- An educated citizen (Resmi Gazete, 1992).

When the aims mentioned above are examined, it is seen that scouting activities comprize education functions: teaching children and young people to understand moral values, judgments and mental health. Young people are taught not only to think about themselves but also to help others, they are educated as spiritually and physically developed people who can serve the society. Scouting makes them aware of their citizenship responsibilities as individuals. In these respects, scouting activities are effective for character education (Çiftçi, Olaç, Aksakal ve Yaman, 2015: 417).

The analysis of character education programs reveals that literary texts dealing with scouting can be used along with the applied methods and that the texts intended for children can be effectively used as a tool in character education. Various values are presented to readers through the characters included in the fictional texts. Readers of books about scouting have to think about concepts such as good-evil, strong-weak, honesty, courage, responsibility, self-confidence, self-discipline, ambition, greed, cowardice and cunning (Yılmaz, 2016: 313-314).

Purpose and Importance of Research

Character education and scouting aims are closely related to each other, and scouting activities will contribute significantly to character education. The texts examined in this study have important characteristics dealing with character education both in terms of literary text and the description of the qualities of scouting. The texts examined in this context will contribute to the study of character education through literary text.

Research Problem and Sub Problems

The research problem deals with finding the ways to evaluate the relationship between scouting and character education in the context of the texts of *The Book of the Wolf Puppies*.

Sub Problems

- How the character characteristics of scouts described in the reviewed texts
- What positive values had been given to the characters in the texts and how were these values processed?
- What negative values had been given to the characters in the texts and how were these values processed?

Method

Research Model

This study, based on the study of the text of the article called *The Book of the Wolf Puppies* published in the journal *Children's World*, was carried out with the qualitative research approach, using the documentary research design. Document review includes its own stages and can be used as a data collection method or as a stand-alone method. In this study, the stages of accessing documents, controlling authenticity, understanding the documents, analyzing the data and using the data have been taken into consideration (Yıldırım & Şimşek, 2013: 223-231).

Data Collection

The texts examined in the study were published in 1926 in a journal for children called *Çocuk Dünyası*. Articles written by M. Sami, one of the primary education inspectors of the period, were taken from *Hakkı Tarık Us Collection*. In the study, the issues 1-9 from the journal *Çocuk Dünyası* in the section of Game, Sports, and Gymnastics. Nine articles published in the journal were analyzed. The book is largely based on *Mowgli* by Kipling, but it was used for advertizing the scouts' movement, as scouts often compared themselves to wolves.

Data Analysis

The texts were first rewritten in modern Turkish. Then, the content analysis of the texts has been carried out with the Nvivo 9 program, according to the sub-problems determined and the corresponding coding. In the content analysis, based on inductive analysis, coding has been performed first. After determining the codes related to subproblems, themes were identified. They are given in the findings section in relation to the sub-problems.

Findings

The purpose of publishing the texts in the first issue by the author of the book was described as follows:

My children, I know you love scouting. When you see your brother go to a scouts' camp or wear a camper's clothing, you cannot overcome the desire to be with them. I found a nice remedy for your excitement. Now, you will try to be in tomorrow's Scout from today. I will tell you what you can do today to be the scout of tomorrow from this issue of our newspaper. Follow my articles carefully, and find out what a wolf puppy can do. Listen to the experiences of a lonely old wolf like me. When I was a puppy just like you, I always listened to my old wolf elder brother. This is why today I am an old wolf-scout who is crafty, experienced, does not lose its way and as mindful. You should listen to me and read my stories today to be like me tomorrow (Sami, 1926: 13).

Thus, the purpose of publishing these texts was to encourage young children to join the scout movement and to increase children's interest in scouting. In addition, some parts of the texts examined were translated from a work written by Baden Powell, in some sections the author has mentioned the technical information about scouting, the rules to be followed and the explanations with visuals. Eventually, three themes were identified as *character traits in the scouts*, *positive values* and *negative values*.

Character Properties of Scouts

Table 1 shows the frequency values of the character traits, which are expressed as a result of the texts' analysis.

Table 1. Scouts' Character Traits

	Tho Book of the Wolf Puppies
Obeys his elders	10
Should be brave and a good warrior	5
Should be disciplined	7
Loves nature	3
Tries to do his best	1
Must be moving	4
Is a good observer	2
Do favour to your friends	5
Should be like a wolf	8
Has self-confidence and self-discipline	9
Is faithful	7
Should be intelligent	1

As seen in table 1, scouts first of all must obey their elders. Another feature emphasized frequently is that scouts must be self-confident and self-disciplined. Doing favour and being loyal to the group to which a scout belongs is also very much emphasized in the text. Less emphasis was placed on the need for scouts to do their best in their work, to be observant and intelligent.

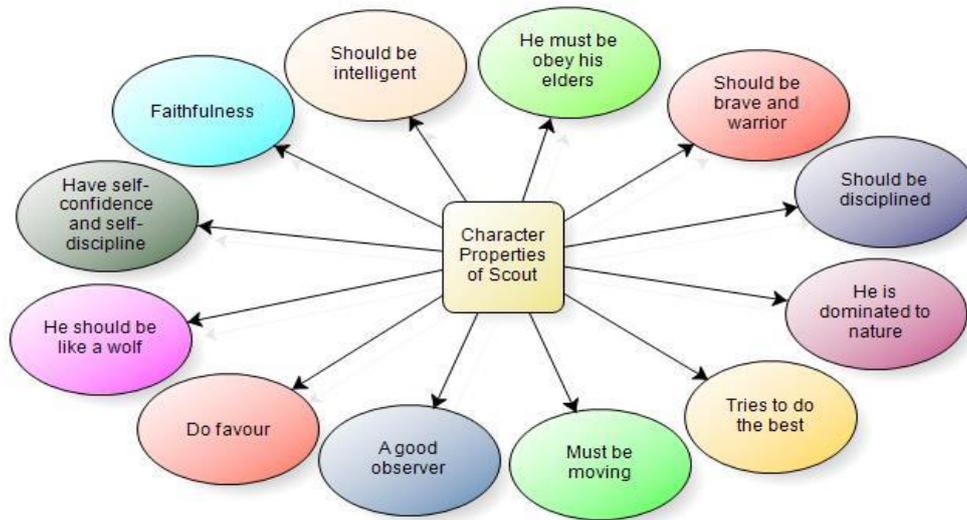


Figure 1. Character traits that a good scout should have

Some examples in the examined text on the features given in Figure 1 are as follows:

He must obey his elders:

- *The law of the herd*
 1. *A wolf puppy listens to the old wolf*
 2. *He doesn't listen to anyone else.*
- *One of the most precious virtues of the Turks was the obedience to their elders and their commanders.*

Expressions about doing favour to friends:

If you say greet a friend by shaking his hand, it means that you are ready to do good to your friend.

- *..... wolf puppies shout four times with great force; your favour! Your favour! Your favour! Your favour! The last shouting of these four times must be very strong. ...*
- *... it is necessary to be strong enough to lend a hand to someone else.*

Expressions about faithfulness:

- *I will be faithful to Allah, the republic and the laws of the herd.*
- *... he will remain loyal to his scoutmaster, chieftain and leader until death.*
- *Our ancestors, who have always been faithful to their laws, and moral laws, have been the conquerors of this world thanks to their obedience and force.*
- *... The knights were faithful to their vows...*

Expressions about being moving:

- *He has to do lots of activities, especially play and practice.*
- *... must have a tireless, agile foot. In such a small game or race, their feet should not get tired. If you can do what I say, then you can be a strong scout.*

Expressions about self-confidence and self-discipline:

- *Do not rely on teacher's, father's, mother's and relatives's power. Try to do everything yourself. Look at the result of what was done with your own hands.*
- *Prepare yourself like a wolf puppy. You should struggle in life and do any job. Do not expect help from someone else. That's when you become a good scout. Thus, you will learn while you are young what you can do when you grow up.*
- *... keep an eye open, to do everything and every job yourself, do not bend to anyone...*
- *... follow people who can cook their own food, find their way in a place they do not know, make fire, set up a tent...*

Expressions about being disciplined:

- *... take care of orders when you are around the old wolf. ... If the old wolf shouts only once, this is a sign for you to listen him in silence. Immediately become silent and pay attention to the command.*
- *For example, a chief has summoned you because he will say something. When you approach him, salute him with one hand.*

Expressions about courage:

- *Undoubtedly, our ancestors whose ancestors were grey wolves, were Turks, one of the most brave and warrior nations in the world. Each one was a combatant scout.*
- *Turkish children learn to ride at a young age, know how to use weapons.*
- *The knights were the people who preferred to die for their duties.*

Expressions about being like wolves:

- *A good scout means a good wolf.*
- *If you are not a good wolf, you cannot be a good scout.*
- *...however, to do all these things, it is necessary to prepare as a little wolf puppy. When you're young, you should pay attention to everything...*
- *Wolf puppies, the scouts of tomorrow, I will tell you something here: people we call kings and sultans are like tigers, and the ones who obey them and who serve them are like jackals. You understand, right? I advise you not to be a jackal. Always be like a wolf and move like a wolf. You must not be anyone's beggar... you should dominate everything yourself.*

Positive and Negative Values in the Texts

The stories involve some values through the characters (animals) in the texts. Table 2 shows the distribution of positive and negative values of the characters in the texts.

Table 2. Frequency Distribution of Values Introduced through the Characters in the Texts

Characters	Positive Values	Negative Values
Eagle	1	
Wolf	12	
Panther	1	
Snake	2	
Bear	1	3
Jackal		3
Tiger		7
Monkey		3

As shown in table 2, positive values are assigned to the wolf and negative values - to the tiger. This is why the wolves and the scouts are compared to each other. The distribution of positive and negative values associated with the characters is shown in table 3.

Table 3. Distribution of Positive and Negative Values Associated with Characters

Positive-Negative Values	Eagle	Wolf	Panther	Snake	Bear	Jackal	Tiger	Monkey
Earnest – Manly		1						
Clever		1			1			
Acrimonious								1
Noble		1						
Brave				1				
Hardworking		1						
Nimble	1		1					
Dynamic		1						
Brutal							2	
Betrayer								2
Coward							2	

Cunning			3
Angry			1
Hypocritical	1	1	
Lazy	2		
Stooge	2	1	1
Intelligent	1		

As shown in table 3, positive values such as being earnest, manly, clever, hardworking, are characteristic for wolves; on the other hand, negative values such as being brutal, treacherous, angry, hypocritical are assigned to the tiger. The only character in which both positive and negative values are involved is the bear character.

The statements given in the texts about positive and negative values are as follows:

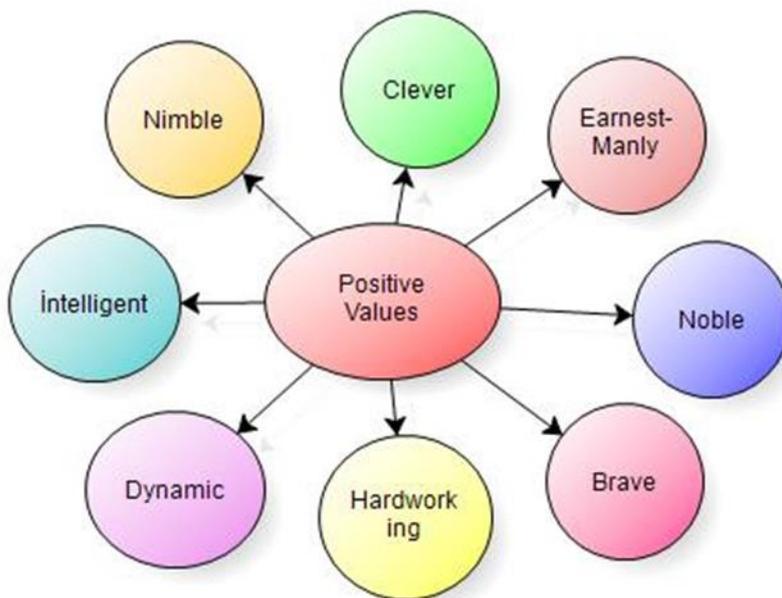


Figure 2. Positive values mentioned in the text

Expressions about being clever:

- *...the bear is a very clever and good animal.*
- *...all the young wolves are trained to tackle with the future by Akila, who is teaching them the laws of the herd.*

Expressions about being noble:

- *However, the wolf is a good and noble animal.*

Expressions about being hardworking:

- *In the first lesson wolf puppies are taught to be agile and hard working.*

Expressions about being earnest and manly:

- *A wolf is earnest. Manful and clear...*

Expressions about being brave:

- *Then this very moment the snake came. It saw the situation. The snake went through the place where the panther and the bear could not pass and was thrown into the middle of thousands of monkeys.*

Expressions about being nimble:

- *They call it Panther. It is black. It is a very violent, relentless hunter. It is strong. It can't be caught easily. One of the most nimble of all animals living in the jungle.*
- *This bird whose wings open to two meters, with its awesome claws and beak grabbing if it wants a little lamb from the ground and taking off. It's such a great bird.*

The negative values in the texts and the related expressions are as follows:

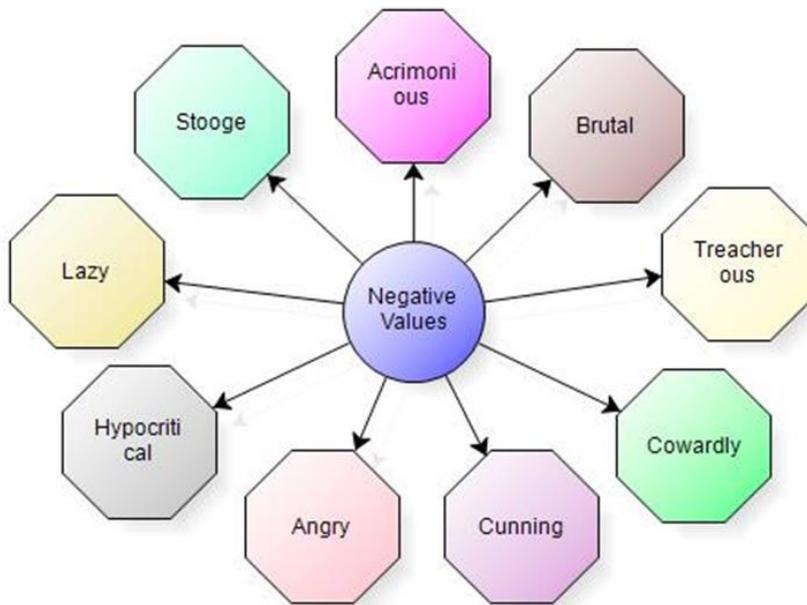


Figure 3. Negative values given in the text

Expressions about being cowardly:

- *Tiger is a great animal; but it's a coward.*
- *(Tiger) It is a vulgar and incredible animal. It is coward, very coward... it has no courage.*

Expressions about cunning:

- *It was so cunning that he made no noise. It was pressing his paws lightly on it, trying not to move the bushes, to hide himself well.*
- *The tiger was now approaching the tent, taking a human smell. It forgot his cunning and hiding power as soon as it took the scent. Suddenly there was a howl...*
- *(Jackal) Hunting and approaching with such cunning for its food. Usually succeeding.*

Expressions about being angry:

- *Serkan was so angry with this grey wolf that if he had access to it, it would smash it.*

Expressions about being brutal:

- *"Serkan" was the name of the predatory and brutal tiger.*
- *"Serkan" was a predatory animal. It was treacherous. It ran tirelessly from mountain to mountain, forest to forest for hunting. Its feet were very strong. ... It hunted small and miserable wild goats and ate them. It ate old goats without power to defend themselves. Especially when they were asleep it made a raid.*

Expressions about being hypocritical:

- *(Jackal) It is very hypocritical and disingenuous. So it wants to snuggle.*
- *The Jackal is a very hypocritical, creeping deceiver.*

Expressions about being a stooge:

- *The Jackal appeared next to the tent when this event was happening. The Jackal went to the tiger and said: "Hello tiger dad, I know where the kid you kidnapped is going. If you give this poor slave a small share of your child, I will show you immediately. Here is in the nest that you see." The Jackal is a very vulgar animal.*
- *It does not hunt as wolves do, it is a beggar. He wants to get a share of the work of others.*
- *The jackal is Serkan's stooge. He tries to take advantage of what others do. He doesn't do anything good to anyone. He is very bad.*

Expressions about being lazy:

- *(Bear) ...but it is very lazy. It likes sleeping. It's too fat. It's not good to be like this. Hardworking is not fat.*
- *The bear was so heavy and fat that it could not walk easily.*

Expressions about being treacherous:

- *(Monkeys) They live in the jungle and hide in the trees. They throw walnuts and stumps at forest animals. Some small animals die in this way and some are injured...*

Expressions about being acrimonious:

- *Monkey are bad animals. They don't do anything, produce a lot of noise, and hurt everybody, including each other, they are cowardly.*

Conclusion and Discussion

As a result of the study of the text *The Book of Wolf Puppies* it is possible to say that the information given in it to the children about scouting and the features that a good scout should possess are directly related to (and could be used for) character education.

In the findings section, it has been shown that the traits of the scouts are directly related to children's features, such *obedience to elders, being disciplined, trying to do the best, being courageous, doing good, having self-confidence and having self-discipline*. This situation is supported by Kurudayioğlu et al. (2013), according to whom expressing that the basic moral values in literary works can serve the basis of character education. The aim of reading such books should be triggering children's comprehensive thinking, feeling and behavior. The books about scouts supported the development of such properties as love of nature, being mobile and observant. Young people's physical development was viewed as inseparable from their personality development, which should integrate various values. The internalization of the values through literature and dealing with nature was emphasized in scouts' character education and has remained important till nowadays. This is why it is important to introduce such practices into curriculum and extracurricular activities (Turan, 2014: 90).

In conclusion, the texts examined in the study show that scouting activities aim at directly affecting the character development of children and young people in a positive way and contributing to their physical and spiritual development. Moreover, the fact that the texts are prepared for young children who have not yet been scout shows that scouting activities are being encouraged. The study emphasizes the importance of scouting activities in schools in terms of character education by examining the historical texts called "The Book of the Wolf Puppies". Therefore, the importance of both texts in terms of character education and the contribution of scouting activities to character education and transfer of values were evaluated.

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