

# An Evaluation of the International Children's Books about Turkey and Turks

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## Abstract

In this two-part study, children's books contain information about Turkey and Turks were examined. In the first part focusing on the early English children's books western images of Turks were explored. In the second part, the books about Turkey and stories set in Turkey published recently and available in public libraries to show how wide reading of books on one country can teach children much information about the cultures an people of the country, and build connections to people who might at first seem rather foreign to American schoolchildren were shared. These stories can be instrumental in expanding children's cultural knowledge and helping develop intercultural understandings. Sometimes it can be enlightening to focus on reading books about just one country to get an in-depth view of the stories and lives of the people. As a result of the study it can be concluded that negative, religious and exotic concepts were found as common themes in the earlier books. Most of the books currently available in the libraries have limited qualifications for the international children's books.

## Keywords

Children's literature, Turks, images of Turks, international literature

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## Introduction

International literature can open the eyes of students to worlds and cultures very different from their own (Bond 2006). Children can learn about different religions, celebrations, and living situations through children's books and gain appreciation for the diversity of people throughout the world. International books are fun to read, as they arouse curiosity and provide connections for children around the world. In "Beyond borders: Reading other places in children's literature," Susan Stewart (2009) suggests that reading international children's books is one of the best ways to "open kids' minds." Unfortunately, only a small portion of books published for children internationally are translated into English.

Evans' (1987) pointed out that elementary school children are ready to face global concepts in their curriculum. Similarly, Freeman and Lehman (2001) stated that "Exposure to international children's literature can support all aspects of children's development" (pp. 12-13). These curricular activities both increase global understanding and remove the barriers between people all around the world (Freeman & Lehman 2001; Rochman 1993). Lynch-Brown and Tomlinson (1993) stated that through the use of international literature "children are given an opportunity to enjoy the best-loved stories of their peers around the world. This, in turn, can help students develop a bond of shared experience with children of other nations and acquire cultural literacy with a global perspective" (p. *Men of different*). These experiences can also foster children's critical thinking skills. As Freeman and Lehman (2001) explain, "they explore multiple perspectives on people, places, and ideas in books" (p. 17). More elaboration on linkage between global education and international children's literature can be found in Kniep's (1986) description of four elements about global education: "the study of human values, the study of global systems, the study of global problems and issues, and the study of the history of contacts and interdependence among peoples, cultures, and nations" (p. 437).

In this two-part study the books about Turkey and Turks were examined. In the first part, focusing on the early English children's books western images of Turks were explored. In the second part the books about Turkey and stories set in Turkey published recently and available in public libraries to show how wide reading of books on one country can teach children much information about the cultures and people of the country, and build connections to people who might at first seem rather foreign to American schoolchildren were shared. These stories can be instrumental in expanding children's cultural knowledge and helping develop intercultural understandings. Sometimes it

can be enlightening to focus on reading books about just one country to get an in-depth view of the stories and lives of the people.

Children's and young adult literature in Turkey has a history that goes back one hundred and fifty years and have been in a constant position of progress and transformation. From the 1860s to the current day, Turkish literature has reached the period of opening up to the world through the improvement it has shown over the last twenty years.

### **Then: Into the Archive; Readings in the Baldwin**

In this part of the study the focus is on early English books' images of Turks in popular fiction and travel writing, in search of the connection with earlier patterns of imagery. It is not easy to cover all the issues regarding the representations of Turks, especially with a small number of books. Within a small number the books this research share what Aydın (1999) reflects that books reflect the social history of countries in which they were written.

The Baldwin Library of Historical Children's Literature in the Department of Special Collections at the University of Florida's George A. Smathers Libraries contains more than 97,000 volumes published in Great Britain and the United States from the early 1700s through the 1990s. Its holdings of more than 800 early American imprints is the second largest such collection in the United States. Hill (1993) describes three methods for accessing archival materials. These methods are checking names in general catalogs, consulting finding aids, and asking an archivist for suggestions. The first two strategies guided the book selection in this study. To find books under the representations of Turks "Turks" (8 Titles), "Turkish" (12 Titles), "Turk" (3 Titles), "Ottomans" (2 Titles), "Constantinople" (9 Titles), "Crusade" (13 Titles), "Istanbul" (6 Titles), and "Turkey" (39 Titles, including many Christmas books) were used as search terms. There is a small numbers of books at the Baldwin that involve Turks as either the main subject of the book or they mentioned as part of the story or event. Because of the small number of books that became even smaller if we choose the books in which Turks were the main subject, we decided to examine deeply these books.

Hill (1993) reviews several methodological complexities that can complicate the deceptively straightforward process of constructing chronologies, networks, and backstage dramas. These complexities include: the seductive concreteness of tertiary sedimentations, the failure to discern multiple communications channels, the instability of "truth" in iterative research, bracketing the perspective of the present to understand the past, and the structural vulnerability of knowledge to intentional fabrication (Hill, 64-

69). Under these considerations and through the examination of these sources the following issues and trends emerged as results.

### **Travel-Writings: Images of the Exotic**

Most of the literary genre can be found under travel-writing within our selection of books. Most of the historical information about the Turks in English resulted from travel accounts or diaries of travelers' on the way to the Middle East and the Holy Land. For the purpose of trade, diplomatic service and go on pilgrimages to the Holy Land many European travelers' experiences on their journey carried out many Turkish stories to the west: *Turkish Fairy Tales and Folk Tales* by Bain (1896), *The Reward of avarice, or, Abdalla and the iron candlestick* (1810) and *Historical Tales* by M.J. (1865). *Turkish Fairy Tales and Folk Tales* include stories that were collected from the mouths of the Turkish peasantry by the Hungarian savant, Dr. Ignatius Kunos, during his travels through Anatolia. Cameron Verney Lovett (1844-94) author of the *Historical tales*, was an English traveler in Africa and was a naval officer who served (1868) in the British expedition against Ethiopia and assisted in the suppression of the East African slave trade. *Historical Tales* includes 6 tales that directly related to Turks. These tales are: The Turks, Alp Arslan, Saladin, The Crusades, Timur the Great, and Mahomet II.

In addition, Turkey's geographical location between Asia and Europe, was an exotic place for many diverse texts, e.g. Eddy (1865), Hughes (1860), and Westerman (1915). At the beginning of her book Dwight (1851) describes Constantinople as follows:

Master James lives in Constantinople, the capital of the Turkish Empire, more than five thousand miles from New York, toward the rising of the sun. If you will take the trouble to look on the map, you may find it. It is a very large city - much larger than the little boys and girls in America have ever seen, containing, it is supposed, more than a million of inhabitants\*. (\*The population of New York is about 230,000, and of Boston only about 80, 000. [1839]). p. 35

Because of geopolitical location, Turkey has always attracted a great number of visitors, not only for sightseeing-but also for cultural and religious reasons. It can be seen in recent books, such as *Journey to Kars*, *Turkish Reflections*, *In Xanadu: A Quest, A Traveller on Horseback*, *Talking Turkey*, *The Towers of Trebizond*, and *The Asiatics*. Most travelers who have visited Turkey have tended to be keen on visiting the historical sites of particular places such as Istanbul, Antalya, Cappadocia, Van and Kars.

## Religious Images

The best-known images of Turks, found on the early English children's books, usually reveal the conflict between Christians and Turks. Most of these books reflect sensuality and cruelty as main characteristics of the Turks. In, *Rene The Young Crusader*, Barth describes the origin of the crusades that:

Towards the end of the eleventh century, the Christian pilgrims, on returning home from visiting the Holy Sepulchre at Jerusalem, made heavy complaints against the Saracens, who at that time were in possession of Palestine; and by whom they were ill-treated in a variety of ways. One of these pilgrims, in particular, called Peter of Amiens, who returned from the Holy Land in the year 1094, lifted up his voice aloud in Italy and France; and everywhere called upon Christians, in the most urgent manner, not to incur the reproach of suffering the grave of the Savior to continue in the hands of unbelieving Turks. (pp. 1-2)

With the fall of Constantinople, the concept of the Turk in the West became religious fanaticism (Aydin 1999). Barth (1869) writes, "The Koran is the sacred book of the Mohammedans; and, though it contains small portions of truth, it is mixed up with much error, falsehood and imposture" (p. 115). Author of *Setma the Turkish Girl*, Christian Gottlob Barth, was born in Stuttgart. Retiring from the ministry in 1838, he devoted his life to missions in connection with the Basel Missions. He was the founder of the Missionary Society. In "*Hafis and His Bible*" another story from *Setma the Turkish Girl*, we read the conversation between Hafis and his master:

"Should we worship the creature or the Creator?"

"The Creator, undoubtedly," replied the master.

"Then," said Hafis, "Why do we leave the great God to worship Mohammed, who was only a sinner like ourselves?" And he proceeded to show out of the Bible that Mohammedanism was false. (p. 117)

We can see a similar conversation in *James and His Mother* that Dwight (1851) writes:

*James.* Do you think, mother, that the Mohammedans can go to heaven?  
*Mother.* The Bible tells us plainly, my dear, that there is only one name given under heaven among men whereby we can be saved; and that is the name of Christ Jesus. Now, although Mohammed taught his followers to receive Christ as a true prophet, yet none of them ever think of going to God through him, as their mediator, or of trusting in him as their Savior;... (p. 37)

## Negative Images

Among events of historical significance in centuries, books all of which have provided western writers with primary sources for the depiction of Turkey and its people, encoded in a series of stereotypical images. "*Men of Different Countries*" published in 1826 describes Turks as follows: "The Turks in Asia are generally stout and robust; and although the women are handsome, they soon fade, and look old at thirty....The Turks are probably the most unlovely of all nations; they are unsocial, jealous, cruel, and beastly"(pp. 3-4). Stereotypical images are not only parts of the Turks characters but also parts of all different national and religious groups mentioned in the stories. For example, Dwight (1851) writes;

They see that Armenians, the Greeks, and the Catholics lie and cheat, and do many other bad things. The Greek who brings us milk, puts water in it, and yet declares that it is as pure milk as when it came from the cow; and in addition to this, he cheats us in measuring it, if he can. The Armenian Catholic who rented your father his house, told him twenty lies about it, the other day. (p. 38)

Moreover, *Men of Different Countries* describes Arabs as thieves and robbers, Chinese as large and fat men, but for English it uses very positive description that:

The English are generally well sized, regularly featured, commonly fair rather than otherwise, and florid in their complexions. They are remarkable for national pride. All nations love their respective countries, but the English show it in the highest, and the Germans perhaps in the lowest degree (pp. 15-16).

## Comments

Today, the image of Turkey for those people who have never been there is still appalling, as Mary Lee Settle (1991) emphasized when she returned to America from Turkey, saying:

"I came back to a Eurocentric culture where Turkey is still an unknown country, or if it is known by those who have never been there and never known the Turkish people, it is known only for its mistakes and brutalities" p. XII.

Compared to other countries Turkey has a very limited number of books translated into English so far. Therefore books about Turkey and its culture were usually produced by Western writers who reflect the region and

culture either through personal accounts or through the reproduction of previous texts. Under these circumstances it is not surprising that one could find various misconceptions and misuses of some cultural and religious terms in these books. In order to offer an unbiased image of the Turks and Turkey, it is essential to know Turkish writers, poets, artists, and philosophers, not necessarily through the original texts, but at least through translation. Over the centuries Western views of the Turks have never been isolated from other nations of the Middle East, even the entirely different geographical origins, and cultural and linguistic identity.

### **Now: Public Libraries**

Most children's books about Turkey are written and published in the United States, so are not international books. Few children's books published in Turkey are translated for American audiences. Since Turkey is in the Middle East, some books about that region include information and stories about the country. Compared to international literature from many other countries, there are few books from Turkey that have been translated into English. Rather, what American children read are books that are published in the West about the nation of Turkey. The best books are retellings of folktales. Informational books about Turkey contain photographs and those that are up-to-date provide useful information about geography, history, religion, cultural traditions, and education of people in Turkey. More is written about city life than rural life and more about coastal, western Turkish settlements than those in Eastern Turkey. Therefore it is hard for American young people to obtain a comprehensive knowledge and appreciation for the country of Turkey and its people. This article divides the books available in a university town public library by genre and describes their contents.

### **Folk Literature**

Kiefer (1995) stated that picture book illustrations convey cultural information through the style of art used and through the content of the pictures. This type of art and content is common in the illustrations and content of folktales.

Turkish folktales in children's books involve strong male heroes, who are clever beyond their years. *Goha, the Wise Fool*, retold by Denys Johnson-Davies (2005), contains fourteen tales about folk hero, Nasreddin Hoca, also known as Goha. Goha manages to count his donkeys, trick robbers, and outthink three wise men. His escapades involve a reputation for being able to answer difficult questions in a clever way. The amazing illustrations for this book by Hag Hamdy Mohamed Fattouh, are copies of folk art and

appliqué embroidery created by Hany El Saed Ahmed. Goha is a *plump*, wide-eyed person in the humorous full-page illustrations that complement the tales. Notes accompanying the story explain a short history of the Goha character, who in this collection, has several different personas. An endnote explains the tent-making tradition in Cairo (including a wonderful photo of the artists at work) and gives a concise overview of the memorable character's role in numerous Middle Eastern cultures. Goha is the Egyptian incarnation of the Turkish Hoja Nasrudin (also known as Nasreddin Hoca) and the Iranian Mulla Nasrudin. He is a popular folk character whom some say was a real man in 13th-century Turkey. *Little mouse and elephant*, retold by Jane Yolen (1996) is the Turkish tale of a less than bright mouse that convinces himself that he has defeated an elephant. Demi (2004) introduces us to "Nasrettin Hoca", one of Turkey's most famous folk heroes and imparts an everlasting tale with a moral through her book, *The hungry coat; A tale from Turkey*. In the story "Nasrettin Hoca" teaches his friend a lesson about appearances. First he is ignored at a friend's banquet, because of his patchwork coat. He leaves the banquet and returns with a new coat and everyone warmly welcomes him. But instead of eating the delicious foods, he feeds them to his coat.

Translated works of Bilkan's (2008) "Tales from Rumi: Mathnawi selections for young readers," include a collection of stories from Rumi's classic composition, *The Mathnawi*. Best known for his spiritual poetry and the whirling dance of sufi practice, Rumi is introduced to the young readers by the book. These stories can be used as teaching and training tools in schools because many stories convey messages of loving care.

### **Informational Literature**

Nonfiction series books provide basic information about the Republic of Turkey, which is a Mediterranean country that straddles both Europe and Asia, or Eurasia. Freeman and Lehman (2001) describe series books as "in contrast to single-author titles, are initiated by a publishing company to provide a group of books linked by a common theme or subject" (p. 64).

*Turkey* by Sean Seehan (2004) is a book in the *Cultures of the World Series* that provides extensive information about the country in 177 pages of text suitable for upper elementary and middle school students. In this informational chapter book, colorful illustrations highlight tourist spots and places of significance within the country. The book covers geography, including maps, and the history of the peoples who have lived there. There is information about the government, the economy, and the environment. The lifestyle and religion of the Turks, their language, religion, arts, and

festivals are highlighted in the book. The text is simply and clearly written, and the photographs are contemporary and clear. The book provides a reading list, websites, a bibliography, glossary, and index. It would be a useful book for research and reports on the country of Turkey. In her book "Turkey" Donaldson (2011) provides current information about the Turkey's landscape, culture, people, and more. A special section in the book introduces Turkey's capital, language, population, and flag.

*Turkey* by Lois Baralt (1997) is a book in the Enchantment of the World Series. With a balanced viewpoint and plenty of captioned color and black-and-white photographs, this 128-page book is an informative introduction, especially for geographical and historical information. As with other informational books for upper elementary school audiences, the book touches upon many topics, such as religions, culture, economy, and daily life. The 'Mini-Facts at a Glance' section highlights important information and includes a time line and list of noteworthy people from the country. Though somewhat dated, the book might be a good addition to a collection of more contemporary books.

Photo-essay books are popular genre in international children's books. Freeman and Lehman (2001) stated, that "This desire of photographers to experience firsthand and share their experience with children is evident throughout contemporary photo-essays written for children" (p. 66). There are several nonfiction picture books about the city of Istanbul. Robert Bator's *Daily Life in Ancient and Modern Istanbul* (2000) provides historical and contemporary information about the city. The city was settled by Greeks and first called Byzantium in 657 BC. It was conquered by the Romans during the Roman Empire and became Constantinople. Crusaders and Christian Monarchs attempted to rule the city. Today it is Istanbul, a modern Turkish city. The illustrations include historical reproductions as well as modern photographs. Topics such as education, religious life, women's rights, and slavery are all mentioned in the book.

Nonfiction informational books supply exceptional sources for learning about a culture. Several books written for juvenile audiences present interesting information about early history of the people living in the Turkey. These books also provide reliable illustrations and texts. Wilkonson and Pollard (1994) examine the strange and mysterious ruins in their book "The Master Builders", including Catal Huyuk an early civilization center located in Turkey that tells us a great deal of what we know of the people who built them. In another book "Generals Who Changed the World" Wilkonson and Pollard (1994) profiles military men whose insight, skill,

and daring have altered the course of world events, from Alexander the Great to Dwight D. Eisenhower. This volume includes two Turkish profiles; Genghis Khan and Mehmet II the Conqueror. The book is represented in a simple and direct style, chronologically arranged, and reflects worldwide perspectives. An attractive full-color portrait, related maps, and a box of "fascinating facts" appear in every chapter in the book.

Two books Fiona Macdonald's *A 16<sup>th</sup> Century Mosque* and David Macaulay's *Mosque* provide detailed information about the architecture in Turkish history and insights in to the role of religion in art. Macdonald's (1994) detailed colored drawings help readers follow the text that includes topics such as the first mosque, mosque styles, and the Ottoman Empire with an overview of mosques around the world. Macaulay (2003) provides information about the most famous architects of the Ottoman Empire built between 1540 and 1580 by Sinan in İstanbul.

### **Novels - Young Adult Literature**

*The Xanadu adventure* by Lloyd Alexander (2005) tells the story of Vesper Holly who travels with her guardians, Mary and Professor Brinton Garrett; boyfriend Tobias "the Weed" Pasavant; and twins Smiler and Slider, in search of the Rosetta Stone. Early in their travels, they sense "some kind of jiggery-pokery afoot." When they finally arrive at Xanadu, an edifice that "could have been the dream of a deranged architect," they find themselves prisoners of the villain Dr. Desmond Helvitius, who sees oil as his future source of wealth and power and has designed a powerful petroleum-based weapon to carry out his dreadful schemes. Amid the thrills and chills, Vesper and the Weed marry. With a masterful mix of vivid description; robust, playful language; sly wit; and laugh-out-loud comedy, Alexander packs more mirth and adventure into his pages than some manage to do in novels triple the size. The surprising plot twists and suspenseful chapter endings make this an ideal read-aloud. Today Xanadu is the name of an archaeological site.

In the novel, *Cybele's secret*, by Juliet Marillier, Paula sails from Transylvania to Istanbul with her merchant father at the same time as a handsome Portuguese pirate, Duarte da Costa Aguirre and an envoy from the magical Wildwood, depart for Istanbul. Their goal is to buy an ancient pagan artifact. A series of magical signs lead Paula on her perilous quest, forcing her to be clever and brave. Istanbul is a city with many languages where people dress in bright, sometimes outlandish costumes. It is a likely entrance to the magical Old Kingdom. Paula is observant and quickly learns from her father. As they search for the merchant who is to sell the famous treasure, Paula meets Irene of Volos, the only woman who holds power in Istanbul. The story rapidly engages the reader by describing the lively

crowded streets and exotic scenes of Istanbul. The swashbuckling tales will appeal to boys, while girls admire Paula's decisive actions.

Gaye Hıçılmaz's *Against the Storm*, set in the capital city of Turkey, Ankara, provides an inner-city survival experience to the reader. According to the endnotes, "It was here that she was struck by the way children in particular are forced to suffer the effects of poverty and how poverty destroys the very fabric of society. Her novel was inspired by a true incident reported in the Turkish press (endnotes).

### Comments

Freeman and Lehman stated that (2001) authenticity and the insider-outsider perspective should be taken into consideration when we cross cultural boundaries. They also list relevant issues for educators and critics such as availability, authenticity, translation, publication, and selection and evaluation. Norton (2005) pointed out, that "The lack of literature about the Middle East is of concern to many students of children's literature" (p.302). When we look at the books about Turkey or Turkish people in libraries, we realize that the main portions of the books are informational books about the geography and the inhabitants. In addition books in range of genres, there is also the question of stereotypes that may be found in many of the books.

Pratt and Beaty (1999) stated that availability of children's literature from particular culture or countries depend upon the population of the immigrants from that area in the United States. That assertion is true when we look at the recent publication of large number of bilingual English/Spanish books within the growing population of Latino immigrants in the United States. If we look at the population and political power of Turkish descent people in the United States, it is not a surprise that we came up with a small numbers of books about Turkey and Turks. This small numbers of books not only brings the numerical issues but also brings the lack of availability of wide range of literature from Turkey and Turks that causes as Freeman and Lehman state, "readers may gain misconceptions and stereotypes about other regions" (p.26). It also brings the issue of "essentializing" that Nodelman (1996) defines it "assuming that all person of the same culture share the same traits" (p. 196).

Stated in Freeman and Lehman's (2001) work, Klinberg (1986) identifies four goals on translated books that influence our view. These goals are "increasing the amount of literature available to children; enhancing children's international perspective; providing children a text they can read and understand; and developing various values in children" (p. 30). Translators of

children's books have to cope with several issues and challenges, especially related to various genres. Freeman and Lehman (2001) provide examples related to these issues and challenges. For example they state that nonfiction is easier to translate than fiction; on the other hand poetry is considered a difficult genre to translate because of the specific language patterns. Freeman and Lehman (2001) conclude with the importance of translation. "Translation more closely resembles an art form in which the translator must recreate the story and language of an author so it can be enjoyed by children who speak and read a different language. Yet, a translation must remain true to the original author in tone, spirit and voice (p. 32). Turkish literature should be opened up to the world. Such as TEDA Project (Opening Up Turkish Literature to the World) initiated by the Culture and Tourism Ministry could help to reduce problems originated from translations and marketing. Through TEDA project te Culture and Tourism Ministry in translate Turkish books into other languages and promote Turkish arts and culture abroad. This collection covers over more than 1,350 works in 54 languages and 57 countries between 2005 and 2012.

Cultural authenticity is another important issue when we evaluate books from or about other countries. Rudine Sims Bishop (1992) identifies three categories to describe types of multicultural and global literature. Freeman and Lehman (2001) elaborate on these categories as "culturally specific" books that characterize a particular, identifiable culture; "culturally generic" books that contain few details specific details about culture; and "culturally neutral" books that feature no any details from specific culture.

Susan Stan (1999) reminds us that, "The international books presented to American children are only a small taste of children's literature worldwide..."(p. 175). But through in the hands of children and teachers, these books can open up doors through the universe. Freeman and Lehman (2001) share strategies and ways to include international children's books in elementary classrooms: "(1) integrated studies centered on particular themes; (2) examination of language to develop oral and written communication; (3) curricular connections that incorporate literature in content learning; (4) genre studies that enhance children's literary experience; and (5) illustrations that promote visual literacy" (pp. 91-92). Similarly, Galda and Cullinan (2006) state that, "When books present authentic images from another country, children learn an important lesson. They recognize that although all cultures are distinct and different, all people share universal needs for love, belonging, and acceptance. They learn that all people

share the need for family, friends and neighbors and for food, clothing and shelter. They learn to see themselves as citizens of the world.” (p. 299).

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# Türkiye ve Türkler Hakkında Yayımlanan Yabancı Çocuk Kitapları Üzerine Bir Değerlendirme

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## Öz

İki bölümden oluşan bu çalışmada Türkiye ve Türkler hakkında bilgi içeren çocuk kitapları incelenmiştir. İlk bölümde erken yıllarda İngilizce yayımlanan çocuk kitaplarında batının Türk imajı üzerine odaklanılmıştır. İkinci bölümde, ilk bakışta Amerikan okul çocuklarına yabancı gelebilecek, Türkiye hakkında ve Türkiye’de geçen olayları konu edinen, yakın zamanda yayımlanmış ve halk kütüphanelerinde yer alan çocuk kitapları, çocuklara bir ülkenin kültürü ve genel özellikleri hakkında bilgi vermesi ve diğer insanlarla bağlantı kurmalarını sağlaması açısından değerlendirilmiştir. Bu kitaplar çocukların kültürel bilgi ağlarının genişlemesine ve kültürlerarası anlayış geliştirmelerine yardımcı olabilir. Bazen bir ülke hakkında okunan aydınlatıcı kitaplar insanların yaşamları hakkında derinlemesine bir görünüm sağlayabilir. Çalışmanın sonucunda, olumsuz, dini ve egzotik kavramları ilk incelenen kitaplarda ortak temalar olarak bulunmuştur. Günümüz kütüphanelerinde mevcut kitapların çoğunun uluslararası çocuk kitapları açısından sınırlı nitelikte olduğu görülmektedir.

## Anahtar Kelimeler

Çocuk edebiyatı, Türkler, Türk imajı, yabancı çocuk edebiyatı

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