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Abstract

From the perspective of language and literature education, children's and youth books should be sensitive to the culture of human rights and democracy and should not endorse group antagonism such as stereotype, prejudice and discrimination. The main purpose of this research is to determine if there are any messages about group antagonisms in the award-winning children's and youth stories/novels; and to understand the emotional aspect, style, context and content characteristics of those messages. The data source of this general survey model research consists of a total of 34 books that have received awards from various institutions and organizations in the field of children's and youth literature. In the content analysis, the main category of group antagonism was divided into three subcategories: *stereotype*, *prejudice* and *discrimination*, which were further divided into sub-categories based on *emotional aspect*, *style*, *context*, and *content* and analyzed in cross-tables. The findings showed that most messages were in the *prejudice* category. In addition, it was determined that the messages that foster group antagonism were mostly related to the affective dimension and were conveyed in a blatant style and often without malicious intent. Within the scope of this study, it is recommended that fictional books addressing children and young people should address group antagonism with a critical and problem-oriented approach.

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Research Article**Group Antagonism as a Social Problem in Award-Winning Children's Books: Stereotype, Prejudice, Discrimination***Esra USLU¹  Canan ASLAN² **Abstract**

From the perspective of language and literature education, children's and youth books should be sensitive to the culture of human rights and democracy and should not endorse group antagonism such as stereotype, prejudice and discrimination. The main purpose of this research is to determine if there are any messages about group antagonisms in the award-winning children's and youth stories/novels; and to understand the emotional aspect, style, context and content characteristics of those messages. The data source of this general survey model research consists of a total of 34 books that have received awards from various institutions and organizations in the field of children's and youth literature. In the content analysis, the main category of group antagonism was divided into three subcategories: *stereotype*, *prejudice* and *discrimination*, which were further divided into sub-categories based on *emotional aspect*, *style*, *context*, and *content* and analyzed in cross-tables. The findings showed that most messages were in the *prejudice* category. In addition, it was determined that the messages that foster group antagonism were mostly related to the affective dimension and were conveyed in a blatant style and often without malicious intent. Within the scope of this study, it is recommended that fictional books addressing children and young people should address group antagonism with a critical and problem-oriented approach.

Keywords: Children's literature, group antagonism, stereotypes, prejudice, discrimination, Turkish language education

1. INTRODUCTION

The culture of human rights and democracy is the existence of fundamental rights and freedoms that belong to every human being. Throughout history, various national, regional, and international mechanisms that protect the culture of human rights and democracy are developed; punitive sanction measures are created by considering that those rights might be violated. In addition to this, democracy, as a regime that is based on popular sovereignty, has provided a natural environment to protect human rights. Nonetheless, looking at the historical process, it is seen that judiciary laws considering human rights and democracy are not sufficient to create a culture in society. Because the culture of human rights and democracy uphold a lifestyle that enables people to become equal citizens, lead a life following privilege and justice, participate in cultural life freely, develop themselves in the scopes of emotions and ideas, produce in a peaceful environment (Fuat, 2000; Sever, 2018). The development of this culture depends on people indigenizing human rights and democracy, putting them into practice in every field of their life, and developing a manner of life on that. For this reason, it comes into the picture that even though judiciary laws are prior conditions for the culture of democracy, they are not sufficient.

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In order for the human rights and culture of democracy to provide sufficient conditions, it is required to adopt universal humane morals in all areas from daily-life practices to organized manners, from literature to education. A society consisting of persons, organizations, and institutions adopted those values endeavors through lifelong questioning, criticizing, and developing sentience instead of conceding stereotyped emotions and ideas. Thus, they constitute life not according to the normative values of social groups built upon natural differences such as sex, sexual orientation, ethnical roots, age, physical appearance, and disability; but according to ethical values. That means being able to minimize the destructive effect of every marginalizing, discriminative, exclusionary action, and behavior on people/society, and building a more fair-minded world order. The first and most important step of this is to deeply analyze and notice the already existing group antagonism. By noticing group antagonism, which can hide in veiled purposes or cannot be noticed since it does not attract attention at once, that exists even in the most ordinary conditions, human rights and the culture of democracy can naturally develop.

Group antagonism, a term specific to the field of social psychology, is defined as the situation that appears when the members of a group named *ingroup* adopt negative manners towards members of another group named *outgroup* by Taylor, Peplau, and Sears (2015). The terms *ingroup* and *outgroup* in this definition point out adopting a stereotyped identity according to social classifications such as sex, race, religion, and age; therefore, discriminating between *we* and *they*. For instance, expressions starting with phrases such as *we, women...* or *we, men...* lead to consolidating sexism by shaping attitudes and behaviors towards women and men in society. This case may legalize the creation of a social distance between the *ingroup* and *outgroup*; one group exercising power over the other; emotional/economic/physical violence.

Group antagonism consists of three sub-constituents: *stereotype*, *prejudice*, and *discrimination*. These constituents, respectively, correspond to cognitive, affective, and behavioral dimensions (Taylor, Peplau, & Sears, 2015). In other words, the cognitive dimension of group antagonism is defined by *stereotype*, the affective dimension by *prejudice*, and the behavioral dimension by *discrimination*. The *stereotype* is the first constituent of group antagonisms and corresponds to the cognitive dimension. This term is defined as the beliefs of group members (Taylor et al., 2015) related to the most common characteristics in the scope of group antagonisms. Other stereotype definitions in the literature may be listed as “Characteristics that are believed to exist in a certain group of people” (Myers, 2015), “making either positive or negative reference to people only because of belonging to a group”, “common beliefs towards the characteristics that are thought to belong to a member of a cultural or ethnocultural group” (Berry, Poortinga, Brugelmanns, Chasiotis, & Sam, 2015), “an unfounded belief or idea about a group of people” (Paker, 2013). Moreover, Bilgin (2016) states that stereotypes are simplified depictive classifications used for defining another person or a group of people, as Hortaçsu (2014) states that they are based on beliefs related to a societal group (sexuality group, minority group, ethnical group, the elder, children). As indicated by Gökdağ (2016), a stereotype is the gathering of characteristics believed to be shared by all members of a societal class. It’s a genre of a diagram based on a specific characteristic such as sex, race, occupation, physical appearance, location, or being a member of an organization or a group. Gerrig and Zimbardo (2016) indicate that the stereotype is a generalization in which the same characteristic is assigned to every member of a group. Likewise, Whitley and Kite (2010) indicate stereotypes as beliefs and views about features of characteristics, attributions, and behaviors of various societal groups. Thus, it comes into the sight that a stereotype is a cognitive generalization about social classifications. In other words, stereotypes are societal problems that lead to prejudicial attitudes and discriminative manners that form the first phase of group antagonisms that are based on social classifications.

Prejudice is the second constituent of group antagonism and corresponds affective dimension. This term is identified as mainly negative emotions towards a target group (Taylor et al., 2015) in

terms of group antagonism. Other definitions of prejudice in the literature may be listed as anger-hostility towards the members of the group due to unfavorable characteristics associated with a societal group (Allport, 2016), adopting a prejudice involving negative considerations towards the members of a group or the members of the group (Myers, 2015), assuming a negative or hostile attitude towards people of a certain group only for them being members of a group (Aronson, Wilson, & Akert). Moreover, Stone (2015) indicates that prejudice is a belief or assumption that is determined by some people or groups mostly without realizing, which regulates how that person or the group should consider a series of topics. Brown (2004) mentions it includes degrading considerations or affective beliefs towards the members of a group due to them being the members of that group, and Gerrig and Zimbardo (2016) remark that it corresponds an acquired manner towards a target object. Apart from maintaining the idea of prejudice being a manner, some researchers mention it corresponds in a very negative manner rather than being positive. In this context, Berry et al. (2015) define prejudice as a “generally negative tendency towards cultural or ethnical groups rather than the individual’s group”, Baron and Byrne (2000) define as “negative attitude towards the members of some societal groups”, and, Bilgin (2016) defines as “negative manner that is generated in advance, without any real proof, towards the members of a certain group”. As is seen from these definitions, “prejudice” is adopted stereotypes turned into negative manners.

Discrimination is the third constituent of group antagonism and corresponds to the behavioral dimension. This term is defined as “performing attitudes that cause benefit losses of people only because of their group membership” (Taylor et al., 2015). Other definitions of discrimination in the literature may be listed as “performing injustice attitudes towards a group or the members of that group” (Myers, 2015: 309), “performing negative or detrimental acts towards the members of a group only because they are members of a group” In addition to this, Flowers (2013) mentions that “it is done to prevent a person from fully benefiting from political, social, cultural or economic rights”, as Baron and Byrne (2000) indicate that “it consists of negative behaviours towards the social groups that are the objects of prejudice.” According to Berry et al., (2015), discrimination is “treating individuals differently because of the racial or cultural group they belong to” and to Baron and Byrne (2000) it is “performing negative behaviors towards the members of the societal groups that are the targets of prejudice”. Kağıtçıbaşı and Cemalcılar (2016) define discrimination as “performing negative acts toward a member or members of a group only because of the negative manner towards that group”, as Bilgin (2016) defines as “the individual being subjected to negative deeds and behaviors only because of their membership to a certain group. Yaşın-Dökmen (2015) mentions that discrimination is the behavioral indicator of prejudice and stereotype, and suggests that the behavioral tendency and purposes towards the prejudiced group/individual take the form of discrimination transforming into open behaviors and acts. Group antagonism is a multi-layered phenomenon that has psychological, societal, historical, and cultural dimensions. Throughout the historical process, numerous and various theories were developed to explain this phenomenon. These theories are *Psychodynamic Theory*, *Sociocultural Theory*, *Intergroup Relations Theory*, *Cognitive Theory*, and *Evolutionary Theory*.

Psychodynamic Theory explains the reasons for group antagonisms with psychological defense processes (Whitley & Kite, 2010). The years following World War II, members of the Frankfurt School Horkheimer, Marcuse, Adorno, and Fromm headed toward researching the spiritual characteristics enforcing oppressive administrations. Especially Adorno (2011) developed the term *authoritarian personality* presuming that there is a meaningful relation between prejudice and the characteristics of conservatism. According to this term, it is suggested that people who were subjected to oppression during early childhood are bound to authority unconditionally and develop hostility against those that do not obey social norms.

Sociocultural Theory suggests that there is a strong connection between group antagonism and the structure and culture of the society (Whitley & Kite, 2010). According to this theory, group

antagonisms appear to reinforce the hierarchical order, and, become stronger with peoples' common acceptance. Most children learn about the group effect at an early age and use words with degrading pronouns when angry or using bad words (Gürses, 2005). In short, even though prohibitions, laws, and moral rules do not approve of group antagonisms, sociocultural structure indirectly causes it to reinforce. In the 1960s, the sociocultural perspective started giving place to the intergroup relations perspective and started analyzing only negative effects in contrast with analyzing both negative and positive effects before.

Intergroup Relations Theory: suggests that the competition for reaching the limited sources on earth leads to fair sharing problems and this is the main reason for group antagonisms (Whitley & Kite, 2010). According to this theory, the starting point of the group antagonisms is societal classification. Societal classification is a system created by these tendencies. According to Demirtaş-Madran (2013b), “societal classification leads to individuals sense that the similarities between the individuals of their groups and the differences between their group and other groups more than they are and exaggerate them.

Cognitive Theory: suggests that the tendency of the obligation of storing the information coming from societal life in the human brain and taking the most correct decisions in the shortest period lies underneath group antagonisms (Kayaoğlu, 2015; Taylor et al., 2015; Whitley & Kite, 2010). In cognitive theory, the society is considered as a source of information. Therefore, this theory is also named *Social Cognition Theory* (Aronson et al., 2012; Kayaoğlu, 2015; Hogg & Vaughan, 2017). Shortly, this theory suggests that sensing and thinking style based on societal groups is natural, practical, and inevitable.

Evolutionary Theory suggests that genetical, biological, and evolutionary infrastructure lies beneath group antagonisms (Taylor et al., 2015). About this, remarked that just like animals, people felt the need of separating those who are proper to contribute from those that are not, and classifying the ones that look like them as “friends” and the ones that do not as “enemies”.

The phenomenon of group antagonism has various constructional features regarding the characteristics of emotional aspect, style, context, and content. *Characteristics of emotional aspect* indicate the positive or negative manner of the speaker/narrator in an expression that includes the phenomenon of group antagonism. According to this, the speaker/narrator sometimes performs positive, sometimes negative, and sometimes both positive and negative manner about this point in question. Looking from the perspective of children's literature, the characteristics of emotional directions of group antagonism are closely related to the term *message*. As mentioned by Sever (2012), the message in the literature works means emotion or idea cooperation that the artist wants to create in the reader. From this point of view, it can be said that the way of approaching group antagonism in children's literature is a determinant of group antagonism.

Group antagonism may carry three sub-characteristics regarding emotional aspect characteristics: *positive*, *negative*, and *mixed*. *Positive* characteristic is the expressions that do not approve, consolidate, or reproduce group antagonisms; yet they are terminal expressions that help to contribute to decreasing group antagonisms. Similarly, “it consists of positive expressions regarding messages and meanings such as progression, acquirement, increases, development, rising” as a term of *emotional direction analysis* (Tavşancıl & Aslan, 2001). Suspecting, being one of the *positive* prejudices of the emotional direction of group antagonisms, involves thinking and behaving patterns in a large field such as criticizing stereotypes, developing human rights and the culture of democracy, grounding on ethical information, understanding *the other*, slanting towards the right and the oppressed (Çuhadar-Gürkaynak, 2013; Morin, 2013). Contrarily, the *negative* characteristic involves thinking and behaving patterns that support, consolidate, and empower group antagonisms which lead the widespread discriminative culture. In addition to these, a third, combination idea exists in which both *positive* and *negative* manners are together. Upon this subject, Whitley and Kite (2010) mention

that the reactions regarding group antagonisms may be seen as positive, negative, or mixed. *Stylistic properties* are the characteristics that define the differences in group antagonisms regarding the level of incidence. Group antagonisms vary in large perspectives such as noticeable at first sight in plain view, not easily noticeable, veiled, or completely hidden. Kağıtçıbaşı and Cemalçılar (2016) list this variety under two categories as *visible* and *latent*. According to this, *visible* group antagonisms are clear, and do not require to be hidden and direct; as *latent* group antagonisms are blatant, subtle, and covert. Benokraitis and Feagin (1995) put group antagonisms in three categories: *blatant*, *subtle*, and *covert*. Whitley and Kite (2010) also mention that this category being the easiest in the matter of expression is followed by the categories of *blatant*, *subtle*, and *covert*.

The *characteristics of context* are the characteristics that execute how group antagonisms that reach out from a personal condition to a cultural phenomenon are represented in different levels. Whitley and Kite (2010) mention that group antagonisms are seen in four different context as *interpersonal discrimination*, *organizational discrimination*, *institutional discrimination*, and *cultural discrimination*, and that there is a transitional continuity between those levels even without a certain line. According to this, the *interpersonal* level corresponds to group antagonisms that might be seen between persons; *organizational* is in organizations such as workplaces, companies, or administrations; *institutional* is in social institutions such as family, economy, health, and education; *cultural* level in common persuasions and standard of judgments.

Characteristics of content are the characteristics that explain the so-called reasons for group antagonisms. In literature (Düzen, 2015, Flowers, 2013; Whitley & Kite, 2010), content characteristics of group antagonisms focus mainly on discrimination. Flowers (2013) puts discrimination under seven categories: discrimination based on *race*, *ethnic and cultural origin*, *stranger hostility*, *gender*, *religion*, *sexual orientation* and *disability*. Düzen (2015) usually puts the places of discrimination into three categories: *gender*, *ethnic origin*, and *sect*. In addition to this, he discusses “the ethnic origin and sect” class that is seen together and falls into another discrimination group in multi-bases. Whitley and Kite (2010) put the areas that prejudice is seen in five categories: *race*, *religion*, *social class*, *gender and sexual orientation*, *age*, *ability*, and *appearance*. Erdoğan (2013) mentions six types of discrimination: *sexual discrimination*, *race and ethnic origin discrimination*, *religious discrimination*, *age discrimination*, *physical appearance discrimination*, and *class discrimination*.

There are numerous negative results of group antagonism in terms of personal and societal perspectives, and, they may lead to the consolidation of group antagonism by affecting each other. For instance, culture may affect teachers on how to teach in in-class educational conditions, as it affects students on how to learn. In the same way, teachers with their own cultural background may, intentionally or unintentionally, tend to ignore the academic success of students that have a different cultural identity (Gay, 2014). Therefore, the society affecting the people and people affecting the society leading the outcomes of group antagonisms reach a serious level. That’s why it is necessary to analyze group antagonism separately in both personal and societal manners and define the mentioned correlation.

Personal outcomes of group antagonism: are various such as loss of self-esteem, fear of stereotypes, weakening in trust towards justice, arising violence tendency; consolidation of the emotions of anger, grudge, and hate. One of the personal outcomes of group antagonism is the loss of self-esteem (Aronson et al., 2012). A person facing group antagonisms may start seeing himself as insufficient and worthless; may have problems revealing his gifts and secret powers, taking healthy decisions, and developing a coherent and calm sense of self. For instance, a student subjected to negative behaviours regarding his ethnic origins may start hiding his identity or seeking a new identity that will provide the comfort of being ordinary (Gay, 2014).

Another personal outcome of group antagonism is the fear of stereotypes (Aronson et al., 2012; Myers, 2015; Taylor et al., 2015). In literature, this term is identified as a person sensing a

devastating concern thinking that he will be evaluated based on that negative stereotype when faced with it (Myers, 2015). For instance, an African American student may have a concern regarding affirming the stereotype of a cognitive deficiency in an academic exam. He might think that if he fails, he might show both himself and his race badly. Having extra concern in such an exam decreases the possibility of the student showing his real success (Aronson, et al., 2012). Another personal outcome of group antagonism is the problem of understanding. Upon this subject, Morin (2013) mentions that the problem of understanding is empowered by egocentrism, ethnocentrism, and sociocentrism, meaning that a real struggle against discrimination should be performed by focusing on the ethnocentric and sociocentric origins of the discrimination rather than its symptoms.

Whitley and Kite (2010) define the outcomes of group antagonism in cognitive, affective, and behavioral dimensions. According to this, an individual not making a meaningful connection between *the reason* (i.e. being a woman) and *the result* (i.e. not having a promotion despite deserving) may break the logical system and may damage the perception of reality (cognitive result). This result may cause the person to develop a manner of not believing in the academic talent or sufficiency, sensing intimidation, and withdrawing from the work-life (effective result). The person may behave aggressively with a sense of being deterred, may harm around himself, or perform discrimination toward others (behavioral result).

Group antagonism has social outcomes such as social labeling, moral exclusion, legalizing discrimination, dehumanization, hate, lynching, massacre, fear, and a culture of violence. Moreover, as Goffman (2014) mentions, it may lead to more people being labeled as perverted and restarting the process of hostility. Hence, according to Morin (2013), “labeling somebody with a tag instead of understanding a person with his versatile personality is a way of knowing and perceiving that is problematic, degrading, and simplifier”. Because “violence is a human rights violation” (Flowers, 2013: 259).

Decreasing group antagonisms is a long and hard period that requires people, organizations, institutions and altogether the society to cooperate. The outcomes of group antagonism are seen at personal and societal levels. *Processes at the personal level* hold a great share in decreasing group antagonisms, though, this is the level where the most resistant obstacles to overcoming the stereotypes exist; because it is a very difficult task for people to face their own personalities and to accept that expressions starting with “I am not racist, but...”, “I wouldn’t like to be discriminating, but...”, “I know it is not right, but...” (Blum, 2002; Guillaumin, 1995; Köker & Doğanay, 2010) are in fact accepting that they are directly discriminative. Upon this subject, remarks that examining oneself constantly may provide a person to see the personal lacks/weaknesses, grow away from egocentrism and perform self-regulations with the method of introspection.

In addition to these, it is suggested that methods such as stereotype suppression, reflecting thinking, communication, empathy, introspection, and self-regulation (Demirtaş-Madran, 2013a; Hogg & Vaughan, 2017; Morin, 2013; Paker, 2013; Taylor et al., 2015; Whitley & Kite, 2010) may be beneficial in a personal level. Yet, temporary applications regarding the elimination of only the visible effects of group antagonisms will not be efficient in the long term; a more permanent solution might be required (Taylor et al., 2015; Whitley & Kite, 2010). Thereby, questioning every kind of dogmatic idea, manner, and behavior with consciousness, and then regulating life in accordance with this is considered the most efficient way to decrease group antagonisms.

Processes of the societal level involve the required processes for permanent solutions to group antagonisms; because even though awareness about the outcomes of group antagonisms is important, it is not enough for the complete development of human rights and the culture of democracy. For group antagonisms to decrease visibly, peoples, organizations and institutions must apply their strategies and must gain a societal-wide currency. People and organizations in the field of the educational process have a great role in recognizing that group antagonism is a societal problem and

developing solution proposals. In order to especially develop susceptibility regarding language and education, there are many conditions that the teacher of language and literature must beware of such as the curriculum, teaching methods, communication with the students, and the class environment. Moreover, since children's and youth literature is at the center of language and literature education, it is highly important to analyze books that are in accordance with the age and progress of the child, and that discuss group antagonisms in a problem-centered frame and help change those problems in a way that supports the culture of democracy. Fictional pieces such as stories and novels provide messages that support the individual to build healthy societal relations as they may also contribute the societal development starting from early childhood. However, as mentioned by Aslan (2010), submitting fanatically to a certain authority, belief or ideology, making too many inferences with very little or limited proof, making excessive generalizations, making a negative evaluation about others, supporting prejudicial and stereotypical ideas, egocentric and dogmatic conditioning, labeling, rushed thoughts are the major obstacles before the creation of the thinking skills. It is required that children's stories/novels that hold a respected place in society's perspective due to winning awards from various institutions and organizations should be subjected to research.

Investigating the literature, even though there are various works about award-winning children's books (Aslan et al., 2016; Creany, 1995; Iwamoto, 1996; Marquez, 2008; Ünelöz, 2017), no work regarding the group antagonism is noticed. For instance, the topic of the piece is discussed in a work of children's and youth literature that is considered worth an award (Aslan et al., 2016). In another work, award-winning children's novels were analyzed in the scope of gender stereotypes. The methods of solving the conflicts of the protagonist in a children's novel are analyzed and the conflicts in the social scale were searched in this manner (Karagöz, 2014). Nevertheless, there is no information on whether there are messages about group antagonisms in children's and youth stories/novels; yet there are no works that conclude these content characteristics in a holistic scope.

The main purpose of this research is to determine if there are any messages about group antagonisms in the award-winning children's and youth stories/novels; and to understand the direction, shape, level and content characteristics of those messages, if any.

1. Are there any messages that involve *stereotypes* in award-winning children's and youth stories/novels? If so,
 - 1.1. What is the emotional aspect of those messages?
 - 1.2. What are the stylistic characteristics of those messages?
 - 1.3. What are the context characteristics of those messages?
 - 1.4. What are the content characteristics of those messages?
2. Are there any messages involving *prejudices* in award-winning children's and youth stories/novels? If so,
 - 2.1. What is the emotional aspect of those messages?
 - 2.2. What are the stylistic characteristics of those messages?
 - 2.3. What are the context characteristics of those messages?
 - 2.4. What are the content characteristics of those messages?
3. Are there any messages involving *discrimination* in award-winning children's and youth stories/novels? If so,
 - 3.1. What is the emotional aspect of those messages?
 - 3.2. What are the stylistic characteristics of those messages?
 - 3.3. What are the context characteristics of those messages?
 - 3.4. What are the content characteristics of those messages?

2. METHOD

2.1. Research Model

The research was carried out based on the single survey model, which is a subtype of the general survey model. Single survey models are research models made to determine the quality or quantity of the variables one by one (Karasar, 2016). Accordingly, for the research, group antagonism, which is the main category, and its sub-categories were described one by one and singularly.

2.2. Study Group

The determination of the study group started with the definition of the study population. Defining and delimiting the study population requires general and specific criteria. These criteria determine the type of units in the population, their location, and other detailed features (Karasar, 2016). In order to limit the population of the study, firstly the institutions that meet *the general criteria* were determined, and then the limitations were made in line with the specific criteria. General criteria aim to determine the institutions that award children's and youth books. In this determination, (i) the institution/organization being Turkey-based and national in nature, (ii) awarding works in the genre of children's and youth literature were determined as two basic criteria. It was observed that there are 11 institutions and organizations that meet these criteria: Akademi Bookstore, Dünya Kitap Journal, Bu Publishing House, Children and Youth Publishing Association, Gülten Dayıoğlu Children and Youth Literature Foundation, Tudem Publishing, Çınar Publishing, Günışığı Library, Can Publishing, Ankara University Child and Youth Literature Application and Research Center (ÇOĞEM), Association for Supporting Contemporary Life. *The special criteria* used to limit research objects that meet the general criteria are: (i) the awarding institution has given literature awards for at least five years (between 2007 and 2012), (ii) the awarding institution has given an award to a children's and youth book at least once in 2012-2016, (iii) the book is a short story or novel (iv) the book was written by adult authors, not by children's authors. As a result, 6 out of 11 institutions were eliminated, and the children and youth stories/novels awarded by the remaining 5 institutions in 2012-2019 were determined. Accordingly, the study group consisted of 34 children's and youth books, of which 16 were short stories and 18 novels.

2.3. Data Collection and Analysis

The data collection tool of the research is documentary scanning. According to Karasar (2016), documentary scanning includes the processes of finding sources for a specific purpose, reading, taking notes and evaluating them. The data obtained in the research were first written down in the word processing program, arranged and made ready for analysis. Then, a coding chart was prepared with the context units on the horizontal and the categories on the vertical, and the data were transferred to the relevant sections of the chart. QSR Nvivo Plus 12 for Windows, one of the computer-aided qualitative data analysis programs, was used to accelerate the data management and analysis process and to make it auditable.

2.4. Data Analysis

In this study, the content analysis method was applied in the analysis of the data. In this direction, qualitative and quantitative approaches used in the content analysis were integrated. Çebi (2003) states that the qualitative approach focuses on the content of communication, examines relationships, and is impressionistic and descriptive. He stated that the quantitative approach focuses on the concrete indicators in the content of the communication and is based on the frequency distributions as the basis for the inferences. In this research, in line with the qualitative approach, categorical analysis and emotional aspect analysis and in line with the quantitative approach frequency analysis were used. In addition, both explicit and hidden content was taken into account while analyzing this research. "Explicit content consists of visible statements, and hidden content consists of the underlying meanings of what is expressed. The hidden content is determined by revealing the

hidden expressions through metaphor, avoidance, intuition, etc. (Özüdoğru, 2016; Tavşancıl & Aslan, 2001). In content analysis, the data were analyzed in four stages: coding of data, finding themes, organizing codes and themes, identifying and interpreting findings (Yıldırım & Şimşek, 2011). In this study, the data were analyzed according to the following four stages in the specified order.

Coding of data: It is the first stage of content analysis. As Yıldırım and Şimşek (2011) stated, at this stage, the data were examined in general and divided into meaningful sections. Because the use of the theme is suggested in the literature as an analysis unit, in cases where words, sentences and paragraphs are not suitable as analysis units, in the investigation of values/attitudes (Tavşancıl & Aslan, 2001: 65), *the theme* was chosen as the analysis unit. Since the conceptual framework that forms the basis of the research is clear, *coding according to predetermined concepts* was made. In short, in the coding of the data, all subcategories of the main category of *group antagonism* were made according to the subcategories previously determined in various studies (Benokraitis & Feagin, 1995; Jones, 2002; Erdoğan, 2013; Taylor et al., 2015; Whitley & Kite, 2010) in the literature. In line with the purpose of the study, the main category of content analysis was determined as group antagonism. The main category is divided into two; primary subcategories and secondary subcategories. Primary subcategories include the main components of group antagonism; Secondary subcategories express its structural features. Primary sub-categories are divided into three subcategories: *stereotype*, *prejudice* and *discrimination*. Because it is stated in the literature that there are three main components of group antagonism (Aronson et al., 2012; Çuhadar-Gürkaynak, 2013; Hogg & Vaughan, 2017; Taylor et al., 2015). Secondary subcategories are divided into four subcategories as *emotional aspect* (Tavşancıl & Aslan, 2001), *style* (Benokraitis & Feagin, 1995), *context* (Whitley & Kite, 2010), and *content* (Erdoğan, 2013).

Finding Themes: Three types of analysis were made in content analysis: Categorical analysis, emotional aspect analysis, and frequency analysis. The analyzed data were subjected to coding query and matrix coding query processes in the Nvivo package program.

Organizing codes and themes: It is important in terms of defining, explaining, and presenting the data in a way that the reader can understand. It is necessary to define the data in various parts of the data set under the same code or theme and present this information in a related way according to the emerging concept/theme (Yıldırım & Şimşek, 2011). In this research, arrangements were made in line with the pre-test application and expert opinions/suggestions.

Identifying and interpreting findings: Since at this stage it is necessary to give meaning to the collected data, draw some conclusions from the findings, and explain the importance of the results obtained (Yıldırım & Şimşek, 2011), the frequency scores of the findings are presented with cross tables and the text examples are explained with their justifications.

2. 5. Reliability and Validity

Reliability means that the research process is consistent. This consistency means that constant results are obtained even when the research process is conducted at different times or by different researchers. Content analysis was applied to the data obtained in this study. Detailed definition of categories in content analysis increases reliability (Tavşancıl & Aslan, 2001). For this reason, an extensive literature review was made before the coding processes in the research and the categories were determined in line with the theoretical framework of the study. Before the actual application, a pre-test application was made on five books selected by simple random sampling. The pre-tested books are: K1 (İhsan, 2012), K2 (Avcı-Çakman, 2016b), K3 (Servi, 2015), K4 (Sözbilir, 2015) and K5 (Hepçilingirler: 2013).

Another study to ensure the reliability of the research is the measurement of independent observer agreement. This study, to measure the agreement between independent observers, is realized together with a faculty member who has studied in the field of children's literature and has experience

in content analysis. First, various reading and analysis applications were made with the independent observer. For the independent observer's coding, three books were selected from the study group list by simple random sampling method: K4 (Sözbilir, 2015), K9 (Dikici, 2014), and K22 (Büke, 2013). The following formula was used to calculate the agreement between independent observers: Reliability = Agreement/(Total Agreement + Disagreement) (Miles & Huberman, 1994, as cited in Tavşancıl & Aslan, 2001: 81). It was 0.92 in K4, 0.92 in K9 and 0.91 in K22. Since the agreement between independent observers is expected to be above 0.70 in the literature (Karasar, 2016), it was concluded that the values obtained in this study were sufficient to provide internal consistency.

To ensure the validity of the research, a plan was created in line with the suggestions developed in the literature (Miles & Huberman, 2016). According to this plan, the opinions of field experts were consulted on defining the uncertainty areas and estimating the accuracy of the results. In addition, the questions developed by Miles and Huberman (2016) to check internal validity in scientific research were taken into account in all processes of the study. In addition, detailed explanations were made about how the coding was done under the title of *data collection and analysis* to ensure external validity. In the *findings* section, examples of how and why the context units were coded are given. The context in which these examples are used and their social meanings are explained in brackets.

2. 6. Ethical Committee Approval

With the decision of the Ankara University Sub-Ethics Committee dated 06.05.2019 and numbered 204, it was unanimously decided that ethics committee approval is not needed because there is no clinical research conducted on humans in this study.

3. FINDINGS

Distribution of the sub-categories in the 34 books examined under this study is shown on Table 1.

Table 1. Distribution of sub-categories by frequency score

Secondary Subcategories	Primary Subcategories			Total
	Stereotype	Prejudice	Discrimination	
Emotional Aspect	175	718	501	1394
Positive	30	96	159	285
Negative	143	602	312	1057
Mixed	2	20	30	52
Style	175	718	501	1394
Blatant	43	240	275	558
Subtle	114	387	181	682
Covert	18	91	45	154
Context	175	718	501	1394
Interpersonal	22	99	50	171
Organizational	1	18	28	47
Institutional	39	169	182	390
Cultural	113	432	241	786
Content	236	1061	713	2010
Gender/Gender Orientation	87	337	160	584
Race	8	57	51	116
Religion	4	18	15	37
Age	77	387	198	662
Ability/Appearance	40	157	117	314
Social Class	20	105	172	297

As seen on Table 1, distribution of the *group antagonism* main category among primary sub-categories is as follows: *prejudice* (*f*: 718), *discrimination* (*f*: 501) and *stereotype* (*f*: 175). In other

words, messages containing group hostility most prominently fall under the “prejudice” category, followed by *discrimination* and *stereotype*, respectively.

3. 1. Findings on the First Sub-Question

In the study it is found that of the 34 books in the study group 30 books include messages containing stereotypes, while 4 books (K21, K24, K31, K34) do not.

3.1.1. Sub-categories related to emotional aspect

The first sub-purpose under the first sub-question of the study is to determine the *emotional aspect* of the messages containing *stereotype* in award winning children’s and youth stories/novels. Samples in this category include:

- *Positive*: That one on the right, looks like a dwarf, a fancy dwarf... We call these people "dwarf", but is it not rude to do so, does it not hurt them? (K30, p.5). (Criticizing the word "dwarf" which constitutes hostile humor.)
- *Negative*: “Old people are more sensitive.” (K8: p.166). (Generalization regarding old people.)
- *Mixed*: Despite his painful experiences and his bowleg, he spent his days at the side of his granny, listening to fairy tales, like in a fairy tale. He never saw the old lady pull a long face or get angry at anything (K6, p.84) (Generalization (stereotyping) regarding disability -negative- as well as criticism of this stereotype -positive-.)

3.1.2. Sub-categories by style

The second sub-purpose under the first sub-question of the study is to determine the *stylistic* properties of the messages containing *stereotype* in award winning children's and youth stories/novels. Samples in this category include:

- *Blatant*: Isn't this the voice of the old and senile woman on the third floor of Smile Apartment? I turn my head toward the door. The old woman is approaching me, her hair and her face shifting constantly (K1: p.86). (Openly saying the neighbor is old and senile.)
- *Subtle*: Always the same trick! We'll see, we'll see ... Do you think you have a kid before you? Who are you stalling, who do you think you are fooling? (K26, p.138). (Suggesting that children cannot be taken seriously and can easily be pushed over.)
- *Covert*: “You're going! Good. Then you have to get out of the bed. Look at the time?” Mother turns into an alien in the morning! (K22, p.20). (The caregiver of the family being the mother constitutes a sexist stereotype.)

3.1.3. Sub-categories by context

The third sub-purpose under the first sub-question of the study is to determine the *contextual* properties of the messages containing *stereotype* in award winning children’s and youth stories/novels. Samples in this category include:

- *Interpersonal*: “If I show you, describe you the place, could you go and collect some mori flowers? Can you go all the way to that mountain?” When asking this question Mother Lokman was looking at the naked bowleg of Duckleg (K6, p.28). (Stereotype is contained in the dialogue between Mother Lokman and Duckleg.)
- *Organizational*: While Fat Semiha was saying, “Let’s not go too far. What would change if we lied down along those bushes and rest some! Then we can find some weeds, some bugs, some flowers or something and then show ourselves,” while eating the umpteenth hamburger (K2, p.72).

- *Institutional*: He is a dad, and dads cannot get hurt. They are always strong, they cannot go down, they cannot get sick (K20, p.57). (Stereotyping the sexist characteristics ascribed on fathers in the family structure.)
- *Cultural*: Big fish eats the small fish, is an adage meaning strong will dominate the weak. If you take this adage at face value, you might also lose your faith to fight against challenges. (K29, p.80). (This adage expresses cultural hierarchy)

3.1.4. Sub-categories by content

The fourth sub-purpose under the first sub-question of the study is to determine the properties of *the content* of the messages containing *stereotype* in award winning children's and youth stories/novels. Samples in this category include

- *Gender/Sexual Orientation*: She observed with the patience of a mother and understood the matter down to the finest detail (K10, s.112). (The expression “patience of a mother” contains social sexism towards the woman.)
- *Race*: “Do you know this inn?” I asked. “Gypsies know all inns,” he said. I look at his face, he was genuinely serious (K22, p.105). (The expression “gypsies” contains generalization regarding ethnicity.)
- *Religion*: One of the children made a new suggestion, “Let's go to the Infidel’s Cemetery to hunt birds.” The place called the Infidel's Cemetery was quite close to their "cove" (K5, p.71). (The expression “Infidel” contains generalization regarding non-Muslims.)
- *Age*: When saying old aunt first thing that comes to my mind is dentures, I can't help it. We had an old aunt, all her teeth were dentures... (K18, p.53). (Contains ageist generalization that old people are unhealthy and deficient.)
- *Ability/Appearance*: Well, are ya deaf like'n the churn of aunty Sat'lık? Who're we talking to just now? (K10, p.16). (The expression “deaf” contains patronizing speech regarding people with hearing disability.)
- *Social Class*: They searched the entire dormitory, but couldn't find my beautiful jacket. The skirts Nagehan's mother sewed were found in the locker of the richest, most beautiful girl in the class! We were very surprised and very sad (K19, p.82). (The assumption that rich people will steal but poor people will not is a stereotype of social classes).

3. 2. Findings on the Second Sub-Question

In this study it is found that of the 34 books in the study group 32 books include messages containing prejudice, while 2 book (K24, K32) do not.

3.2.1. Sub-categories related to emotional aspect

The first sub-purpose under the second sub-question of the study is to determine the *emotional aspect* of the messages containing *prejudice* in award winning children's and youth stories/novels. Samples in this category include:

- *Positive*: Demirhan looked at the back of this old man, surprised at seeing how quick he could move despite of his advanced age (K16, p.165). (Criticizing the prejudice assuming old people are deficient in physical abilities. Affirming an equitable relationship in regard of ages.)
- *Negative*: The old man either slept or made a long face all the way, he did not even say two words so I did not have any change to invite him to a game. More, towards the end of the journey he completely snapped, kept making calculations. In short, it was very tough to travel with old people” (K10, p.10). (Affirming negative attitude towards old people.)

- *Mixed*: Sadly, Gabby is a mute dog, but he can think. Granny named him Gabby because he thinks a lot. She used to say "He is Gabby in his head" (K6, p.67). (Calling a mute dog "Gabby" is a hostile joke and pitying him is a negative attitude. However, emphasizing his abilities also shows a positive attitude.)

3.2.2. Sub-categories by style

The second sub-purpose under the second sub-question of the study is to determine the *stylistic properties* of the messages containing *prejudice* in award winning children's and youth stories/novels. Samples in this category include:

- *Blatant*: Aunty Kerkes was aware this creature was no threat for them. Because this creature only disliked men. It would not pester women (K17, p.177). (Strong creatures, even when imaginary, only addressing men affirms the belief that women are too weak to take seriously.)
- *Subtle*: Don't get fooled that she always talks of books when the teacher is around, Nisanur loves babies. I think all girls are like that anyway! (K15, p.84). (Assuming it normal, natural and customary for female children to be brought up with sexist motherhood roles.)
- *Covert*: He thought of Uncle Kasım, Aunt Dudu. They were not like the teacher friends of his mother and father. He never witnessed them looking for a better life. He never heard them complain even for a day despite all the poverty and pain they went through. They said 'it is fate.' He heard many time Aunt Ümmü say 'It is our destiny' (K5, p.84).

3.2.3. Sub-categories by context

The third sub-purpose under the second sub-question of the study is to determine the contextual properties of the messages containing *prejudice* in award winning children's and youth stories/novels. Samples in this category include:

- *Interpersonal*: I got old now, I chewed the words quite enough until we arrived here (K1, p.127). (According to the narrator the reason for their deficiency in self-expression is their advance age. This prejudiced attitude occurs in the personal context which is a type of interpersonal context.)
- *Organizational*: We went to the principal's office in excitement. Fatnose also liked the idea of a theatre play a lot. But his fat nose started to go red when we told him what we would play: "Grown kids walking around in front of statesmen dressed like fruits and vegetables? No, that won't do!" (K2, p.27). (The expression "statesmen" shows that as an organization there is a hierarchy between the students and the managers.)
- *Institutional*: God damn it, I missed it again. What would it matter even if I caught up, I could not gather my thoughts to prepare a response since I was dealing with this shrew. The girl walked off already. Mange! (K10, p.57)." (The expression "shrew" contains hostile humor and constitutes sexist prejudice based on narrator's dislike of the girl.)
- *Cultural*: "Beşir... Beşir get up son, stop fussing around! Evening is no time for sleep! It will eat out of your life." [...] "Mom, why would sleeping in the evening eat out of my life?" "I don't know son. Our elders used to say it in our childhood." (K12, p.13-14). (Accepting every advice of elders without question indicates a hierarchy between the elderly and the youth in the cultural context.)

3.2.4. Sub-categories by content

The fourth sub-purpose under the second sub-question of the study is to determine the properties of *the content* of the messages containing *prejudice* in award winning children's and youth stories/novels. Samples in this category include:

- *Gender/Sexual Orientation:* Ada, looking like the youngest of the house, is the most coddled. Her name should have been Nazlı (Coy). In fact, Ali is as coddled as she is, but he is a boy, so he does not make so much fuss (K19: p.30). (The narrator explains the character differences between Ali and Ada with norms based on social sexism.)
- *Race:* The God made people from the earth, put them into an oven to bake them, like the soldiers in the emperor's tomb. Some of the people in the oven were baked too much, so they came out black. The river arrived and took them to Africa. Then the river returned and took the people who baked too little and came out white to Europe. The people who were baked just the right yellow remained in China (K21, p.37). (This mythical narration on race makes the assumption that skin color is related to level of maturity.)
- *Religion:* "Damn infidel, look how you pushed me into the trap!" (K10, p.25). (The expression "infidel" goes against freedom of belief. The narrator has a negative attitude towards the "infidel".)
- *Age:* Children of the house grew up, and I got old of course. To confess, I am offended by this turn of affairs. What to do! I would hunt after birds, mice, bugs across the garden for the entire day when I was young. Now I can hardly catch the flies sitting on my nose (K29, p.35). (Narrator assumes the reason of their deficiency is their advanced age. They hold a negative attitude regarding aging.)
- *Ability/Appearance:* Aunt Behice is a good woman. She is blonde, tall ... looks like a European woman. She wears pants like them. With her long, thin fingers bedecked with rings, her painted nails, she is one of the most beautiful women of the town I think. And she bakes wonderful cookies. Mom also bakes cookies for us sometimes, but they are like stones. Those of Aunt Behice are soft, melt in your mouth, like angel cake... (K19, p.36). (A woman with European looking physiognomy is also assumed to be superior in regard of her skills.)
- *Social Class:* Was what made the difference between the two lives only the fact that his father was a village boy? "If so, it is not fair," thought Barış. If it is about work, they also worked; even including the children, day and night, summer and winter. Or was it like Uncle Kasım said, there is something called destiny and would not change no matter what you did? What determined their fate then? The village, or the city? They were city people in the village, village people in the city, or neither one or the other. What were they then? (K5, p.91). (Criticizing the view associating the class difference between village people and city people with fate. Inequality based on social class difference is criticized with a positive attitude.)

3.3. Findings on the Third Sub-Question

In this study it is found that of the 34 books in the study group 29 books include messages containing *discrimination*, while 5 books (K14, K24, K31, K33, K34) do not. In other words, a total of 501 examples in 29 of the examined books include messages containing discrimination.

3.3.1. Sub-categories related to emotional aspect

The first sub-purpose under the third sub-question of the study is to determine *the emotional aspect* of the messages containing *discrimination* in award winning children's and youth stories/novels. Samples in this category include:

- *Positive:* I went and scolded Samet. "I would get hurt if you called me Jug-Eared," I told him. "Wouldn't you get hurt if I called you fatty?" (K12, p.101). (Criticizing the hostile humor in the expressions "Jug-Eared" and "fatty", assuming an equitable attitude.)
- *Negative:* You filled Hatay! There is no peace left because of you. No one's home is left unbothered by thieves in the neighborhood. You run and take refuge here, then you thieve

without shame." (K12, p.70) (Immigrants / refugees are associated with thievery and a negative attitude towards these people is affirmed.)

- *Mixed*: "I don't know about that son..." then motherhood instinct took over: "but you better stay away from that guy [Crazy Hasan] anyway." "Why aunty. Does he do any harm?" "No son, we haven't seen any harm from him yet." (K10, p.23). (A hostile nickname like "crazy" is ascribed to a mentally handicapped person, affirming a prejudiced attitude. However, this expression is questioned and it is expressed that mentally handicapped people are harmless in fact, thus assuming an equitable attitude. This narration contains both positive and negative attitudes and is therefore coded in the mixed category.)

3.3.2. Sub-categories by style

The second sub-purpose under the third sub-question of the study is to determine *the stylistic properties* of the messages containing *discrimination* in award winning children's and youth stories/novels. Samples in this category include:

- *Blatant*: They pushed the slave to the center. Thinking he would be whipped again he started swearing. It went on for minutes. Then he got tired and quietened down." (K10, p.183). (Physical violence against the slave constitutes a hostile action.)
- *Subtle*: I told Halebi, "Our face shows we are Syrian." How, he asked. I don't know, it just shows. No one gets close to us (K12, p.115). (Putting social distance against Syrian immigrants is a discriminatory action which is not obvious at first glance.)
- *Covert*: The part about Kurds was also full of very bad words. More, the teacher brought the question onto Kurdish. I heard it was the same at my older sister's time. The historian says there is no such thing as Kurdish. Told us the myth that these names are derived from the kard kurd noises made when Mountain Turks walked on the snow. What would you say? I lifted my hand. I tried to tell Kurdish belongs to Indo-European language family, but he shut me up" (K26, s.55). (Dismissing existence of a language actually means dismissing the existence of the community speaking that language, and therefore constitutes a hidden, purposeful and often maliciously motivated discriminatory act.)

3.3.3. Sub-categories by context

The third sub-purpose under the third sub-question of the study is to determine *the contextual properties* of the messages containing *discrimination* in award winning children's and youth stories/novels. Samples in this category include:

- *Interpersonal*: This is not fair! I want to go after Pi too... Why am I this fat anyway; I better start dieting on Monday ... (K9, p.61). (The narrator holds a hostile attitude against themselves by calling themselves as "fat".)
- *Organizational*: [Speaking to the hospital secretary] "What does it mean 'you can't see the doctor without an appointment'? I come all the way from Gölayna. Why would I need to have an adult with me? I am thirteen and I can get examined by myself. Where is the doctor? (K8, p. 135). (A hospital as an organization refusing to examine young patients constitutes organizational discrimination.)
- *Institutional*: And also father always says, "In this house we make decisions together, we are people who believe in democracy," he thought uneasily. "Democracy, hah!" he grumbled out loud this time. "What democracy this is! They didn't even listen to what I thought!" (K16, p.8). (Failure to make democratic decisions in a family as a social institution constitutes institutional discrimination.)

- *Cultural*: But for a Gypsy family it is not easy to leave the neighborhood in a rush and go somewhere else. They need to find a place which would accept them or a place which is so poor they would not make any noise about it (K22, p.48). (Rejection of gypsies from the neighborhood and placement of social distance against them constitutes cultural discrimination.)

3.3.4. Sub-categories by content

The fourth sub-purpose under the third sub-question of the study is to determine the properties of *the content* of the messages containing *discrimination* in award winning children's and youth stories/novels. Samples in this category include:

- *Gender/Sexual Orientation*: Everyone listening to Blacksnake other than one were men, because it was frowned upon for women to attend gatherings of men by the magician customs in Baratholia [...] (K23, p.42-43). (Rejection of women and men sharing the same physical environment constitutes sexist discrimination.)
- *Race*: While walking I saw a black man approaching on the road. I immediately held the button of my cardigan and did not speak a single word to Ayşe until we arrived at Uncle Mehmet's, and I did not answer her questions either. [...] This time I pointed to the button of my cardigan. Then she understood. Because all children know this in our neighborhood. There is a chocolate colored woman and a man in Silivri. Whoever sees one of them immediately holds their button, and does not speak until they see someone they know (K19, p.42-43). (Acting according to superstitions related to people of color and stopping speaking when seeing them constitutes racial discrimination.)
- *Religion*: It is told people who refused to worship idols, people who believed in Prophet Jesus were oppressed in the times of Emperor Decius. They hung people over the walls and gates of the city to intimidate everyone (K29, p.39). (Applying physical violence to people of a different faith constitutes discrimination.)
- *Age*: "You are still little, you will learn." "Not at all, I am only three years younger than you." "You are still smaller!" My face fell (K19, p.27). (Talking down to and belittling a person of younger age constitutes ageist discrimination.)
- *Ability/Appearance*: Because if you are an angel and you cannot fly that means you are "disabled." In fact, I am not disabled, only everything gets in my way (K20, p.5). (The narrator blaming themselves for their disability is discrimination on basis of ability / appearance.)
- *Social Class*: They immediately blamed the poor old man – probably because he was poor. He must have taken the purse when pulling the coin out of the apprentice's ear, they said. (K10, p.136). (Accusing poor people as potential thieves constitutes discrimination on basis of social class.)

4. DISCUSSION and CONCLUSION

In the children's and youth books analyzed in this study, it was observed that there were 1394 messages containing group antagonism. In some of these messages, it was revealed that the phenomenon of group antagonism was handled with a problem-oriented approach, aiming to develop a critical perspective and social sensitivity in the reader. This shows that there is no direct malicious purpose such as increasing the culture of violence, reinforcing hostile attitudes, and legitimizing discrimination in the examples examined. In other words, these examples do not intentionally lead readers to be sexist and racist. On the contrary, by dealing with various life situations within the plot, they call the reader to question the culture of human rights and democracy and to develop a critical perspective on the discrimination that exists in society.

In these examples where the reader is given the responsibility of thinking, the reader is supported to grow up as a free and autonomous individual. Because these messages, which do not have an authoritarian and didactic approach, provide models of how the reader can take a democratic stance against stereotypes, prejudices, and discrimination, which are social problems. In these examples, the issue of group antagonism is deliberately included so that the reader can meet not with an artificial and rosy life that is detached from reality and divorced from social problems, but on the contrary, with the reality that exists in daily life, that has spread to almost all of society, that has become institutionalized and part of the culture.

The examples in question have qualities that can increase the reader's experience of group antagonism and prepare them for life. The reader who questions group antagonism in books through critical reading will also be sensitive to group antagonism in real life. By transferring the experience gained in literary fiction to the reality of life, the reader will be able to develop cognitive, affective, social, and moral development. On the other hand, in some of the books analyzed, there are examples that reinforce group antagonism, even if unintentionally, and show group antagonism as an ordinary, normal and natural situation, thus reinforcing discriminatory culture. These examples have characteristics that can negatively affect thoughts, attitudes, and behaviors through linguistic patterns, which are the transmitters of culture.

When the distribution of the 1394 messages coded under the main category of group antagonism in this study is examined, it is seen that these messages are concentrated in the categories of *prejudice*, *discrimination*, and *stereotype*, respectively. In this case, it is revealed that group antagonism is mostly in the nature of prejudice and discrimination, while there are a small number of group antagonisms in the nature of stereotypes. In other words, the phenomenon of group antagonism is generally reflected in books with affective and behavioral dimensions. There are also examples that do not have any affective or behavioral dimension and remain only in the cognitive dimension.

When the distribution of the 1394 messages coded under the main category of group antagonism in the analyzed books to the "sub-categories related to the emotional aspect" was examined, it was seen that these messages were included in the *positive*, *negative*, and *mixed* categories, respectively. When the content characteristics of these books (character, place, time, plot, etc.) were analyzed holistically, it was observed that none of the books in the study group affirmed group antagonism; on the contrary, all books implicitly conveyed the importance of human rights and democratic culture. It can be said that the examples in the *positive* category address group antagonism in a problem-oriented manner, while many narratives in the negative category are unconsciously and unintentionally reinforced. In a small number of examples, the combination of both positive and negative features provides the reader with opportunities for discriminative reading and critical thinking. These results show that a clear sensitivity has begun to emerge on some issues related to group antagonism in children's and youth books. This result is similar to other studies in the literature. [Aslan et al. \(2016\)](#) found that award-winning works of children's and youth literature are handled in a way that supports peaceful life. [Ussery \(2006\)](#) found that racist stereotypes are largely overcome in award-winning children's books. [Iwamoto \(1996\)](#) found that Caldecott award-winning children's books address stereotypes based on age, gender, and ethnicity from an egalitarian and multicultural perspective. In this regard, as [Gay \(2014\)](#) points out, stories are a powerful tool for children to build bridges between people and other factors that separate them, such as race, culture, gender, and social class, and to feel the value of unity and integrity.

When the distribution of the 1394 messages coded under the main category of group antagonism in the analyzed books into stylistic category is analyzed, it is seen that these messages are categorized as subtle, blatant, and covert, respectively. In other words, in the books examined, group antagonism is generally seen in examples that are not noticed at first glance. Since group antagonism in these examples are generally accepted as natural, normal, and legitimate by society, these examples

are not perceived as group antagonism and are not seen as a problem. On the other hand, although few in number, there are also clear and distinct narratives about the phenomenon of group antagonism that can be seen at first glance. This may be because, as [Hogg and Vaughan \(2017\)](#) point out, it is now illegal to be openly racist and is not welcomed by society.

When the distribution of the 1394 messages coded under the main category of group antagonism in the books examined was examined, it was seen that these messages were included in the *cultural*, *institutional*, *interpersonal*, and *organizational* categories, respectively. In the books analyzed, group antagonisms are generally seen as a part of cultural life and take place as a part of the traditions, customs, stereotyped beliefs, and habits of the society. Since every piece of literature bears the cultural traces of the nation that created it, the children's and youth books examined also carry the behavioral patterns at the cultural level and naturally reflect the group antagonism that exist in society. However, in the books analyzed, it was observed that group antagonisms are strengthened by various social institutions, especially family and educational institutions; in other words, social institutions are effective in the reproduction of group antagonisms. The fact that even group antagonisms at the individual or interpersonal level are often rooted in social and institutional structures shows that group antagonisms are a large, plural, and social phenomenon rather than a small, singular, and individual event. In short, group antagonisms in children's and youth books are usually not based on the individual choices of the characters, but on an organized and institutionalized social order. This result is similar to the views in the literature. In fact, researchers agree that group antagonism is a social problem ([Whitley & Kite, 2010](#)).

When the distribution of the messages coded under the main category of *group antagonism* in the analyzed books to content-related subcategories is analyzed, it is seen that these messages are categorized under age, gender/sexual orientation, ability/appearance, social class, race, and religion, respectively. In the analyzed books, group antagonisms in the *age* category are directed especially toward children and the elderly. Those directed at children were often reinforced by stereotypes that children are uninformed and inexperienced; those directed at the elderly were often reinforced by stereotypes that the elderly are dependent and in need of care. In addition, it was found that attitudes and behaviors in the *age* category were often shaped together with other categories; especially *gender/sexual orientation* and *ability/appearance* categories were closely related. In addition, it was observed that in the books examined, group antagonism based on *gender* was generally focused on gender, while *sexual orientation* was not mentioned except for a few limited examples. Similarly, [Aslan \(2010\)](#) found that women are presented from a sexist perspective in the 100 Basic Works recommended for children and youth. [Gündüz-Şentürk \(2015\)](#) also found that sexist stereotypes in illustrated children's books published for preschool children continued in some areas, although they decreased in some areas. [Oskamp, Kaufman, and Wolterbeek \(1996\)](#) also found that there are sexist stereotypes in award-winning children's books addressed to preschool children and that gender equality is not fully achieved. [Vannicopoulou \(2004\)](#), in her study on the presentation of women in children's picture books in Greece, found that women are characterized as types rather than characters.

In the books analyzed, it was observed that group antagonism in the ability/appearance category focused especially on disability. However, these books were not addressed with a malicious purpose such as blaming, punishing, or marginalizing disabled people, but on the contrary, with the aim of ensuring social understanding and integrity. The literary fiction in the books can be considered as an opportunity for the reader to realize the stereotypes about the disabled and to take responsibility for change. Because in the books analyzed, disability is seen as a fact of life and handled with an empathetic understanding. On the other hand, a significant portion of group antagonism in this category focuses on other physical/physical characteristics. As a reflection of language and social assumptions, it has been observed that there are jokingly derogatory words and nicknames about the body such as "cowardly fat, greedy glutton, earth gnome" and these reinforce group antagonism.

Ussery (2006) also found that in award-winning contemporary children's books, the author generally did not use offensive or derogatory language. However, when subtle and implicit forms are taken into consideration, it can be argued that group antagonism continues to exist in closed forms.

In the analyzed books, it was determined that group antagonisms in the social class category focused especially on dichotomic categories such as rich and poor. In these categories, wealth is associated with power, arrogance, and evil, while poverty is associated with inadequacy, innocence, and goodness. The examples in the books sometimes criticize these distinctions and seek a more egalitarian world order, and often justify and legitimize social groupings. It was also observed that distinctions such as peasant-urban, educated-uneducated or occupational differences were also effective in determining social class. In this regard, İpşiroğlu (2013) stated that traditional values are not questioned in children's and youth literature in order not to contradict society and that it is preferred to write in line with social expectations. In this study, it was observed that different dimensions of the social structure were not addressed. New and contemporary forms of group antagonisms based on class/stratum do not find a place in the books. For instance, depending on the purchasing power, the distinctions related to owning/not owning new scientific and technological equipment and therefore participating/not participating in social life, in short, the "digital divide", are not yet sufficiently addressed in children's and youth books.

In the books analyzed, it was observed that group antagonism under the category of race focuses not on explicit/classic forms of racism but on new/cultural forms of racism. In other words, in the historical past, distinctions such as Black-White or East-West no longer exist; rather forms of everyday racism based on differences in language, ethnicity, food culture, customs and traditions are observed. Explicit/classic forms of racism are explicitly criticized in the books, but new/cultural forms of racism are not criticized as they are not immediately visible, not noticed or taken for granted. In the books analyzed, group antagonism based on "religion" are generally seen in linguistic structures such as "infidel, giaour, demon". There is no open and direct discrimination against religion and belief systems, and readers are not forced to adopt a certain ideology. Religious differences are generally treated as an element of culture and sensationalized with messages that reinforce religious tolerance. This result is similar to Çatalcalı-Soyer's (2009) finding that religious symbols and prejudices are used very little in her study of preschool children's storybooks.

In light of the results of this study, various practical and research suggestions can be made. Within the scope of practical recommendations, language and literature education should aim to raise individuals who are sensitive to group antagonism and multicultural education methods that are sensitive to cultural values should be applied in this direction. Differences should be respected, diversity should be valued and a democratic, equal, fair, and peaceful classroom climate should be created. Language and literature teachers should have knowledge and experience about the cultural values of students of different genders, sexual orientations, races, languages, religions, sects, and ethnic origins and should structure their teaching situations in cooperation with students to reflect this diversity. Texts used in language and literature classes (textbooks, supplementary books, reading books, etc.) should be sensitive to group antagonism. Especially in fictional/literary texts, the phenomenon of group antagonism should be addressed and problematized as a fact of life and human reality. Within the scope of the research recommendations, similar studies should be conducted not only in fictional texts such as stories and novels but also in informative texts such as textbooks and children/youth magazines. Unlike this study, the categories obtained from the data should be included in the content analysis, not standardized categories. In addition, the effect of children's and youth books sensitive to group antagonism on children/youth should be revealed through experimental studies.

Ethics Committee Decision

This research was carried out with the permission of Ankara University Social and Human Scientific Research and Publication Ethics Committee with the decision numbered 06-204 dated 06.05.2019.

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APPENDIX**Study Group List**

No.	Book title	Author	No.	Book title	Author
K1	Yokluk Bahçesindeki Kayıp Melodi	Ümit İhsan	K18	Amber'in Zaman Kapsülü	Figen Gülü
K2	Gülen Sakız Ağacı	Koray Avcı Çakman	K19	Leylek Havada	Leyla Ruhan Okyay
K3	Karakura'nın Düşleri	Hanzade Servi	K20	Atla	Mercan Aytuna
K4	Eyfel'i Kim Yedi	Özlem Kılıçarslan Sözbilir	K21	Aydede Her Yerde	Hacer Kılıcıoğlu
K5	Türkü Çocuk	Feyza Hepçilingirler	K22	Mevzumuz Derin	Ahmet Büke
K6	Düşlerin Peşindeki Çocuk (Ördek Ayak)	Koray Avcı Çakman	K23	Karayılan	Onur Gürleyen
K7	Komşumuz Çok Acayip (Mezarlıktaki Gölge)	Miyase Sertbarut	K24	Kırmızı Kanatlı Baykuş	Feridun Oral
K8	Kora ile Kelebek	Hanzade Servi	K25	Lolita ile Pan	Burhan Günel
K9	Bayan Pimpirik	İclal Dikici	K26	Dört Kozalak	Karin Karakaşlı
K10	Işıldayan	Aydın Arif	K27	Kumpanya Nula	Kadriye Bakşi
K11	Yaşasın Ç Harfi Kardeşliği	Behiç Ak	K28	İnsan Kendine de İyi Gelir	Ahmet Büke
K12	Kuş Olsam Evime Uçsam (Beşir)	Güzin Öztürk	K29	Kedinin Kanadı Olsa	Filiz Özdem
K13	Farklı ama Aynı	Feridun Oral	K30	Tablodaki Prenses	Tevfik Taş
K14	Piraye'nin Bir Günü	Arslan Sayman	K31	Değirmenci ile Baykuş	Göknül Genç
K15	Sihirli Kutu	Fatih Erdoğan	K32	Dedemin Ayçiçeği Tarlası	Gamze Pat
K16	Kibele'nin Gölgesinde	Yasemin Yücesoy Gündoğan	K33	Atıştırmalık Öyküler	Elif Yonat Togay
K17	Düşler Kasabasında Bir Yaz Tatili	Cemil Karakullukçu	K34	Bambaşka Bir Dünya	Koray Avcı Çakman