

Drama ve Sanat Etkinlikleriyle Kültürel Öğeleri Kazandırma Programı: Kültürüm Kimliğim*

Training Program for Gaining Cultural Elements with Drama and Art Activities: My Culture, My Identity**

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Abstract

The purpose of the research is to enable children born and raised in Germany with different cultural backgrounds to compare, internalize, and adopt the cultural characteristics of both themselves and their friends through a training program developed and enriched with drama and art activities. Hence, the developed training program is expected to support children's healthy identity development and self-expression skills. The study has been carried out using the qualitative research design of applied action research. The study group consists of eight children between the ages of five and six years old: five of Turkish, one of German, one of Moroccan, and one of Danish origin, all of whom are receiving education in Berlin at a preschool for children of all backgrounds. An eight-session training program has been implemented with these children. Before implementing the training, a pre-study was carried out with the classroom teachers and families with additional parental meetings being held at the end of each session to support the work with families. At the end of the study, the implemented training program was found to have improved the children's awareness of their cultural characteristics, increased their expression skills, and encouraged them to cooperate and work in harmony with groups.

Keywords: Cultural elements, drama, art activities, preschool, values, action research

* Bu araştırma DAAD (Alman akademik değişim servisi) tarafından 2015 yılında desteklenmiştir.

** This research was supported by DAAD (German Academic Exchange Service) under Grant (50015559).

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Öz

Bu araştırmada amaç, Almanya'da doğup büyüyen farklı kültürel kökenlere sahip çocukların hem kendi hem de diğer arkadaşlarının kültürel özelliklerini, drama ve sanat etkinlikleriyle zenginleştirilmiş bir eğitim programıyla karşılaştırmalarını, içselleştirmelerini ve benimsemelerini sağlamaktır. Bu yolla kimlik gelişimlerini ve kendini ifade etme becerilerini sağlıklı bir şekilde desteklemek beklenmektedir. Çalışma, nitel araştırma türlerinden uygulamalı eylem araştırması deseni ile yürütülmüştür. Çalışma grubunu Berlin'de farklı kültürden çocukların eğitim aldığı bir okul öncesi eğitim kurumuna devam eden 5-6 yaş grubu beş Türk, 1 Alman, 1 Fas, 1 Danimarka asıllı olmak üzere toplam 8 çocuk oluşturmuştur. Bu çocuklarla sekiz oturumluk, eğitim programı uygulanmıştır. Uygulamalar öncesi sınıf öğretmeni ve ailelerle çalışılmış, her oturumun sonunda ailelerle yapılan çalışmaları desteklemeye yönelik toplantılar gerçekleştirilmiştir. Çalışmadan sonra, uygulanan eğitim programının çocukların kültürel özelliklerine ilişkin farkındalıklarını geliştirdiği, ifade becerilerini arttırdığı, grup halinde işbirliği ve uyum içerisinde hareket etmelerini desteklediği sonucuna varılmıştır.

Anahtar Kelimeler: Kültürel öğeler, drama, sanat etkinlikleri, okul öncesi, değerler, eylem araştırması

Geniş Özet

Giriş

Bir ülkeden başka bir ülkeye göç, bireyin sağlığı ve kimliği üzerinde belirgin etkiler yapan biyo-psiko-sosyal bir sürece neden olmaktadır. Farklı kültür ve etnik yapılardan göç edenlerin kendi özelelerine ait kimlik arayışları karmaşık bir hâl aldığında, göç ettikleri toplumdaki insanlara olan sosyal bütünleşmeleri yerine çatışma yaşamaları, kendi kimliklerini kabul ettirme savaşına doğru olumsuz bir süreci doğurma tehlikesi de yaratabilmektedir (Akıncı, Nergiz, Gedik, 2015, s.76).

Bireylerin yaşadığı çevreye uyumu ve diğer kültürlere saygı duyarak yaşamlarını devam ettirmeleri, yaşadıkları topluma da maksimum düzeyde katılımlarını sağlayacak ve toplumsal ruh sağlığını olumlu yönde destekleyecektir (Yörükoğlu, 1991, s.17). Birbirinden farklı olan toplumsal grupların uyumlu bir şekilde bir arada yaşayabilecekleri çok kültürlü ortamlar, küreselleşme ile birlikte asimilasyona tepki olarak ortaya çıkmıştır. Kültürler arasındaki karşılıklı ilişkilerin farklı kültürel kimliklerle zenginleştirilmesi, çeşitli halkların birbirlerini daha iyi anlamalarına da yardımcı olacaktır (Akdemir, 2004, s.47; Pashby, 2018, s.280). Bu durum çocukluk döneminden itibaren bireylerin benlik kavramlarını geliştirerek, kendisi ve diğer kültürel miraslarından gurur duymasını da sağlayacaktır (Gay, 1977, s.43). Okul öncesi dönemden itibaren farklı kültürleri tanıyarak ve farklılıklara saygı duyarak yetişen (Chen, Nimmo & Fraser, 2009; Copple, 2003; Divrenge & Aktan, 2010; Pekdoğan, 2018) ancak kendi kültürel değerlerine de sahip çıkabilen çocukların daha uyumlu yaşamlar sürdürdükleri (Dereli-İman, 2014; Kirschenbaum, 2000) pek çok araştırma sonucunda da bildirilmiştir.

Yapılan bu çalışmanın amacı, Almanya'da yaşayan 5-6 yaş aralığındaki Türk çocuklarının aile köklerine ait davranışlar ve Türk kültürüne ait öğelerle birlikte, içinde yaşadıkları toplumun çeşitliliği göz önüne alınarak diğerlerinin kültürlerine özgü özellikleri de tanıyıp özümlemeleridir. Böylece farklı kültürlerden gelenlere ve onların özelliklerine saygı duyulması bilinci geliştirilebilir (Levy, 1996, ss. 10-13). Bu nedenle farklı kültürel öğeler ve aile köklerine ait değerlerin ve özelliklerin

içinde barındırıldığı bir eğitim programının öğretmenler aracılığıyla uygulanması ve yayılmasıyla da bu bireylerin kimliklerini korumak adına yaptıkları çabalara destek olmak mümkün olacaktır. Sonuçta kendi kültürel geçmişine sahip, sağlıklı kimlik oluşturabilen bireyler, buldukları ortama daha sağlıklı uyum sağlayıp diğerlerine karşı daha tolerans gösterebilirler. Dolayısıyla böylesi bir programda çocuklara farklı kültürlerin tanıtılması ve benimsetilmesinin, o yaş grubu için etkili öğrenme yöntemlerinden birisi olan drama ve sanat etkinlikleri aracılığıyla (Aksarı, 2005; Gönen & Dalkılıç, 2003) olmasına karar verilmiştir. Diğer yandan bu tür programların geliştirilip okul ortamında uygulanması esnasında ailenin de eğitimsel sürece dâhil edilmesiyle, öğretilmesi hedeflenen konunun daha etkili ve hızlı bir şekilde gerçekleştiği pek çok araştırma bulguları arasında yer almaktadır (Gürşimşek, 2003; Gürşimşek, Kefi & Girgin, 2007; Çamlıbel Çakmak, 2010).

Tüm bu gerekçeler ışığında bu araştırmanın amacı, Almanyada doğup büyüyen farklı kültürel kökenlere sahip çocukların hem kendi hem de diğer arkadaşlarının kültürel özelliklerini, drama ve sanat etkinlikleriyle zenginleştirilmiş bir eğitim programıyla karşılaştırmalarını, içselleştirmelerini ve benimsemelerini sağlamak, bu yolla kimlik gelişimlerini ve kendini ifade etme becerilerini sağlıklı bir şekilde desteklemektir. Bu amaç doğrultusunda aşağıdaki sorulara cevap aranmıştır;

Durum saptama aşamasında,

- Ailelerin, çocuklarıyla kendi kültürel özelliklerini paylaşım yollarıyla ilgili ifadeleri nedir?
- Eğitim programı uygulanmadan önce 5-6 yaş grubu çocuklarının kendi kültürel özellikleri ile ilgili ifadeleri nelerdir?
- Uygulama sonrası aşamada,
- Uygulanan eğitim programı sonrası, çalışmaya katılan 5-6 yaş grubu çocuklarının kendi ve diğer arkadaşlarının kültürüne ait özelliklerle ilgili ifadeleri nelerdir?

Yöntem

Bu araştırma nitel araştırma türlerinden eylem araştırması deseni ile yürütülmüştür. Eylem araştırmaları uygulamalı ve katılımcı/işbirlikçi olmak üzere iki temel desende gerçekleştirilebilir. Yapılan çalışmanın araştırmacının ya da uygulama yapılan grubun öğrenmesine etkisi değerlendirilmek istendiğinde uygulamalı desen kullanılabilir (McNiff ve Whitehead, 2006, s. 13). Araştırma deseninin uygulamalı eylem araştırması olarak belirlenmesinde, ölçüt olarak uygulanmış olan drama ve sanat etkinlikleriyle kültürel öğeleri kazandırma eğitim programının, çocukların hem kendi hem de farklı kültürlerden gelen arkadaşlarının kültürel özellik ve değerlerini edinme süreçlerine etkisi göz önünde bulundurulmuştur.

Çalışma grubu

Araştırmanın farklı kültürlerden gelen çocukların bir arada eğitim gördükleri bir ortamda yapılması amaçlandığından örnekleme yöntemlerinden amaçlı örnekleme tercih edilmiştir. Amaçlı örneklemede, araştırmanın amaçları doğrultusunda bir evrenin temsilci bir örneği yerine, amaçlı

olarak bir ya da birkaç alt kesimini örnek olarak almaktır. Başka bir deyişle amaçlı örnekleme, evrenin soruna en uygun bir kesimini gözlem konusu yapmak demektir (Sencer, 1989, s.386). Bu nedenle araştırmanın çalışma grubunu Berlin'de farklı kültürden çocukların eğitim aldığı bir okul öncesi eğitim kurumuna devam eden 5-6 yaş grubu beş Türk asıllı, 1 Alman, 1 Fas, 1 Danimarka asıllı olmak üzere toplam 8 çocuk oluşturmuştur.

Verileri Toplama Araçları

Eğitim programını uygulama sürecinde verilerin toplanmasında nitel veri toplama yöntemlerinden gözlem, görüşme, alan notları, farklı kültürlere özgü resimler ve hikâyelerden faydalanılmıştır. Görüşme formlarından uygulama başlamadan önce ve sonra yararlanılmıştır. Ayrıca eğitim programı öncesi ve sonrasında araştırmacı ve sınıf öğretmeni, bire bir çocuklarla yaptıkları görüşmeleri bu notlar aracılığıyla belgelemişlerdir. Alan notları her oturumun ardından değerlendirilmiş, elde edilen sonuçlar bir sonraki oturumun tasarlanmasında kullanılmıştır. Farklı kültürlere özgü resimlerden ve hikâyelerden ise eğitim programı süresince yararlanılmıştır.

Bulgular

Araştırmanın ilk alt amacı olan “Ailelerin çocuklarıyla kendi kültürel özelliklerini paylaşım yollarıyla ilgili ifadeleri nedir?” sorusuna, ailelerin bilgi formundaki kategorileri işaretleyerek verdikleri yanıtlar; kitap okuyarak, yerel televizyon kanallarını izlettirerek, sohbet toplantılarına katılarak, tatillerde memleketi ziyaret ederek, akraba ve yakın komşularla bir araya gelerek, diğer.. şeklindedir. Aileler, kültürel öğeleri çocuklarına kazandırmada sosyalleşmenin önemi ve ihtiyacını hissetmektedir. Bu süreçte sosyalleşebilecekleri ortamları takip edip, mümkün olan fırsatları da değerlendirdikleri söylenebilir. Kendi kültürlerine ait özellikleri ise film ve kitaplar aracılığıyla da kazandırmaya çalıştıkları belirlenmiştir.

Araştırmanın ikinci alt amacı olan “Eğitim programı uygulanmadan önce 5-6 yaş grubu çocuklarının kendi kültürel özellikleri ile ilgili ifadeleri nelerdir?” sorusuna, eğitim programı uygulaması öncesi çocuklarla yaptıkları çalışmada, kültürlerinin özelliklerine dair bildiklerini not alan sınıf öğretmenin kaydettiği yanıtlardan beş farklı başlıkta toplanabilecek ifadelerde bulunduğu tespit edilmiştir. Buna göre çocukların daha çok komşu ve akraba ziyaretleri, camiye gitmek, yılbaşı ağacı süslemek, el öpmek ve memlekete gitmek gibi ifadeleri paylaşımlarında kullandıkları belirlenmiştir. Eğitim programı uygulanmadan önce çocukların kendi kültürel özellikleri ile ilgili ifadelerinin akraba ve komşu ziyaretleri, dini ritüeller, memlekete gitmek ve oyun oynamakla sınırlı olduğu belirlenmiştir.

Araştırmanın üçüncü alt amacı olan “Uygulanan eğitim programı sonrası, çalışmaya katılan 5-6 yaş grubu çocuklarının kendi ve diğer arkadaşlarının kültürüne ait özelliklerle ilgili ifadeleri nelerdir?” sorusuna, eğitim programı uygulaması sonrası çocuklarla yaptıkları çalışmada, kültürlerinin özelliklerine dair bildiklerini not alan araştırmacı ve sınıf öğretmenin kaydettikleri yanıtların sıklık durumları incelendiğinde, çocukların beş farklı kategori altında (motifler, şehirlere ait semboller,

yiyecekler, hikâyeler ve giysiler) toplam 19 farklı ifadeye bulunduğu tespit edilmiştir. Uygulanan eğitim programı sonrasında çocuklar kendi ve arkadaşlarının kültürlerine ilişkin özellikleri daha fazla kelime ile ifade etmişlerdir. Özellikle diğer kültürlere özgü farkındalıkları artmıştır. Bu farkındalıkları hem kendi hem de arkadaşlarının kültürlerine ilişkin yaptıkları boyalamalar, paylaşılan görseller, okunan hikâyeler ve yiyecekler aracılığıyla gerçekleşmiştir.

Tartışma

Bu çalışmada, Almanya'da doğup büyüyen farklı kültürel kökenlere sahip çocukların hem kendi hem de diğer arkadaşlarının kültürel özelliklerini karşılaştırmaları, içselleştirmeleri ve benimsemelerini sağlamak, bu yolla kimlik gelişimlerini ve kendini ifade etme becerilerini sağlıklı bir şekilde destek amaçlanmıştır. Bu amaç doğrultusunda toplamda sekiz oturumluk drama ve sanat etkinlikleriyle zenginleştirilmiş bir eğitim programı hazırlanmış ve uygulanmıştır. Göç eylemiyle yeni yaşam şekillerine, toplumsal kurallara uyma sürecinde, anavatanlarından uzakta büyüyen çocukların sağlıklı ilişkiler kurup çevresiyle uyum içerisinde yaşayabileceği, kültürel özellik ve değerlerine ait ifadelerini geliştirebilecekleri bir eğitim programının etkiliği değerlendirilmiştir. Farklı kültürlerin karşılaşmaları ve bir arada hayatlarını sürdürüp, birbirlerine uyum sağlamaları, kapılarını yabancı misafirlere açan her topluluk için istendik bir durumdur. Ancak kimi zaman bu süreç uyumsuzluk ve çatışma boyutuna varabilmekte ve kültürler arasında iletişim kopuklukları olabilmektedir. Farklılıklarla baş ederek ve iletişim engellerini aşarak, çeşitli nedenlerle gerçekleşen göç eyleminin evrensel boyuttaki sorunları sağlıklı şekilde çözülebilir (Akıncı, Nergiz ve Gedik, 2015,s. 80). Bu nedenle özellikle küçük yaşlardan itibaren farklı bireylere ve kültürlere toleranslı, yaşam biçimlerine saygı duyan, kendi milli ve manevi değerlerini içselleştirerek büyüyen çocukların buldukları ortamlara uyumu ve sağlıklı bir ruhsal yapı geliştirmeleri mümkün olabilir. O nedenle bu konularda yapılacak çalışmalara öğretmen ve ailelerin katılmasına özen gösterilmelidir. Öğretmenlerin ve ailelerin de bu konularda eğitilmesi ve sürekli desteklenmeleri, hem yapılan çalışmaların kalıcı izli olmasını sağlayacaktır, hem de milli ve manevi değerlerinin bilincinde nesiller yetiştirilmesine katkı sağlayacaktır.

Introduction

Migrating from one country to another country causes a bio-psycho-social process that makes significant impacts on a person's health and identity. When the search for identity concerning one's own core by those who have migrated from different cultural and ethnic structures becomes complicated, experiencing conflict instead of socially integrating with the people in the community they have migrated to can also create the danger of causing a negative process toward the battle of accepting their own identity (Akıncı, Nergiz & Gedik, 2015, p. 76). Keeping cultural elements and values alive is included among preferred ways in the process of protecting identity (Desmet, Ignacio & Romain, 2017).

Harmony in both the society and family environment in which the growing child lives is important in terms of psychosocial development. By providing harmony with the society where the children live, not deceiving the core values and cultural characteristics they possess is of the utmost importance for acquiring a healthy identity. Acquiring a healthy identity for the individual can occur through the positive perception of self that will be provided from childhood onward. Self-perception is related to an individual's self-sufficiency and how they are as a person, in other words, who they are (Dolgin, 2014, p. 297). In the processes of gaining identity, children raised abroad on one hand are faced with the ethnic cultural identities within the home and family environment and on the other hand receive messages about the cultural identity of the society within which they live. In this case, to remain exposed to problems that can emerge like culture conflict and culture shock can form a risk both in terms of their own mental health as well as in terms of conforming to the society within which they live. Psychosocial variables like self-respect, life satisfaction, and social support play quite the significant role in overcoming culture shock (Gün & Bayraktar, 2008, p.168). Therefore, training and psychological counseling programs that will support children's self-perception from young ages onward are presumed will in particular positively support the identity development and self-respect of children born and raised outside of their native country and accelerate the process of conforming to the environment where they live.

Conforming to the environment where individuals live and having them continue their lives by having respect for other cultures will also enable their participation at the maximum level in the society where they live and positively support social mental health (Yörükoğlu, 1991, p. 17). Multicultural environments where social groups that are different from each other are able to live together harmoniously emerge as the response to assimilation as well as globalization in which economical borders disappear, distances become short, and knowledge brings power (Orakçı, Çevik, & Aktan, 2016). This influence also has showed itself in the field of education. The need for different cultural identities to be recognized, met with tolerance, and shown respect can be expressed as a product of multiculturalism. Individuals of society who have different identities such as language, religion, race, and gender are more tolerant together when they turn to a multicultural way of life. Enriching the mutual relations among cultures through different cultural identities will also help the various peoples better understand each other (Akdemir, 2004, p. 47; Pashby, 2018, p.280). This situation will also allow individuals from childhood onward to feel proud of their own and other cultural heritages by developing self-concepts (Gay, 1977, p. 43). As a result of much research, children who have grown up since pre-school recognizing different cultures and respecting the differences (Chen Dora, Nimmo & Fraser, 2009; Copple, 2003; Divrengi & Aktan, 2010; Pekdoğan, 2018) yet who also have their own cultural values (Dereli-İman, 2014; Kirschenbaum, 2000) have also been reported to be able to maintain more harmonious lives.

The aim of this study being performed is to recognize the features specific to others' cultures by considering the diversity of the society Turkish children living in Germany between the ages of 5-6 experience, together with the behaviors that belong to their family roots and the elements that belong to Turkish culture. Thus awareness of the respect shown to those coming from different cultures and to their characteristics can be developed (Levy, 1996, pp. 10-13). For this reason, the efforts

these individuals make in the name of protecting their identities can be supported by implementing through the mediation of teachers and disseminating a training program where different cultural elements and values as well as features belonging to family roots are housed. As a result, individuals who have their own cultural background and can form a healthy identity can provide a healthier adjustment to their environment and show more tolerance toward others. Therefore, the decision has been made to introduce different cultures to children in such a program and adopt them through the mediation of drama and art activities as one of the effective teaching methods for this age group (Aksarı, 2005; Gönen & Dalkılıç, 2003). The teaching strategy which adopts creative arts techniques like drama, puppetry, music, dance and visual arts can help develop children's holistic development (Svetlana, 2015). In the drama, children draw their own real-world observations and experiences in order to create a virtual world (Pañares & Cabangon, 2016). How people behave in different conditions can be considered by examining various social events (Fulford, Hutchings & Schmitz, 2001, p. 2; Jennings, 2017, p.2). Teachers who use drama method in education, should take into consideration the social structure of the group, group rules, communication and roles in the group, and let the emerged product to come into light aesthetically (Tezer, Gurdal & Bas, 2019; Toivanena, Antikainen & Ruismäkia, 2012). In particular, providing artistic activities by drama, will both increase creativity and improve children's skills like learning, researching, experimenting, and problem-solving through concrete ways (Okvuran, 2012, p. 176; Perren, Herrmann, Iljuschin, Frei, Körner, & Sticca, 2017). Meanwhile, by also including the family in the educational process in the course of developing these types of programs and implementing them in the school environment, what is aimed to be taught is located among many research findings where the subject is realized more effectively and quickly (Gürşimşek, 2003; Gürşimşek, Kefi & Girgin, 2007; Çamlıbel Çakmak, 2010). The best approach in preschool education has not been identified as the approach that deals with the child alone individually but together with the family (Ministry of National Education, 2006). Due to these reasons, parents are also included in the daily events through the homework for the sake of having children in the preschool age-group earn the concept of respecting differences within the scope of this program and for effectively learning this concept.

In light of all these reasons, the purpose of this research is to enable children from different cultural backgrounds born and raised in Germany to compare, internalize, and adopt both their own and their friends cultural characteristics through a training program enriched by drama and art activities and to healthily support their identity development and self-expression skills through this way. Answers to the following questions are sought in line with this purpose:

In the status-detection stage,

- What are the families' statements related to ways of sharing their cultural characteristics with their children?
- What are the statements of children aged 5-6 related to their own cultural characteristics prior to implementing the training program?

In the post-application stage,

- Following the applied training program, what are the statements of study's participant children aged 5-6 related to characteristics from their own culture and from their other friends' culture?

Method

Research Design

This research has been conducted using the action research design from the qualitative research types. As a method, action research is research conducted by expert researchers that aims to identify the measures that need to be taken in order to improve a situation by making a critical evaluation of the existing application with the participation of the practitioners and the parties to the problem (Karasar, 1999, p. 27). Action research can be carried out in two basic designs: applied or participatory/collaborative. The applied design can be used when the study intends to evaluate the impact on the learning of the researcher or the group being applied to (McNiff & Whitehead, 2006, p. 13). In determining the research design as an applied action research, the impact of the training program for gaining cultural elements through drama and art activities, which being applied as the measure, has been taken into account in the processes of children acquiring both their own cultural characteristics and values as well as those of their friends from different cultures.

The main purpose of applied action research is to improve the application. Therefore, producing theoretical knowledge does not count among the priorities of action research. Secondly, action research provides first-hand learning by enabling the individuals doing the applying to participate directly in the research process and thus applying what is learned voluntarily. Thirdly, because the research is carried out in the real world, it aims to directly solve existing issues. Fourthly, empowering individuals by way of direct participation brings about cooperation and social change. Lastly, the solutions reached as a result of directly participating in the research also eliminate resistance in the process of transferring to the application (Aksoy, 2003, pp. 477–478).

Being a situational research, the data obtained as a result of the action research cannot be generalized. Action research is a research design that can be performed in groups as well as individually. Performing the research in groups is carried out in the form of a few practitioners or researchers considering the solution by coming together with those experiencing the problem, and in the form of a plan by evaluating the situation. On the other hand, the practitioner can also be the researcher him/herself. In this type of research, the person performing the research functions as the direct data-collection tool (Köklü, 1993, p. 358).

The Study Group

Because the research intends to be performed in an environment where children from different cultures are trained together, purposive sampling has been chosen from among the sampling methods. In purposive sampling, one or several subsections are purposively taken as the sample in line with

the aim of the research instead of a representative sample of the universe. In other words, purposive sampling means to observe the part of the universe most suitable to the issue (Sencer, 1989, p. 386). For this reason, the study's research group is composed of a total of eight children aged 5-6 who are attending a pre-education institution, a school that teaches children from different cultures; five are of Turkish origin, one is German, one is Moroccan, and one is of Danish origin

Data Collection Tools

Qualitative data collection methods were taken advantage of when collecting data in the process of applying the training program. The data collection method and tools that have been used are included in Table 1.

Table 1.

Data Collection Method and Tools

Qualitative Data Collection Method		
Experience-based techniques	Inquiry-based techniques	Investigation-based techniques
Participant observations	Interview forms Information forms	Photos specific to different cultures
Field notes		Stories specific to different cultures

As shown in Table 1, the qualitative data collection methods in the data-collection process benefitted from observations, interviews, and field notes, as well as photos and stories specific to different cultures. Interview forms were used both before and after beginning the application. Additionally, the researcher and class teacher documented the one-on-one interviews with the children before and after the training program through the mediation of field notes. The field notes have been evaluated after each session, and the obtained results have been used to designing the next session. Photos and stories specific to various cultures have been used during the training program.

Participant observations and field notes. The researcher carried out the preparation and implementation of the training program sessions; the obtained observation notes were used for the purpose of evaluating the experiences of the leader managing the session within the process and the impacts of the process on the participants. In the research, the role of participant observer has been undertaken by the researcher himself and the class teacher, who knows German and is functionary in the pre-school educational institution. Following the applications, the researcher and teacher who had undertaken the role of observer came together at the end of the sessions and filled out the observation notes.

Interview forms. In the research, data has been obtained determining the research process through the creation of semi-structured interview forms and information forms. In the research, these forms were individually created for both families and teachers. The answers to the first and second questions on the form applied to the families were used in preparing the training program. The answers given to the other questions have been evaluated through qualitative data analysis and have

been included in the results in the findings section. The teacher information forms have been used for the purposes of describing the awareness of children aged 5-6 related to cultural characteristics prior to starting the training program and of also identifying the awareness they developed about cultural characteristics during and after the training program. The findings section contains the obtained results.

The following questions take place on the information form that has been created in both the Turkish and German languages and applied to the families.

- Children's general information (age, gender, mother and father's cooperation, number of siblings, who they live with, whether anyone contributes to the family outside of the family, how many years the family has lived in Germany).
- The Turkish children were asked which region and province of Turkey they come from, and children from other countries were asked which region of their own country they come from; they were all asked whether or not they knew the features of these places (customs, local clothes, popular places, famous foods).
- The families were asked whether or not they had shared about their own cultural characteristics, and if so, in what way did they share (i.e., by reading books, watching TV channels, attending conversational meetings, visiting the country on holidays, coming together with relatives and close neighbors, etc.).

The interview questions applied to the teachers before and after the training program are shown in Table 2.

Table 2.
Teacher Information Form A (Pre-Study) and B (Post-Study)

Pre-Study Question	Post-Study Question
What statements have the children in your class made about their cultural characteristics?	What statements have the children in your class made after the application had been applied about the characteristics of their culture and their other friends' cultures?

Pictures specific to the different cultures. The children were shown pictures during the training program that contained characteristics from their culture as well as from their friends' from other cultures. Additionally, motif examples of the local attire, handcrafts, or carpet weavings from those countries and regions were benefitted from. After the application, both the impact of the training that was made at the cognitive level as well as whether or not developments had been made in terms of expressive language were evaluated by looking at the knowledge levels related to these and whether or not they knew the names.

Stories specific to the different cultures. Examples of world-renowned jokes, stories, fairy-tale compilations, and authors' works were read to the children in their own cultures during the training

program. The stories of *The Teacher and His Fish* by Nasreddin Hodja, *The Snow Queen* by Hans Christian Anderson, *Town Musicians of Bremen* from the Brothers Grimm (fairy-tale compilers), and *The Lion, Hedgehog, and Donkey* were told for the Turkish, Danish, German, and Moroccan cultures respectively. After the stories, the main themes and story heroes were discussed.

Data Collection Process

The data collection process forms two steps: the preparation and application processes.

Preparation process. After the scan of the literature, the finding was reached that healthy adaptation to the multicultural structure could be important in terms of the positive self-perceptions and identity development of children from families that had begun living outside of Turkey through migration. Therefore a training program has been prepared for the purpose of supporting the identity development of children aged 5-6 by having them acquire characteristics that belong both to the geographical area where their family roots come from and to their own culture in general by way of drama and art. Reaching out to preschool children aged 5-6-year and the teachers who will carry out the children's social activities has been targeted in order to achieve this goal. Content for meetings to support the performed training where the families can also be included in the process have been prepared in order to be able to have the knowledge and skills acquired from the program become permanent. After determining the aims and goals of the program, pre-school institutions in Berlin were contacted where the Turk children and children from different cultures attended. The program's aims and goals were shared with one preschool education institution that was appropriate for the determined dates and that had accepted being included in the study, and preparations were started for the applications. The program was introduced to the families of the children aged 5-6 attending the institution. The necessary permissions were obtained from the families whose children were eligible for participating in such a training program and who also had time for meeting afterward. Because the children in the group who are German, Moroccan, and Danish do not know Turkish, having the study move forward with the researcher and one teacher from that age group's daycare center was decided.

The teachers filled out the questions on the prepared information form before starting the training program. Prior to performing the activity with the children, an informative study was done on the teachers of the children in the 5-6 age group on artistic educational drama, classical Turkish art, and artistic works specific to the cultures of all the children from different cultures in the daycare, and their participation in the educational process was also ensured. Afterward, the results obtained from the information forms with the class teachers were evaluated; the researcher collected information about the countries and cities where the children's families had come from and prepared presentations.

Application process. The information form was applied to the families prior to the training program; information was received about the children's habits or special situations that may disturb them. After determining the children to have no problems that would cause difficulty for the study group, dates and times were planned that would be in accord with the school's schedule and not

hinder the continuing operation of the program. The training program was carried out over four weeks, eight sessions in total, in August and September 2015 on Tuesdays and Thursdays between 1:00-2:00 p.m. Meetings were done with the mothers a half hour before getting their children from school on Tuesdays and Thursdays; Feedback was given about what had been done on those days, and active participation in the training has been provided by giving homework supporting the program.

Session contents of the applied training program are:

The first session aims to form children's perceptions about each other's personal characteristics and differences. The children who form the study group of the research met and played warm-up games for this purpose. Because the children assist in directing the program, different warm-up games occurred at the beginning of each session. Afterward, the children are asked to tell a beautiful memory they have experienced recently, to draw a picture of that memory, and to share it with each other. Next they talked with the children participating in the group about the pictures they had drawn, and the session ended by talking about how much they remembered of what each had explained and what they feel.

Homework was given in the meetings with the families on sharing what had been done in the group and then telling the children the story of their names and explaining why they had been given their name.

The second session also aims to note similarities about the children's own lives with other cultures. For this aim, the game of "What does my name mean? Who gave me my name? Why did they give it?" was played following the warm-up games. The children had the opportunity to talk about their own lives by sharing with their friends what they had learned from the mothers and fathers; by also sharing with their other friends the children also saw that in fact what had happened since they were little was not very different. The session ended after sharing about the related activities and the evaluations had been done.

Homework was given related to informing the children about the cities where their families had come from. They were asked to make an introductory study of the cities using the Internet.

The third session aims to provide awareness about the regions where their roots are from. After the warm-up work, they played the game "Where is my city?" Presentations were shared that had been prepared on information gathered about the countries and cities from where their families had previously come. The children examined the pictures about the region from where their families had come and talked about seven different cities and the pictures from the presentations. Each of the friends passed on nursery rhymes to one another from their countries and cities that stick in the mind, like "You are from Denizli, famous for its rooster rate." After evaluating the work with the teacher, meetings were made with the families. After being given information about the work and process that had been applied, families were asked to examine the pictures of the region from where they had come and their children's explanations as homework. This work has the nature of both reinforcing and supporting language development.

The fourth session aims to perceive the similarities and differences of the characteristics belonging to different cultures. After the warm-up exercises, various examples from classical Turkish art and motifs specific to Danish, Moroccan, and German cultures were shared with the children. Each child was asked to talk about the motif or picture details they had examined from their own cultures and to find, mark, and color the similarities and differences in the motifs of the other cultures. Afterwards, uncolored examples of the same pictures were handed out to the children, and they were asked to color them specifically in the motif's original colors. After performing the session evaluation with the teacher, the importance of one's own cultural values and transferring them was emphasized in the meeting with the families.

The fifth session also aims to improve children's ability to act as a group by having them perceive the similarities and differences of the characteristics from different cultures. After the warm-up exercises, the children portrayed the motifs of Turkey, Denmark, Morocco, and Germany by way of drama using their bodies. This process enabled the children to move through the division of labor by having them decide among themselves which part of the motif they would be without the teachers distributing the task. Next, the groups split in two and the motif examples specific to the cultures, which had been enacted through drama, were made with clay. The session ended after evaluating the group process with the teacher. After sharing the process about the sessions with the families, an exercise was given as homework for the group to investigate not just the cultural characteristics of their friends but of different geographies throughout the world. Sharing goods, clothes, or pictures found at home from their own regions with their children and having them bring them to the other sessions were given as homework.

The sixth session aims to develop perceptions about a sense of group culture and multiculturalism. The children introduced in class the clothing, goods, or pictures they brought from home. In this process, each one explained what they had brought to the others, how beautiful it is, and which characteristic they like. Later, which of the examples of stories would be read from the different cultures that the researcher had previously prepared was decided by drawing lots. In this session, the Brothers Grimm story, *Town Musicians of Bremen* (a German fairytale) and *The Lion, Hedgehog, and Donkey*, a story known anonymously in Moroccan culture, were read. The children made dramatizations by distributing the roles that stuck in their minds. After the group session evaluation, the families were brought together and the process was explained. Reading more local stories before bedtime was given as homework.

The seventh session aims to develop perceptions about multiculturalism and gain awareness about the characteristics of different cultures that occur in life. For this purpose, stories have again been included that are world-renowned or classics in the children's countries. *The Hodja and His Fish*, from the stories of the protagonist Nasreddin Hodja, a classic Turkish story from Turk culture, and *The Snow Queen* by Hans Christian Andersen from Denmark were told. Later, the children dramatized what remained in their minds of the stories that had been read. After performing the session evaluation together with the teacher, a meeting was held with the families and the homework of reading the children more stories from their cultures was given.

The eighth session aims for the group to bring their work together and share the knowledge and experiences that stuck in their minds in the training process with the group. A slogan able to express the group's dynamics was found by the children together and each child was able to be symbolized by this slogan. After each child had dramatized their found symbol using their body, an 8-week assessment was performed that included what the children had shared. By sharing the colorings and clay examples they had done during the whole program, the children explained what had happened and for what purpose it had been done. The program's aim and objectives were shared together with the families and teachers, and the training program ended after activity recommendations had been given about reinforcing the information that had been acquired.

Data Analysis

The data obtained in the research has been analyzed using frequency and percentages, a technique also used for quantifying qualitative data that needs to be given numerically through content analysis, a qualitative data analysis method. The interviews and field notes were analyzed in order to prepare the data for analysis. The coding process occurred once all the data had been read. Data encoding was performed with the researcher and an expert co-coding together. The obtained codes have been separated into themes.

Validity and Reliability of the Qualitative Data

Guba (1981, as cited in Uzuner, 2005) examined validity and reliability under four sections in action research: credibility of the researcher, transferability, reliability, and confirmability.

Credibility of the Researcher. (Expertise and Knowledgeableness) This is the ability of the researcher to cope with all complexities and patterns that are easily unexplainable. This research has applied to field experts in terms of content preparation as well as evaluating and approving the age appropriateness of the developed training program. In addition, various data sources have been compared and sufficiency of resources has been provided.

Transferability. In the research, the application process and each of its stages have been described in detail. Thus, support for other researchers in their studies is also intended.

Reliability. This is the robustness and stableness of the data. The researcher has gathered data using a variety of techniques (interviews, information forms, field notes, observations, and pictures specific to the different cultures). Additionally, the data has been checked together with the daycare teacher.

Confirmability. This is the neutrality and objectiveness of the data. The researcher has ensured confirmability by comparing and reflecting upon various data and data collection techniques.

Results

This section of the research explains the findings obtained before and after applying the training program for earning cultural characteristics through drama and art activities.

Responses to the question, “What are the families’ statements related to their ways of sharing their own cultural characteristics with their children?” (the first sub-objective of the research) that the families gave by marking categories on the information form are in the forms of: reading books, watching local TV channels, participating in conversational meetings, visiting the homeland on holidays, getting together with relatives and close neighbors, and “other”. The answers families gave to the formed categories are included in Table 3.

Table 3.
Percentage and Frequency Values for Families’ Statements about the Ways of Sharing Cultural Characteristics with Their Children

Categories	f	%
Participating in conversational meetings	5	23
Getting together with relatives and close neighbors	5	23
Visiting the homeland on holidays	4	19
Watching TV channels	3	13
Other (looking at photos, relatives coming from the homeland, watching films)	3	13
Reading books	2	9
Total	22	100

Sample sentences related to families’ response to this question are as follows:

It’s good that meetings are organized at the cultural center. We see friends and acquaintances there. Otherwise, it’s all running around, all work. No time for the children. (Turk3)

We are fortunate; there are lots of folks from our homeland in the apartment. Also lots coming and going home. But I’m doing nothing else. (Turk5)

There’s no time or money. The last time we went to the homeland was four years ago. These children haven’t seen more of Turkey. No one is coming or going either. Sometimes they are seeing it on film. (Turk1)

We read a lot of books. Not just that, but also newspapers and old German films. (German1)

Every year we go to the village, always there on holidays. My siblings are there, their children, too. Yet sometimes they don’t understand that what is ours is there. (Turk2)

We often get together with our friends. (Moroccan1)

Families feel the importance and need of socializing in bringing cultural elements to their children. In this process, it can be said that they follow the environments in which they can socialize and evaluate the possible opportunities. It has been determined that they try to gain the features of their own culture through movies and books.

In the study made with the children before applying the training program, the frequencies for the responses recorded by the class teacher to the question, “Prior to implementing the training program, what are the statements from the children 5-6 years of age regarding their own cultural characteristics?” (the second sub-objective of the study) are given in Table 4.

Table 4.

Percentage and Frequency Values of Children’s Statements Before the Training Program about Their Own Cultural Characteristics

Responses	<i>f</i>	%
• Visits with neighbors and relatives,	5	31
• Going to the mosque	5	31
• Decorating the Christmas tree	3	19
• Kissing the hand	3	19
• Going to the homeland		
Total statements	16	100

Children’s pre-training program statements have been identified as being able to be gathered in five different headings in Table 4. According to this, what have been determined to be shared more are statements like visits with neighbors and relatives, going to the mosque, decorating the Christmas tree, kissing the hand, and going to the homeland.

Some of what the children have shared are as follows:

We go to our neighbors and I play with my friends (Turk2)

We go to the mosque with father. Afterwards we kiss hands. (Turk5)

We go to Denizli. (Turk3)

I go to my grandmothers and play there. (Denmark1)

We decorate the Christmas tree. (German1)

It was determined that the expressions of the children about their cultural characteristics before the education program was applied were limited to visiting relatives and neighbors, religious rituals, going to the country and playing games.

The frequencies of the responses recorded by the researcher and class teacher who took notes on what the children know about cultural characteristics in the study made with children after the training

program application to the question “What are the statements of the children in the 5-6 year group who participated in the study regarding their own and their other friends’ cultural characteristics after applying the training program?” (the third sub-objective of the study) are given in Table 5.

Table 5.

Percentage and Frequency Values for Children’s Statements about Their Own Cultural Characteristics after Applying the Training Program

Categories	<i>f</i>	%
Motifs		
Star	8	
Snowflake	7	
Flower	5	
Christmas tree	2	
Deer	2	
Total	24	28
Symbols belonging to cities		
Animals	7	
Rooster	5	
Desert	4	
Mosque	4	
Mermaid	3	
Total	23	26
Foods		
Simit	6	
Stuffed pasta	4	
Cookies	4	
Fish cakes	1	
Tart	1	
Total	16	18
Stories		
Friendship	7	
Helpfulness	7	
Total	14	16
Clothing		
Apron	5	
Scarf	5	
Total	10	12
Total Statements	87	100

In Table 5, the children have been identified to have a total of 19 different statements under five different categories (motifs, symbols from cities, foods, stories, and clothing) after the applied training program. The frequency of total use of these statements is 87. A total of 24 (28%) different statements have been determined to belong to the children’s sub-theme of motifs. According to this,

after analyzing the findings obtained following the one-on-one interviews made with the children, they can be said to have learned more easily by moving and through the activities at the head of the table (painting, clay work). A total of 23 (26%) different expressions have been determined to belong to the sub-theme of symbols from cities. According to this, more permanent knowledge can be stated to form through work that also includes visualization. A total of 16 (18%) different statements have been found to belong to the sub-theme of foods, 14 (16%) to the sub-theme of stories, and 10 (12%) to the sub-theme of clothing.

Some of the things the children have shared are as follows:

It was so nice to play with the Christmas tree. (Moroccan1)

I like painting the stars and snowflakes the most. (Turk1)

The stuffed pasta from Turk2's mother was very nice. I like it a lot. (Denmark1)

I had never seen the desert before. It's all sand. (Turk2)

The Bremen musicians had friendship. (German1)

Everyone's clothing has aprons. (Moroccan1)

I didn't eat the fish cakes. (Turk3)

There is a mermaid story. (Turk4)

Denmark1 has a deer sweater. (Turk5)

After the training program implemented, the children expressed the features related to their own and their friends' culture with more words. In particular, their awareness of other cultures has increased. These awareness were realized through painting, shared visuals, stories read and food made both for their own and their friends' cultures.

Discussion

This study has purposed to allow children from different cultural backgrounds born and raised in Germany to compare, internalize, and adopt both their own and their other friends' cultural characteristics, as well as to healthily support their identity development this way and their skills of self-expression. In line with this purpose, an eight-session training program, enriched through drama and art activities, was prepared and applied. When evaluating the results obtained from the study, the applied training program can be said to have developed children's awareness regarding their cultural characteristics, to have increased their expression skills, and to have supported the collaboration and harmony of the children in groups.

The pre-school education process is a period when children develop and learn very quickly. Being able to have productive training given in this period is possible by preparing and applying training plans by taking into account methods that are appropriate to children's developmental characteristics. Drama brings individuals many benefits if used as either a method in the training process or as an artistic area of education. As a result of much research, this method, which provides

the opportunity of teaching by entertaining children, has been identified to be extremely effective in the processes of both language development and establishing healthy communications (Kardaş & Raşit, 2017; Güleç & Macan, 2014; Mages, 2008; Arnas-Aktaş, Cömertpay & Sofu, 2007; Alber & Foil, 2003; Toye & Prendville, 2003). As a drama variety, story-based drama works refer to enactments done by starting with pre-determined stories and occur among the activities that support children's language development (Laurin, 2010; Schiller & Veale, 1989). Drama works provide convenient opportunities for children to convers, discuss, and use their imagination regarding stories. Children's language development through expression was examined in a study performed for the purpose of investigating the impact of story-based creative drama activities on 4-year-old children's verbal language development (Eti & Arnas-Aktaş, 2016, p. 17). Within the scope of story-based creative drama activities as the experimental process, 10 different illustrated children's books were selected and 10 different creative drama activities were planned and implemented based on the stories in these books. As a result of that research, the performed activities were detected to have caused a significant increase in the 4-year-old children's use of nouns, verbs, adverbs, and conjunctions and an increase in the total number of sentences and words they used, as well as the average number of words occurring in a sentence. Similarly, another research had determined a significant relationship among children's language development through illustrated storybook reading activities that preschool teacher had applied in the daily flow (Tepetaş Cengiz, 2015, p. 126).

Providing space for art activities in programs is an important element that develops children's creativity. The use of materials like scissors, paint, brushes, dough, and clay during children's art education allows them to develop their eye-hand coordination and to think about concepts and problems. In particular, artwork done as a group allows children to plan things together and work in cooperation and accelerates adaptation processes (Ulutaş & Ersoy, 2004, p. 2). Children's actions with adults and conversations about artistic activities enrich their word repertoire (Feeney & Moravcik, 1987, p. 8). In a project investigating preschool children's thoughts about art, children were observed to be able to express themselves more easily while talking about art and to use more words related to materials, method, and technique when speaking about art compared to the beginning of the project (Acer, 2015, p. 1691). In the current study too, the training program enriched through drama and art activities can be stated to have provided around a five-fold development from before to after the application when evaluating the number of words they stated about their own and other friends' cultures.

“Every type of lifestyle that constitutes the cultural identity of a nation or state and that makes it different from others and every type of product imaginable that belongs to that nation is the nation's heritage that determines its existence and posture in the scenes of history and therefore must be protected” (Karakuş, 2016, p. 135). If a community can only transfer its own culture and values to future generations, it can maintain its existence without being assimilated under the culture of other cultures. In this process, those with the knowledge about the tangible and nontangible cultural heritage holding the characteristics of the cultural structure from where families with children and their educators come are of the utmost importance. In this study, works were benefitted from works that were first in the living oral culture, such as the tales, stories, and anecdotes that had taken place

within the intangible cultural heritage, that later were transferred to written culture (Bayraktar, 2014, p. 21). During the meetings with the families and teachers in particular, the facts that forming cultural identity and transferring values can be done effectively is emphasized through the sensitivity in regard to benefitting from these types of written resources on the topic of activities. Statements about values have been identified as a result of analyzing the data obtained from the study following the tasks performed in regard to the children's stories, particularly *friendship* and *helpfulness*. The ability to maintain the healthy existence of societies is possible by the having newly raised individuals adopt the values of the society. Values-related educational studies should not just be supported in school environments; they should be supported through conscious work done at home with the family's participation (Dilmaç, 2002, p. 3) and through the example of adults' own behaviors. These trainings, which are provided under the name of implied programs, are a most effective and comprehensive approach that can be used in values education (Ekşi & Katılmış, 2015, p. 74). Much research has been performed for children in the pre-school period, especially 5-6 year olds where the targeted values statements were determined to have been reached after the performed tasks, activities, or evaluations (Tatlı & Güngör-Aytar, 2017; Günindi, 2017; Kaya, Günay & Aydın 2016; Chou, Yang & Huang, 2014; Öztürk Samur & Deniz, 2014). In the current study, the children's values-related awareness can be said to have increased and their statements to also reflect this both through the stories read at school and at home as well as through the suggestions and discussion that were brought in the post-training meetings performed with the mothers.

Conclusion

As a result, the effectiveness of a training program has been evaluated in this study on the ability of children who have grown far from their homeland and who are in the process of adapting to new forms of life and social rules through the act of migration to live in harmony with their environment and establish healthy relations, as well as their ability to develop expressions about cultural characteristics and values. Maintaining encounters with different cultures, continuing to live together, and adapting to each other are situations wanted for every community that opens its doors to foreign guests. Sometimes, however, this process can arrive at the dimensions of incompatibility and conflict, and inter-culture communications can become disconnected. By dealing with differences and overcoming communication barriers, immigration problems of universal size that occur for various reasons can be healthily resolved (Akıncı, Nergiz & Gedik, 2015, p. 80). Children's adaptation to the environments where they are being raised and their development of a healthy spiritual structure are possible by having them thus internalize, especially from an early age, their own national and spiritual values that show tolerance for different individuals and cultures and respect for lifestyles. Therefore, care must be shown to have teachers and families participate in studies to be done on these issues. Educating and constantly supporting teachers and families on these issues will contribute to both the lasting impression of studies being performed as well as to raising generations that are conscious of national and spiritual values.

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