DIFFERENT LEARNING ENVIRONMENTS FOR PRESCHOOL CHILDREN IN TURKISH PRIVATE AND PUBLIC PRESCHOOLS: MIND VERSUS VIRTUE

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ABSTRACT

DIFFERENT LEARNING ENVIRONMENTS

IN TURKISH PRIVATE AND PUBLIC PRESCHOOLS:

MIND VERSUS VIRTUE

By S. Arzu AKKUM BATMAZ

The purpose of this study is to explore the two underpinnings of learning acquisition. These are what Li (2004a, 2004b) proposes as learning for "mind" and learning for "virtue." What is produced by the differences in people's beliefs in their actual learning is emphasized in the study. "Actual learning begins early" (Li, 2004a; 2004b) is also presented by developmental evidences. The main aim of the study is to examine the influences on the conceptual orientations of learning by private and public preschoolers. A sample of 137 preschoolers, mainly five and six years of age provided free-narrative responses to story beginnings. The stories in the first set are about a cow which would choose between a book and a ball, positive and negative protagonists, one who would like to go to school and the other who would not want to go. The second set of stories is about the little bird who tries hard to learn how to fly, and the little bear who gives up trying to learn how to catch fish.

In this study, differences emerged in children's construal of learning processes in these two different settings as private versus public schools. Results indicated that there are significant differences between the private and the public preschoolers' conceptual orientations of learning, i.e. public preschoolers held significance for both task and virtue orientations. Considering the ages of the students who participated in the study, the observed difference is possibly due to the children's socioeconomical backgrounds.

ÖZET

TÜRK ÖZEL VE DEVLET ANAOKULLARINDAKİ DEĞİŞİK ÖĞRENME ORTAMLARI: AKIL VEYA ERDEM

By S. Arzu AKKUM BATMAZ

Bu çalışma, anaokulu öğrencilerindeki (ilköğretim öncesi) öğrenme metotlarını anlamaya yöneliktir. Bunlar, Li'nin (2004a, 2004b) önerdiği şekliyle, 'akıl' veya 'erdem' ile öğrenmeyi içermektedirler. Çalışmada, okul öncesi çocukların, öğrenme ile ilgili inançları arasındaki farklılıkların nasıl ortaya çıktığı vurgulanmaktadır. "Gerçek öğrenmenin, erken yaşlarda başladığı" (Li 2004a, 2004b) kanıtlarla sergilenmiştir. Esas amaç, devlet ve özel anaokulu öğrencilerinin, öğrenme anlayışlarının üzerindeki etkilerin araştırılmasıdır. Bu nedenle, iki özel ve bir devlet anaokulunda, beş ile altı yaşlarındaki toplam 137 çocuğa yüz yüze anket uygulaması yapılmıştır. Bu anket, Prof. Dr. Jin Li tarafından geliştirilmiş bir ölçüm aletidir. Bu ölçümde, çocuklardan, gösterilen resimlere bağlı olarak oluşturulmuş hikâyelerle ilgili serbest yorumlar ve tamamlamalar istenmiştir. Bu hikâyelerin kahramanları, kitap veya top arasında seçim yapmak durumunda kalan küçük inek; okula gitmek isteyen çocukla istemeyen çocuk; uçmayı öğrenmeye çalışan küçük kuşla, balık tutmaktan vazgeçen küçük ayıdır.

Buradan derlenen veriler, yine Prof. Dr. Jin Li'nin kuramsal çerçevesi ile incelenmiştir. Çalışmanın önemli bulgusu, devlet anaokulu öğrencilerinin, özel okul öğrencilerine göre, öğrenme eğilimlerinde, daha fazla akıl yürütmeyi ve daha erdemli olmayı önemsedikleri yönündedir. Araştırmaya katılan öğrencilerin yaşları göz önüne alındığında, bu farklılığın, daha çok öğrencilerin sosyoekonomik altyapılarından etkilenerek oluştuğu varsayılmaktadır.

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Chapter 1

INTRODUCTION

The purpose of this study is to explore the two underpinnings of learning acquisition. These are what Li (2002; 2004a; 2004b) proposes as learning for "mind" and learning for "virtue." In the context of learning, early developments of beliefs about learning are taken into consideration. According to Li (2004a), children's own understanding of "purposes of learning" is to be examined when their learning as part of their developing belief systems is taken into consideration. The concept of "purposes of learning" in Li's research (2004a), aims to look at the children's general perceptions of benefits from learning. Li (2004a) states that these are intellectual, social and practical benefits which are gained at the time of acquiring knowledge. "Purposes of learning" contains three sets of ideas: 1) learning as an end in itself (e.g. "learning is above all matters"), 2) gaining social respect and economic advantages (status), and 3) contributing to society" (Li, 2004a, p.117). As Li analyzes the children's purposes of learning, she mentions that culture is an important source which causes variations in human learning and is essential (Li, 2004b), and she states that different cultural values should affect children's beliefs differently. "It is generally the case that many noted cultural differences do not exist exclusively in particular cultures, that diversity within a single culture is the rule rather than exception, and that the world is witnessing unprecedented globalization" (Arnett, 2002; cited in Li 2004b, p.595).

In recent years, the way children in different cultures learn and achieve in school attracted attention of developmental psychologists. "Cultural values permeate learning in both formal and informal settings" (Bempechat & Drago-Severson, 1999; Hess & Azuma, 1991; Holloway; 1988; Lewis, 1995; Li, 2001, 2002, 2003b; Pratt, Kelly & Wong, 1999; Rogoff, 2003; Salili & Mak, 1988; Serpell & Hatano, 1997; Stevenson & Lee, 1990; Tweed & Lehman, 2002; Watkins & Biggs, 1996, 2001; cited in Li 2004b, p.595). "How one conceives of education, we have finally come to recognize, is a function of how one conceives of culture and its aims, professed and otherwise" (Bruner, 1996; cited in Smith 2002, p.1). "Cultural attitudes may contribute importantly to differential achievement" (Schneider, Hieshima, Lee & Plank, 1994; Stevenson & Stigler, 1992; cited in Li 2003b, p.265). "A culture is a socially transmitted or socially constructed constellation consisting of such things as practices, competencies, ideas, schemas, symbols, values, norms, institutions, goals, constitutive rules, artifacts, and modifications of the physical environment" (Fiske, p. 85). "Many scholars have noted that each cultural learning orientation (despite diversity within each) is influenced by its own intellectual tradition" (Li, 2003b; Serpell & Hatano, 1997; Tweed & Lehman, 2002; Watkins & Biggs, 1996, 2001; cited in Li 2004b, p.596).

"Culture is not just a matter of overt behavior, it is also the (social) rules, beliefs, attitudes and values that govern how people act and how they define themselves (Kennedy 2002, p.430) and it is the fabrics of meaning with which human beings interpret their experience and guide their actions" (Geertz, 1973; cited in Kennedy, 2002, p.430). Biggs

and Moore (1993; cited in Kennedy, 2002, p.430) define culture as "the sum total of ways of living built up by a group of human beings which is transmitted from one generation to another." According to anthropologists (D'Andrade, 1987, 1992; Harkness & Super, 1992; Quinn, 1992; Schweder, 1991; cited in Li 2004a, p.117), "people's goals of life are not free-standing but are informed by culturally specific beliefs and values." Li (2004a) mentions that what children perceive as important purposes of learning are to be influenced by their cultural values through the enculturation process which means being socialized to a particular culture. "Enculturation does not produce one-to-one mirror correspondence between a given cultural model and members of the culture but results in individuals' varied appropriations of the cultural model" (Spiro, 1987; Strauss, 1992; cited in Li 2002, p.251). "Cultures have preferable, desirable 'endpoints' (Bruner, 1986; Rogers, 1969; cited in Li, 2002, p.251) or 'optimal ways of being' (Csikszentmihalyi & Rathunde, 1998; cited in Li, 2002, p.251) toward which younger members of a culture are enculturated."

"Culture provides tools, habits, and assumptions that pervasively influence human thought and behavior, and the task of learning does not escape this influence" (Brislin, Bochner & Lonner, 1975; Bruner, 1996; Cole, 1996; cited in Tweed and Lehman, 2002, p.89). "In general, the word culture has acquired a number of quite different, often contradictory meanings" (Hebdige, 1979;cited in Angelides & Ainscow, 2000, p.147). "There is also a noticeable distinction between the way the term is used generally and its use in the school effectiveness and improvement literature" (Angelides and Ainscow, p.147).

"Cultural beliefs are culturally constructed and shared domains of knowledge that serve to structure and constrain people's experiences, 'supplying interpretations' of and 'inferences' about those experiences and 'goals for action' (Quinn & Holland, 1987; cited in Li 2002, p.250 and Li 2004a, p.117) in a given culture." It is stated by Li (2003b) that thinking, affect and behavior are guided by the meaning systems of learning which may be examined as cultural models regarding different cultures as Western and Asian. "Based on theory and research in cultural psychology, cultural values and beliefs do not influence just a small group of people but all its members within a given culture even though the extent that each individual and each subgroup appropriates cultural values may differ" (Spiro, 1987, Strauss, 1992; cited in Li 2004a, p.126).

According to Li (2003b), people are motivated to learn in different ways from culture to culture. It is stated by Li (2004a) that in any culture, children may develop purposes of learning and they may form goals for specific learning tasks in different school subjects as mathematics. "Cross-cultural research that emphasizes cultural perspectives is especially beneficial to understanding how other cultures conceptualize learning and such investigations will lay a foundation for studying how children in various cultures develop their own beliefs about learning and how these in turn influence their actual learning and achievement" (Li, 2003b, p.266). "Recent research shows that different beliefs have profound influence on how people in different cultures view and approach learning" (cited in Li, 2005, p.190).

Cultures socialize the learning processes and according to Li (2002), there are sharp

differences between the ways cultures socialize the learning processes. Li defines them in terms of two different cultural settings; one in American approach as learning for 'understanding the world,' 'developing personal skills' and 'realizing personal goals' as opposed to the other in Chinese approach as learning for 'a need to self-perfect', 'spiritual wealth /power' and 'being a virtuous human being to help the others' (Li, 2004a; 2004b). Nisbett (2003; cited in Li, 2005, p.190) states that "recent research on thinking styles in Asians and Westerners underscores the importance of cultural influence; although less research on learning models across these cultures exists, significant advancements have been made" (Li, 2005, p.190). Some studies have been done on how people develop the understanding of their purposes of learning, but a lot less has been done on how such understanding develops in the early stages of life (Li, 2004a; 2004b). According to Li (2004b, p.602), "findings confirm that children begin developing beliefs about learning early on and even before formal schooling, they appear to have already internalized the basic conceptual frames for interpreting the learning process and as their age increases, their beliefs become more consistent."

The literature shows that different orientations of learning are determined by different cultures and it is observed that different cultures make important imprints on the learning processes and on the outcomes of them, too (Li, 2002). The main issue in Li's studies (2004a; 2004b) is to observe and analyze what learning means to different cultures. How different the cultures are and the differences in learning processes between them have been studied a lot until recently and how the education system of a culture would be shaped

is determined by the consequences of their outcomes (Li, 2002; 2004a). Li (2002; 2004a) emphasizes that the importance of this issue is to be analyzed within the empirical research and the theoretical framework. Different learning concepts make up different mental and psychological attitudes and according to Li (2002; 2004a; 2004b), child rearing practices would play an important role in forming the general concept of learning. Li (2002) argues that the culture prepares the underpinnings of these attitudes, but the role of culture in the context of learning is not fully understood (Li, 2004a).

Li, in her studies (2004a; 2004b) focused on the United States and China. United States is considered as typical Western and China is considered as typical Asian. "The term Western is problematic as a cultural label because literally it denotes the entire Western hemisphere, many people than usually implied by the term" (Lillard, 1998; cited in Tweed and Lehman, 2002, p.89). "The shorthand term culturally Western is used with the proviso that this reference for culturally Western English-speaking individuals (e.g. American, Australian, Canadian) of any ethnic group, and the term culturally Chinese is used to reference culturally Chinese individuals of any ethnic group" (Tweed and Lehman, 2002, p.89). The individual beliefs that are opposed as European Americans (EA) and Chinese are examined in the context of their cultures by Li (2002; 2004a; 2004b). "European American is an alternative to Western, but it excludes Canadians, Australians, and all culturally Western people of non-European ethnicity" (Tweed and Lehman, 2002, p.89). The two cultures were chosen by Li (2004a; 2004b) as the focus of the research because the cultural values and traditions of learning of the EA and the Chinese are

very different even if learning is emphasized in both cultures with their own educational systems. What learning means to the children of the two cultures, how similar or different the beliefs are analyzed in Li's studies (2004a; 2004b). "European American middle and upper-middle-class members basically view learning as a process by which individuals' minds acquire what is out there and knowledge exists as a more or less neutral body that individuals' minds can acquire" (Li, 2003b, p.264). "In Western tradition of learning, the learning process is viewed as consisting of tasks that are to be tackled by the learner and at the heart of this tradition is the role of the mind along with its development and function" (Gardner, 1983; Perkins 1981; Sternberg, 1985; Tweed & Lehman, 2002; cited in Li 2004b, p.596). According to Li (2004a; 2004b), in the context of learning, EA children are mainly influenced by Socratic teaching and their beliefs show a "mind orientation" whereas Chinese children are mainly influenced by Confucius teaching and their beliefs show a "virtue orientation." Li (2002; 2004b) states that "mind orientation" includes tackling learning tasks especially the intellectually demanding ones whereas "virtue orientation" includes moral values and effort. "Research as a whole suggests a consensus that Chinese people place a high value on learning" (Biggs, 1996; Chao,1996; Cheng, 1996; Fuligni, 1997; Li, 2001; D.Y.H. Wu & Tseng, 1985; cited in Li 2002, p.249).

Li points at three questions to be asked about the learning stages of Chinese children in one of her studies (Li, 2004a, p.119): "1) What do Chinese children perceive as their purposes of learning? 2) How early do children begin to grasp these understandings? 3) How do these understandings change during the crucial preschool years?" It is stated by Li

(2002; 2004a; 2004b) that the personal interpretations about what is necessary and important determine the actual process of the children's learning. Li (2003b; 2004b) argued that children's beliefs should be affected by the differences in cultural values and meaning systems. "Learning styles have been defined as the characteristic cognitive, affective and physiological behaviors that serve as relatively stable indicators of how learners perceive, interact with and respond to the learning environment" (Keefe 1979; cited in Kennedy, 2002, p.432).

Li mentioned that the virtue learning for children is trying hard and insisting in learning besides emphasizing achievement and this type of learning is mainly based on spending effort (Li, 2002; 2004a; 2004b). Most Chinese concepts stress personal causation which includes the purposes, attitudes and action plans for learning (Li, 2003b). Preschoolers, when they have effort based learning, mainly need to try hard and consistently. The preschoolers also look for more knowledge when they exert effort to learn.

The main question posed in Li's studies (2004a; 2004b) is whether learning means the same in two different cultures, whereas, in this study, the differences between private and public schools are to be investigated in the context of learning in two different school settings. In this case, learning for mind versus learning for virtue are compared in the same cultural context. "Learning is primarily viewed not as a task but first and foremost as a process of self-perfection through which the learner cultivates himself or herself socially and morally" (Lee, 1996; cited in Li, 2004b, p.596). Li expected "EA children to show

more sensitivity to three particular aspects of the construal of learning: a) ability, including intelligence and competence, which emphasizes the learner's mental (and physical in the case of learning motor tasks) prowess as required for the task, b) openness to possibilities in order to increase the learner's chances of success, and c) creative strategy use, which aims at task efficiency and problem solving" (Li, 2004b, p.597).

On the other hand, Li hypothesized "three specific personal virtues that would be emphasized: a) diligence, which focuses on frequent practice, b) persistence, which calls for tenacity in carrying out learning from the beginning to the end, especially vis-à-vis difficulties, and c) concentration, which emphasizes wholehearted attention and dedication" (Li, 2004b, p.597).

In my research procedure, as in Li's studies (2004a; 2004b), the operational definition of "mind" (task) learning is "reading books", "desire for achievement" and "need to acquire skills," and the operational definition of "virtue" is "evaluation of dispositional quality", "effort in trying", "persistence" and "concentration." Ability for Turkish preschoolers is defined by how they gain knowledge of the world around them and what is going on in it, as well as the development of intellectual learning. Intellectual learning is mostly related to acquiring information through books and learning at school. "One major strand of research on students' goals has identified two types of goal orientations students have in school; the first and more adaptive type refers to 'mastery goals' that children pursue to learn and to understand the material taught in academic settings and the second and less adaptive type refers to 'performance goals' that children pursue in order to display

their ability" (Ames, 1992; Duda & Nicholls, 1992; Dweck, 1992; Midgley, 1993; Nolen, 1989; cited in Li 2006, p.484). "School is a place where students 'gesture' to others, present who they are, and then have that sense of self affirmed or challenged through others' responses" (McCallister, 2004, p.432).

"The well-established tradition of Western epistemology addresses basic questions such as what is out there to be known by the mind, what knowledge is reliable, how the mind can know it (process), and perhaps how best to teach it from the perspective of education" (e.g., Bruner, 1987, Piaget 1952, Russell, 1975; Scheffler, 1965; cited in Li 2003b, p.265) is consistent with the view of learning and knowledge which points out that "the social context typically school is the setting where most learning processes take place" (Li, 2003b, p.265). In contrast, for Chinese, 'knowledge' is important for their personal lives and as in the Confucian understanding of learning, knowing the world is not the main purpose. "Individuals also seek learning to cultivate themselves as a whole in the moral domain toward 'self-perfection' (Li, 2001, 2002; Yu, 1996; cited in Li 2003b, p.265) and therefore, Chinese beliefs about learning seem to show a person orientation." Li (2003b) stated that, looking for knowledge means engaging in lifelong learning by having diligence, endurance, perseverance, and concentration besides being humble. "This kind of learning aims at breadth and depth of knowledge, the unity of knowing and morality, and contribution to society, in addition to mastery of academic subjects and utilitarian purposes" (Lee, 1996; Li, 2002; Tu,1979; cited in Li 2003b, p.265).

1.1. PREVIOUS STUDIES CONCERNING BELIEFS ABOUT CHILDREN'S LEARNING

It has been found that much is known about how children learn, but just on the contrary, little is known about how they develop beliefs about learning. On the other hand, according to Li, "Recent research yields important findings in three areas: cultural beliefs about learning, their influence on individuals' learning orientations, and development of learning beliefs" (Li, 2005, p.190). "Beliefs about learning are crucial in shaping how children think and feel about learning and how they approach and ultimately achieve learning" (Dweck, 1999; Eccles, Wigfield, & Schiefele, 1998; Hofer & Pintrich, 1997; Li, 2003a; Li & Wang, in press; Stipek & MacIver, 1989; cited in Li, 2004b, p.595).

"People's own understanding of learning which Li refers to as beliefs about learning (Li, 2003b) include their beliefs regarding cognition, affect and behavioral processes" (Dweck, 1999; cited in Li 2005, p.190). "Such beliefs concern purposes (e.g. what people think they gain from learning), processes (e.g. what it takes to learn something), personal regard (e.g. whether or not and why they regard learning as important), affects (e.g. whether they experience joy or dread from learning), and social perceptions (e.g. perception of those who learn well vs. those who do not and their perception of teachers)" (Li, 2005, p.190).

Schommer (1998b; cited in Dahl, Bals & Turi, 2005, p.258), "defines beliefs about knowledge and learning (frequently referred to as epistemological beliefs) as individually based systems of beliefs that are more or less independent of one another." Jehng, Johnson and Anderson (cited in Dahl, Bals & Turi, 2005, p.258), define epistemological beliefs as "socially shared intuitions about the nature of knowledge and learning-intuitions based on

what are regarded as the limits of knowing, the certainty of knowing, and the criterion of knowing." "Accordingly, beliefs have been shown to vary from one individual to another as have the beliefs typical of discipline-specific learning cultures, for example, research has shown that younger learners tend to have more naive beliefs than older learners" (Schommer, 1998b; cited in Dahl, Bals & Turi, 2005, p.258).

The general attitudes toward learning, motivation for learning and achievement are the major topics which are taken into consideration. Among human learning, different cultural beliefs have been studied, too**.** It is argued by Tweed and Lehman (Li 2003a) that children in the West and East Asia are influenced by very different approaches for learning and it is possible for both learners to benefit from each other's intellectual tradition. "Asian children possess higher achievement motivation because they hold a more adaptive view of ability than their Western peers believing in learning through effort rather than fixed ability" (Dweck, 1999; Tweed & Lehman, 2002; cited in Li 2003b, p.258). "Asian children spent more time on learning letters and numbers, learning early math skills, playing alphabet and number games, and playing and learning with computers" (Parmar, Harkness and Super, p.101). "By contrast, the Euro-American children spent more time reading books at bedtime and the magnitude of these differences was quite striking: for example, the Asian children were spending over 1 hour weekly learning early math skills, compared to only about 7 minutes for the Euro-American children, and on the other hand, the Euro-American children were being read books at bedtime more frequently, about 4 hours weekly on average, compared to just under 3 hours for the Asian children" (Parmar,

Harkness and Super, p.101-102).

"Research on preschoolers' interpretations of the need for going to and doing well in school also showed more frequent references to continuous learning, mastery of knowledge, practical benefits, social respect for self, and social contribution by Chinese children (EA children referred more to ability and literacy, having fun, and making friends)" (Li, 2002b, 2004a; Li & Wang, 2004; cited in Li 2006, p.485). On the other hand, in the context of learning, attitudes toward learning and performance of younger children are not examined enough in the past years. Li (2004b, p.596) stated that "it is important to understand whether children have formed different construal of the learning process before they enter school and the preschool construal of the learning process may emerge from early family socialization, learning activities and preschool experiences as informed by their cultural values and processes."

"The learning gap" (Stevenson & Stigler, 1992; cited in Li, 2004a) shows Asian children achieve consistently better than their Western peers, especially in mathematics and science (Coley, 2002; Harmon et al., 1997; Kwok & Lytton, 1996; McKnight et al., 1987**,** Stevenson, Hofer & Randel, 2000; Stevenson & Lee, 1990; cited in Li, 2004a, p.116**)**. "Along with their achievement, Asian learners also display high motivation for learning" (Hau & Salili,1991; S. Y. Lee, 1998; Salili & Mak, 1988; Stevenson, 1992; cited in Li, 2004, p.116). "Hong Kong students are usually characterized as hard-working and diligent but lacking in creativity and originality, even though Chinese students do better than Western students in mathematics and sciences, they are not known for their creativity and

original thinking" (Salili 1996; cited in Kennedy, 2002, p.432). "There is evidence showing that Chinese students achieve at considerably higher levels than their Western counterparts and Hong Kong students, like other Chinese students in Taiwan and Singapore, lead the world in math and science achievement, according to a test of 50,000 eighth graders from 38 countries" (Lam, Yim, Law & Cheung, p.283). "Asians believe more in effort while Westerners believe more in ability as a cause of their achievement" (Hau & Salili 1991; Stevenson & Lee, 1990; Stevenson et al., 2000; cited in Li, 2004a, p. 116)**,** "American children tend to attribute academic success to less controllable factors such as possessing inherent ability or having a good teacher" (Stevenson, Chen & Lee, 1993; Stevenson and Stigler 1992; cited in Tweed and Lehman, 2002, p.94), "although some research has shown less pronounced differences" (Stipek, Weiner & Li, 1989; cited in Li 2004a, p.116).

"Research on preschoolers' interpretations of the need for going to and doing well in school also showed more frequent references to continuous learning, mastery of knowledge, practical benefits, social respect for self, and social contribution by Chinese children (EA children referred more to ability and literacy, having fun, and making friends)" (Li, 2002b, 2004a; Li & Wang, 2004; cited in Li 2006, p. 485). "In terms of age trends, because learning at preschool age is general rather than divided into specific school subjects (such as math and language, in which gender differences have been found), Li anticipated few gender differences" (cited in Li 2004b; p. 597).

Ruble and colleagues (Frey & Ruble, 1985; Ruble and Flett, 1988; Ruble et al., 1995; cited in Li, 2004c, p.417) "have repeatedly documented that whereas younger

children do not use ability to evaluate their performance, older ones do." "People attribute more to their ability for their academic success but more to lack of effort for their failure" (Weiner, 1986; cited in Li, 2004c, p.417). In Li's research (2004a), it was suggested that effort per se may not be the only factor children use to explain achievement. For both groups of children, as U.S. and Chinese, they gave two accounts for achievement as one regarding the learning behavior and another regarding the attitudes, and Chinese children were more likely to use the non-ability factors to explain achievement (Li, 2004a).

With socialization at home and at school, children may develop some similarities or changes in attribution patterns. In the research (Hau & Salili, 1990; Ruble et al.1994; Stevenson and Stigler, 1992; Stipek and Mac Iver, 1989; cited in Li, 2004a, p.118), "U.S. children tend to change from using effort to using ability in explaining the cause of achievement as they get older but during this process, Chinese children are likely to develop a stronger belief in non-ability factors." "In Western formal and informal learning activities, researchers have noted that learners take steps that are organized around the notion of task efficiency" (Brophy & Good, 1986; Hess & Azuma, 1991; Smith and Caplan, 1988; cited in Li, 2004 b, p.596). According to Csikszentmihalyi, 1990, Pintrich & de Groot, 1990; Renninger, Hidi & Krapp, 1992 (Li, 2004b, p.596), "the idea is to complete the task at hand at a fast pace using effective strategies so that the learner can move on to the next task and this approach to learning is believed effective in managing tasks, organizing time, and getting the job done while keeping oneself on the task, avoiding boredom, and even increasing the fun and interest one may experience in learning."

"Chinese students were assigned more homework and spent more time on homework than Japanese children, who in turn were assigned more and spent more time on homework than US children" (Chen and Stevenson, 1995; cited in Parmar, Harkness and Super, 2004, p.97). "Likewise, Chinese American parents taught their preschool children in more formal ways, were more directive, and structured their children's use of time to a greater degree than did Euro-American parents" (Huntsinger, Jose, Liaw and Ching 1997; cited in Parmar, Harkness and Super, 2004, p.97).

"Chinese mothers regard high expectation, studying hard and family sacrifice as highly important for their preschool children, whereas their European-American counterparts emphasize social development, fun and self-esteem" (Li 2002, p.249). "Brief quotations can illustrate nicely the differences in beliefs" (Parmar, Harkness and Super, 2004, p.101). A Euro-American parent stated, "Most important is sharing and cooperation with kids her age. She should have lots of fun, and she should be able to play independently. This is the time to explore the world and develop her identity. She should be exposed to plenty of different experiences. This is also a time to develop positive self-esteem" (Parmar, Harkness and Super, p.101). In contrast, an Asian parent responded to the same question, "She needs lots of love, and a secure environment. She needs books and exposure to alphabets and numbers. She is ready to learn-the earlier the better. If we spend time educating and making her smart now, it will be better for her future. This is a time to explore and manipulate the world, and to get knowledge" (Parmar, Harkness and Super, p.101)

"Personal resolve, diligence, endurance of hardship, perseverance and concentration are termed as learning virtues" (Li, 2006, p.485). "They refer in Chinese culture to personal dispositions that are not linked to a specific task but which are, instead, internal qualities of the learner that he or she can apply to any learning task" (de Bary, 1983, 1991, Li, 2001; cited in Li 2006, p.485). "These personal dispositions are core values as espoused in Confucian teaching" (Lee, 1996; Wu & Lai, 1992; cited in Li 2006, p.485). "Therefore, they are actively fostered by parents, teachers and children themselves" (Li & Fischer, 2004, cited in Li 2006, p.485). As Li documented (2002a), "this set of qualities was used by Chinese to characterize their cultural ideal learners" (Li 2002 a, cited in Li 2006, p.485). "In comparison, European-American students stressed task engagement/management, thinking, inquiry and communication" (Li, 2002, 2003b; Li & Fischer, 2004; cited in Li 2006, p 485). "Chinese preschoolers talked more about diligence, persistence and concentration (compared with the mind, ability, and creative strategies by EA children)" as reported by Li (2004b; cited in Li 2006, p.485). Mainly it is observed that "Chinese culture emphasizes social hierarchy, their schools tend to be teacher-centered and examination driven, and Chinese parenting is regarded as authoritarian with heavy pressure on children to achieve in school, all of which may lead to uniformity and conformity" (Gardner, 1989; Ouyang, 2000; Reglin & Adams, 1990, Steinberg, Dornbusch & Brown, 1992; cited in Li, 2006, p.486).). "If learning is seen mainly as a process of developing and using the mind and exploring the world, Western parents may adopt different socialization strategies such as giving their children more independence and freedom and encouraging creativity"

(Gardner, 1989; cited in Li 2003b, p.265). "Likewise, if learning is regarded primarily as a process of developing personal virtues and cultivating oneself socially and morally through mastering academic subjects, Chinese parents' expectations and level of involvement are also understandable" (Li 2003b, p.265). When education is valued in a home environment, it is more likely that it is valued more by the children themselves. (Jarvis, 2004)

"Chinese parents' expectations and level of involvement are also understandable" (cited in Li, 2003b, p.265). "If learning is seen mainly as a process of developing and using the mind and exploring the world, Western parents may adopt different socialization strategies such as giving their children more independence and freedom and encouraging creativity" (Gardner, 1989; cited in Li, 2003b, p.265).

"It is expected European American children to focus more on independence than Chinese children because personal uniqueness and autonomy are more emphasized in the West" (Deci & Ryan, 1985; Iyengar & Lepper, 1999; Lepper & Malone, 1987; Markus & Kitayama, 1991; cited in Li 2004b, p.597). "In contrast, Chinese children are expected to show a greater sensitivity to social assistance, particularly adult advice, because moral/virtue guidance is widely available and integrated in children's learning activities" (Cheng, 1996; cited in Li 2004b, p.597).

Different cultures have different concepts about learning. As the intelligence plays a key role in the West (Li, 2002), "African conceptions of intelligence focus on wisdom, trustworthiness, social attentiveness, and responsibility (Dasen, 1984; Serpell, 1993; Super, 1983; Wober, 1974; cited in Li, 2002, p.248), whereas "Japanese conceptions elaborate on

different kinds of social competence such as individuals' sociability and ability to sympathize with others" (Azuma & Kashiwagi, 1987; cited in Li, 2002, p.248). Li (2002) states that different ethnic groups in the United States have different views of intelligence. "Latinos regard social competence as part of intelligence more than their Anglo counterparts, whereas Cambodians stress hard work and observance of school rules more than the other two groups" (Okagaki & Sternberg, 1993; cited in Li, 2002, p.248).

"The Chinese term 'knowledge' is made up of two characters: One is 'xue' (to learn) and the other is 'wen' (to ask) (Cheng 2000; cited in Kennedy 2002, p.433), meaning that the action of enquiring and questioning is central to the quest for knowledge" (Kennedy, 2002, p.433). "Chinese children's references to learning as a process that benefits their continuous personal growth bears on the theme of lifelong learning found in the culture's learning model, and their consistent value expression about learning also seems to correspond well with their culture's emphasis on learning assuming a central importance in one's life" (Li, 2004a, p.125). "Present day Chinese show that learning is highly valued and is a lifelong pursuit and people's purposes of learning are to master knowledge, to develop intellectual ability, to achieve moral self-cultivation, to gain practical benefits for oneself as well as for one's family and to make social contributions to the larger world" (Li, 2004a, p.119). The culture's notion of 'haoxuexin' which is heart and mind for wanting to learn which also has the meaning of having passion for learning, unites well with the positive affect of Chinese (Li, 2004a).

1.1.1. MIND ORIENTATION VERSUS VIRTUE ORIENTATION

"European American beliefs indicated what Li (2002; cited in Li 2005, p.191) termed a mind orientation, which elaborates on finely differentiated mental functions to understand the world, develop personal skills, and realize personal goals, whereas for Chinese students, the purposes of learning are mainly to perfect themselves morally and socially, to achieve mastery of the material and contribute to society" (Li, 2005, p.191).

"In the modern context, Confucian-oriented learning as defined within our framework involves effort-focused conceptions of learning, pragmatic orientations to learning, and acceptance of behavioral reform as an academic goal whereas Socratic oriented learning as defined within our framework involves overt and private questioning, expression of personal hypotheses, and a desire for self-directed tasks" (Tweed and Lehman, 2002, p.93).

"Based on Western intellectual traditions (e.g. the Socratic approach), learning ideally serves to cultivate individuals' minds in performing mental tasks ranging from mundane information processing to higher order reasoning" (Gardner, 1999; Perkins, 1981; Tweed & Lehman, 2002; cited in Li and Wang, 2004c, p.415). "Chinese culture emphasizes individuals' intellectual development, skill acquisition, and love for learning" (Biggs, 1996, in Li, 2002, 2003a; Li & Fischer, 2004; cited in Li and Wang, 2004c, p.415), "however, the attention is geared less to the self as construed in the West" (Li, 2004c, p.415). "The Chinese beliefs address the fundamental questions of what knowledge means to one as a socio-cultural being, why one needs to learn it, what one needs to do to learn it and learn it well, and what would happen if one does not learn it" (Li, 2003b,

p.265). "This kind of learning aims at breadth and depth of knowledge, the unity of knowing and morality, and contribution to society in addition to mastery of academic subjects and utilitarian purposes" (Lee, 1996; Li, 2002; Tu, 1979; cited in Li 2003b, p.265). Li, in a recent study (2002; cited in Li & Wang 2004c, p.415-416), "asked Chinese college students to define what 'knowledge' means to their model learners and also to respond to the question of whether learning has to do with one's moral development; 46% of the participants identified knowledge as fulfilling 'a need to perfect oneself' (reminiscent of Confucian moral self-striving), compared with only 31% referring to 'understanding the world' (a more typical construal of knowledge in the West), and 93% of the participants affirmed that learning has to do with one's moral development." "This moral purpose of self-perfection necessitates humility among the Chinese, which encourages individuals to self-improve continuously regardless of achievement or lack of achievement" (Li and Wang, 2004c, p.415-416). "Along with their achievement, Asian learners also display high motivation for learning" (Hau & Salili, 1991, S.Y. Lee, 1998, Salili & Mak, 1988, Stevenson 1992; cited in Li, 2004a, p.116). According to Weiner (1986, cited in Li 2004a), people attribute more to their ability for their academic success but more to lack of effort for their failure. Li (2002) in her studies with college students observed that they approved the idea as one needs ability to learn well and if the ability is inherited, the difference between what one is born with and what one cannot do is easily recognized. "Even though, Chinese learners, too, recognize the mind and its functions as important and they, too, must engage in learning tasks in order to proceed with learning, they may still regard these mind/

task processes as less essential than developing learning virtues, and recent research confirms these general tendencies among Chinese college and middle-school students" (Li & Yue, in press; cited in Li 2004b, p.596). Li (2004a) states that the "purpose of learning" is related to asking the question of why people learn or why it is important to learn regardless of the specific tasks or academic domains." Li (2004a; 2004b) also mentions that different values and meaning systems in various cultures affect children's beliefs differently.

Considering that learning begins early in life, Li (2005) aims to examine what the developmental processes across cultures are and specifically what parents and teachers do to socialize children in developing learning beliefs.

1.1.2. WESTERN VERSUS EASTERN MODELS FOR LEARNING

Li (in Press; cited in Li 2003a, p. 147), explains Western model as the Socratic model defining "It is about truth finding or even knowledge generation, but the Confucian model is about moral striving, which in this way is very different from Western epistemology." According to Li (2003a, p.146), "Confucius was rarely concerned about the notion of truth as it is defined in Western epistemology, nor was he occupied with the acquisition of specific skills such as logical proofs and literacy." Tweed and Lehman (2002) presented "a thoughtful discussion of two contrastive cultural approaches to learning: Socratic versus Confucian and they drew an important conclusion that both Western and Asian learners could benefit from each other's intellectual tradition" (Li,

2003a, p.146).

"Confucius' long-lasting influence resides in his fundamental teaching of the concept of the 'ren', that is, a lifelong striving for any human being to become the most genuine, sincere, and humane person he or she can become" (Tu, 1979; cited in Li 2003a, p.146). Li (2003a) explains this concern of Confucius as moral in nature and that one is in need and capable of perfecting oneself as trying to seek it. According to Li (2003b), this is not something academic nor mind oriented and in her research, she wants to examine how this kind of personal cultivation is related to the notion of learning and she explains that "such learning is called 'the great learning' (as opposed to narrowly defined skill learning) (Li, 2003a, p.146-147), and Confucius concluded that this learning must be a never-ending lifelong process." "Confucius and his followers (e.g. The Great Learning) taught that behavioral reform is a central goal of education because virtuous behavior can ensure individual success and societal harmony" (Tweed and Lehman, 2002, p.92).

"For Confucius, unlike Socrates, learning is not focused mainly on questioning, evaluating and generating knowledge because truth is not found primarily in the self" (Tweed & Lehman, 2002, p.92). "Instead, truth and the associated good character traits are learned mainly from the collective, in particular, learned from individuals whom the collective recognizes as exemplars and from the ancients whom the collective recognizes as even greater exemplars" (Tweed and Lehman, 2002, p.92).

Kennedy (2002) observes that the 'Confucian values' of collectivism and conformity are often stressed in the research literature on 'the Chinese Learner', however, Lee argues

that (1996, cited in Li 2003b) Confucius also had much to say about individuality in learning and in his way of thinking, education is meaningful only when it leads to the perfection of the self (Li, 2003a). "Compromise, moderation and the maintenance of harmonious relationships are encouraged, individualism and self-assertion are discouraged: honor the hierarchy first your vision of the truth second" (Bond, 1992; cited in Kennedy 2002, p.431)

"Most research comparing culturally Chinese and culturally Western learners has examined surface and deep approaches to learning, the distinction having roots in Morton and Saljo's (1976; cited in Tweed and Lehman, p.93) qualitative research conducted in the West". In their research, students had to read passages and afterwards they were to describe what they did at the time of reading. Two types of responses were given. "In the former, students reported trying to memorize the phrases or words used by the author and in the latter, students reported trying to understand the main points or trying to infer the main meaning of the argument" (Tweed and Lehman, 2002, p.93). "Deep-oriented students tended to outperform surface-oriented students on recall of the main argument from the passage" (Tweed and Lehman, 2002, p.93). According to Tweed and Lehman (2002), it is believed by some Western instructors that culturally, Chinese students tend to take a shallow approach to learning and "some observers have characterized Asian learning as passive" whereas Biggs (1996; cited in Tweed and Lehman, 2002, p.93) suggested that "negative evaluations of Asian approaches to learning are typical for Western instructors." "Culturally, Chinese students, may engage in strategies that appear to be surface oriented

but actually are deep oriented according to the Marton and Saljo (1976) definition of processing" (Tweed and Lehman, 2002, p.93). "Exams which heavily rely on memorization, promote surface learning, the ability merely to repeat information without a real understanding of meaning or of how the new information relates to previous knowledge, and exams act as a barrier to creative expression, critical thinking and problem-solving in education" (Kennedy, 2002, p.432). "Chinese learners are motivated, in addition to mastering knowledge in specific academic domains, to cultivate inner virtue (neisheng) and to assume 'meritorious service' (waiwang)" (W.O. Lee, 1996, Li, 2001, Yu, 1996; cited in Li, 2004a, p.117).). Cheng (2000, in Kennedy 2002) states that the term 'knowledge' in Chinese is made up of two parts: 'xue' is to learn whereas 'wen' is to ask.

"In terms of preferred patterns of mental functioning, the Chinese learner is said to prefer classrooms where (grammar) rules are emphasized and learning is inductive whereas a field independent learner enjoys greater personal autonomy, deductive learning and does not readily accept other people's views before making a judgement." (Oxford and Anderson; cited in Kennedy 2002). It is observed that ambiguity and uncertainty are more reflected than impulsive and tolerated low by Chinese because as they learn, they prefer slow, accurate and systematic approach (Li, 2002, 2004a). "Some observers have characterized Asian learning as passive" (Barker, Child, Gallois, Jones & Callan, 1991; cited in Tweed and Lehman, 2000, p.93) as Pratt and Wong (1999; cited in Tweed & Lehman, 2000, p.93) reported that "Western instructors in Hong Kong sometimes disparaged Chinese approaches to learning as overly instrumental and accused culturally

Chinese learners of being unwilling to think deeply." Tsui (1996; cited in Kennedy, 2002, p.432) suggested that "students are not encouraged to speak out, to question and to criticize, and are unwilling to commit themselves for fear of being wrong and thus losing face."

"Researchers argue that the Western self is built on internal and intrinsic, therefore less malleable qualities of the person, whereas the Asian self is constructed as more fluid, flexible, contextually bound, and malleable" (Kitayama & Markus, 1999, Shweder & Bourne, 1984; Wang, 2001, 2002; cited in Li 2004c, p.418). "Confucius himself envisioned human perfection as the highest purpose of life and believed that it is possible for everyone who seeks it, however such seeking necessitates a lifelong dedication and effortful learning on the part of the individual, a process called self-perfection" (W. O. Lee, 1996; Li, 2003a; Saari, 1990; Tu, 1979; Wu & Lai, 1992; cited in Li, 2004a, p.117).

"Western students have been shown to focus more on individual characteristics such as independence, task efficiency, competition" (Hess & Azuma, 1991; Varenne & McDermott, 1998; cited in Li 2002, p.249), "self-esteem and social competence" (Chao, 1996; Harter, 1993, Wentzel& Caldwell, 1997; cited in Li 2002, p.248). "However, Japanese students display a strong group orientation, compliance with authority, and thoroughness in their approaches to tasks" (DeVos, 1973, Hess & Azuma, 1991; C. C. Lewis, 1995; cited in Li 2002, p.248).

Another study by Li (2003b) points to the relatively neutral construal of knowledge and learning. "Clearly, although learning is an important part of the lives of the U.S. participants studied, it does not seem to evoke their passionate affect or to be intimately

connected to their emotional, spiritual, or moral lives and thus it is reasonable to suggest that the U.S. view of learning may show a more 'mind orientation' toward learning" (cited in Li 2003b, p.265). Li's study (2003b) on "Euro-American and Chinese adults' conceptions of learning also indicated that the Chinese model stresses what she termed 'learning virtues' as causes for learning, which include resolve, diligence/practice, endurance of hardship, steadfast persistence, and concentration and by contrast, the Euro-American model showed few such conceptions (but an elaborated system on the mind, thinking, and inquiry instead)" (cited in Li and Wang, 2004 p.418). Li's other study (2002), on Chinese adult model learners also showed that "continuing to work hard was the common theme regardless of one's ability, success or failure, or other favorable or difficult conditions" (cited in Li & Wang, 2004, p. 418), "and these findings have received support from other studies" (Ran, 2001; Watkins & Biggs, 1996, 2001; cited in Li and Wang, 2004, p.418).

Wentzel (2004; cited in Li 2006; p.484-485) "evokes the Vygotskyian framework to argue that children's goals are deeply rooted in the socialization process from early years". "Other researchers also view goals and agency as anchored in personal identity, standards and norms, and life meanings and purposes as informed by cultural value systems" (Bandura, 2001; Maehr and Nicholls, 1980; Urdan & Maehr,1995; cited in Li 2006, p. 485).

Another aspect of this thesis not investigated empirically is self in learning. Children develop different self-concepts under the influence of many factors. One source of influence is the culture. (Li, 2006) "In most of the discussions, it is recognized that the

self is shaped, in part, through interaction with groups" (Triandis, 1989, p.506).

This moral purpose of self instead of talking without action, living the moral principles is valued greatly in Chinese culture (Chang, 1997; in Li, 2003a). "Independent versus interdependent selves (Markus & Kitayama, 1991; cited in Li 2006, p.482) have been argued and observed to exist as the two types of selves in the world that correspond to individualist versus collectivist (I-C) cultures, respectively" (Hofstede, 1980; Triandis 1995; cited in Li, 206, p. 482). "Independent selves are said to be bounded, autonomous, distinct from others, and emphasizing their own goals and agency rather than those of their social groups and by contrast, interdependent selves are connected with each other, stressing roles and relationships more than individual uniqueness, they are principally motivated to pursue group goals rather than their own and therefore their sense of agency is also socially defined" (cited in Li 2006, p.482). "However, although there is evidence about variations of the self across cultures, the specification of the way the self determines aspects of social behavior in different cultures is undeveloped" (Marsella, DeVos & Hsu, 1985; Scweder & Levine, 1984, cited in Triandis, 1989; p.506).

"The child's sense of self from two until six is defined by stable qualities such as physical characteristics, gender and sex categories, membership in religious and ethnic groups-qualities that are not determined by comparison with other individuals"

(Kagan, 1984; cited in McAllister, 2004, p.430). "The self is an active agent that promotes differential sampling, processing, and evaluation of information from the environment, and thus leads to differences in social behavior" (Triandis,1989; p.506).

When the child starts to compare himself in relation to others, this process of identification is the state in which the child sees the qualities the other one has as something they share in common (McCallister; 2004). "If identification is the process by which the child's standards materialize, then narrative is the child's tool in that process and human cognition is bound up in narrative, and language is the means by which narrative is composed" (McCallister, 2004, p.431). Li (2004a) states that school, in the context of learning, holds a great potential for helping the child have a diversified yet integrated sense of identity.

This research is to determine how Turkish culture and socialization, namely schooling, would form beliefs towards learning for mind or learning for virtue. Two distinct ways and outcomes of learning in different Turkish settings will be explored. Li (2004a; 2004b) has two different cultural backgrounds, comparing and contrasting Chinese influenced and Western influenced approaches to learning, whereas in this study, private and public preschools with the influences of school types affecting the learning tendencies of children will be analyzed. This study assumes that different SES groups will have different learning styles and are expected to have distinct socialization patterns emphasizing either mind or virtue.

1.2. AIM OF THE STUDY

The main contribution of the study is to examine the different learning values in the settings of private and public preschools in İstanbul. The aim of the study is thus to determine how

different school types (private versus public) affect the process of learning. In my analyses, different socio economic strata of the preschoolers' together with the differences in the parents' education levels will be recorded. The meaning systems regarding beliefs which guide thinking, affect and behavior will be examined in two different settings, and how the preschoolers in private and public schools develop their understanding of their purposes of learning will be examined instead of two different cultural models as European American (EA) versus Chinese in Li's research (2004a, 2004b). In this case, what learning means to people in these two settings as private versus public, how these meanings are organized as a whole and in what ways the different belief systems of the two different settings (private versus public) may be similar or different will be studied. In order to see the SES more profoundly, parents' educational backgrounds will also be looked at separately as post-hoc analysis.

Two distinct concepts of learning described in this study as in Li's studies (2002; 2004a; 2004b) are 1) learning emphasizing 'mind' and 2) learning emphasizing 'virtue.' In this research procedure, the operational definition of 'mind' (task) learning are 'reading books', 'desire for achievement' and 'need to acquire skills.' These predispositions are expected within the answers of preschoolers as they are shown the research instrument, i.e. picture stories. On the other hand, 'virtue learning' is operationalized as 'evaluation of dispositional quality (i.e. how cute the bird is), effort in trying (i.e. little bird flies one time, two times, three times), 'persistence' and 'concentration' (i.e. little bird tries harder and harder and finally he flies).

According to Li (2002; 2004a), as summarized in the 'Introduction' part of this study, how children develop their understanding early in their lives has received little attention compared to research done on school achievement. Li (2004a; 2004b) in her studies, aimed to investigate the beginning of this learning process by working with preschoolers.

Since this study is a replication of Li's research (2004a; 2004b), it also aims to examine the beginning of the learning process, in this case, in two different settings as private versus public preschools in İstanbul.

The two hypotheses of the study are:

Hypothesis 1: In Turkey, private preschoolers are expected to display learning based on mind emphasizing task orientation.

Hypothesis 2: In Turkey, public preschoolers are expected to display learning based on virtue.

The independent variables of the study are school types (private versus public) pointing at different SESs, the education levels of parents and gender. The parents of the private schools are from high SES and the parents of the public school are from low SES. The main dependent variable is the learning beliefs as mind versus virtue.

Chapter 2

METHOD

2.1. SUBJECTS

The study is based on interviews with children of five and six years of age who were born in the years 2000 and 2001. Only one preschooler was four years of age and only two were seven years of age. Thirty-five out of 134 preschoolers were five years of age and 96 were six years of age. Since the questionnaires were administered in the months of April and May 2006, the average date was taken to be the first day of May 2006. Age in months was calculated depending on the birthdays of the preschoolers and the assigned date of the questionnaire. Among 137 preschoolers, 76 (55.5%) were boys and 61 (44.5%) were girls. 61 were the only child of the family whereas 69 of them had siblings. Seventeen of the families had an elder person living with them. In 109 families, parents lived together, eleven were divorced and there were seventeen missing answers. The parents of the private schools were from high SES and the parents of the public school were from low SES.

The Turkish Ministry of Education's and school administrations' approvals were obtained and parents were informed that their children would participate in this research.

2.2. SAMPLE DISTRIBUTION

Gender-wise, 76 were boys and 61 were girls. The total numbers for each gender are not greatly different.

Table 2.1 *Sample Distribution of Gender*

Gender	N	%
Boys	76	55.5
Girls	61	44.5

There are around eight to ten preschoolers in the classes of the private schools, whereas there are around twenty preschoolers in the classes of the public school. Mainly they draw pictures, read stories, have some sports, sing songs and play games in both settings. In the private ones, English is being taught as the main course.

The sample size of the study is 137 preschool children. Sample distribution of school types is shown in Table 2.2. 67 out of 137 preschoolers are from the public school.

Table 2.2 *Sample Distribution Of School Types*

School Types	N	%
Turkey-public school	67	48.9
Turkey-private school	70	51.1

The schools are namely “BJK-Beşiktaş Koleji”, “Pinokyo Işıl”, “Yüzyıl Işıl” and “Resneli Niyazi Bey.” Beşiktaş Koleji is a private school and is located in Levent. Pinokyo-Işıl is a private school and is also located in Levent. Yüzyıl Işıl is a private school and is located in Sarıyer. Resneli Niyazi Bey is a public school and is located in Mecidiyeköy.

Table 2.3 *Sample Distribution Of Schools*

Schools in the Sample	N	%
BJK (Beşiktaş Koleji)	27	19.7
Pinokyo Işıl	9	6.6
Resneli Niyazi Bey	67	48.9
Yüzyıl Işıl	34	24.8

The majority of the preschoolers are born either in 2000 or in 2001. There are 35 preschoolers who were born in 2001 whereas there are 96 who were born in 2000.

Table 2.4 *Sample Distribution Of Age*

Ages	N	%
4 yrs. Old	1	0.7
5 yrs. Old	35	25.5
6 yrs. Old	96	70.1
7 yrs. Old	2	1.5

Of 128 preschoolers, there were only 17 of them who live with elder people besides their parents in the same household. Family type is recorded but not introduced in the analyses by whether the parents live together or separately. 11 parents out of 120 are divorced. Children of 109 families live with their parents. Almost half (45%) of the preschoolers are the only children.

2.3. PROCEDURE

Since the study is a replication of Li's studies (2004a; 2004b) in terms of research constructs and the model, the open-ended and semi-open-ended instruments which are used in her studies are also used in this study as they were designed by Li (2004a; 2004b). Also, Prof. Dr. Jin Li's approval of using her research method, measurements and coding instruments was granted.

"The primary objective of the study was to examine culturally valid perceptions of purposes of learning and open-ended and semi-open ended instruments were chosen to be used" (cited in Li, 2004a, p. 119). "This empirical approach was preferred to preselected

statements on scales because the purpose was to hear the children's own perspectives as much as possible within the confines of the design, and the instrument for individual interviews was developed with three components; one scenario with choices, one with probes for book wishes, and story completions" (Li 2004a, p.119).

2.3.1. COW SCENARIO WITH CHOICES

"A scenario accompanied by a series of five pictures depicts a cow, which upon seeing a book on the ground, decides either to play with a ball or to read the book, and children were asked to tell which of these story endings they preferred, how much and for what reason they liked that ending" (Li 2004a, p.119).

2.3.2. LITTLE BIRD / LITTLE BEAR STORIES

"Children were asked to tell stories upon hearing two scenarios designed to elicit their construal of the learning process, a method adopted from Wang and Leichtman" (2000; cited in Li 2004b, p.597). The two scenarios one showing a positive behavior about a little bird trying hard to learn how to fly, and the other showing a negative behavior about a little bear who gives up trying to learn how to catch fish, which are opposite in valence, are told preschool children as different opportunities to observe their construal of the learning process. (Li 2004b) Children were asked to complete each story after they heard the beginning of the story. (Li, 2004b)

2.3.3. TWO STORY COMPLETIONS

As in Li's study (2004a), two story beginnings with pictures are designed to tap the same underlying understanding from two opposite sets of standards. One depicts a child who is not eager to go to school (a negative protagonist) and the other depicts a child who wants to go to school (a positive protagonist). The first story read: "Ayşe/Ali is a first grader. One day, s/he tells her/his mommy that s/he doesn't want to go to school. S/he wants to stay home and play." Tell me about Ayşe/Ali. (Li, 2004a) The second story read: "Işıl/Ömer watches her/his neighborhood school kids go to school everyday. S/he cannot wait to grow up so that s/he can finally go to school like those kids. Tell me about Işıl/Ömer." "Upon hearing the story beginning, children were asked to complete the story." (cited in Li, 2004a, p. 120) "These previously established methods (Wang & Leichtman, 2000; cited in Li 2004a, p. 120) have the advantage of allowing researchers to hear children's own voices through their free narration on a topic of research interest (for targeted data.)"

2.3.4. PROBING FOR BOOK WISHES

"Children were asked to name their birthday gift wishes and this set of probes aimed at giving children a second but also a direct chance to share their thoughts and feelings about books" (Li 2004a, p.119).. A number of them who chose the ball option from the cow scenario did not get a chance to talk about books then. So, this scenario gave them a second opportunity to talk about books. Upon hearing the question, they were allowed to name as many gift wishes as they would like to have. When they did not name any, they

were probed until they named or showed three gift wishes, if named fewer, either by speech or gesture, that meant they had no more wishes. In cases when they did not name any as their spontaneous wish, then they were asked if they would like to have books. "If they affirmed, they were further probed for how much and for what reason they liked books" (Li 2004a, p. 119).

According to Li (2004a), the image of a book was chosen for the preschoolers to think and talk about because it is a learning symbol for many children, especially in Chinese culture. "Because of their ample experience with books, children should have developed ideas and affect about them" (Li, 2004a, p.119). "The book image should enable (or 'prime') children to access their learning-related thoughts and feelings." (Betsky, 1997; cited in Li 2004a, p.119).

2.3.5. PILOT AND ACTUAL STUDY

Before collecting data, the pilot study was done with nine children of the preschool in Koç University campus. It was done to make sure that the preschoolers were familiar with the content and the wording of the stories. Each child was interviewed individually at school. The interviewer asked each child to tell how s/he spent the last birthday in order to prepare the child for the narrative task. Then the interviewer, as in Li's studies (2004a; 2004b), told him/her about the fun game to be played saying, "You and I are going to play a game and we'll make up stories about the pictures we look at." And she added, "I'll start the story and you help me to finish it, O.K?"

Each interview took around 20 to 25 minutes and was recorded on video. After

about 20 seconds of showing each picture, the interviewer took the picture out of the child's sight in order to facilitate the child's own story fantasies. The interviewer then asked the standard questions as "What happens next?" or "It's a neat story, can you tell me some more?" "To elicit their ideas and feelings about purposes of learning, children were further probed with 'what's good about_?' whenever they mentioned learning, knowledge, school, reading, skill or other related concepts" (Li 2004a, p. 120). This would be in an attempt to capture their emerging construal of the learning process. At the end of each story, the preschooler was told to answer whether he or she liked the story protagonist and if so, for what reason. As in Li's studies (2004a; 2004b), the interviewer stopped probing if the child indicated by speech or gesture that he or she had finished the responses.

For the actual study, the same free-narrative stories devised by Li (2004a; 2004b) were applied to the preschoolers of the two different settings, the three private schools (namely Yüzyıl Işıl, Pinokyo Işıl and Beşiktaş Koleji) and one public institution (namely Resneli Niyazi Bey). Parents were informed about the study as Li's parents were. The narratives of Li's studies (2004a; 2004b) were translated into Turkish with back translations. The linguistic comparability and cultural appropriateness of the probes were tested. These narratives, as in Li's research (2004a; 2004b), were told each preschooler one by one, in a separate room to examine their conceptual beliefs about learning. The preschoolers provided free-narrative responses to story beginnings designed by Li (2004a; 2004b). Upon hearing the beginning of each story, the preschooler was asked to complete the story in his/her own words.

The sex of the picture characters and probes were matched with the subject child as in Li's studies (2004a; 2004b) and all pictures were 8.5x11inches (21.5x28cm) in size and in black and white. The pictures which are exactly the same as Li's (2004a; 2004b) were drawn by a professional artist with images not presenting anything specific to faces but cartoon-like and general so that the story depictions could easily be recognized by all children. They were interviewed about the cow first, the negative protagonist next, then the little bear and the little bird stories, the positive protagonist, and the birthday at the end.

All children were interviewed one by one in a separate, quiet room in their school settings. Before the interview, each of the preschoolers was questioned about their last birthday so that s/he could feel relaxed about the questionnaire to carry on. Next was to explain them each about the pictures to be shown one by one so that each in room could look at the pictures and start talking about them. When a child showed that s/he had finished answering, either in speech or gesture, the probing was to be stopped (Li, 2004a; 2004b).

During the interview, questions such as "What happens to the protagonist next?" "Can you tell me more about your great story?" were used by the interviewer as standard probes. At the end of the story, the preschoolers were asked if they liked the protagonist, and for what reason.

2.4. MEASUREMENT INSTRUMENTS

Wang and Leichtman's (2000) procedure was followed as in Li's (2004a) study, for

the two story completions. The sex of the story protagonist is matched with the subject preschooler, as done in Li's research (Li, 2004a; 2004b). As the standard story beginning was narrated, the related picture was presented to the child. After about 20 seconds, the picture was taken out of the child's sight. The reason for doing so was to make it easier for the child to make up his/her own story ending. According to Murstein (1961; Spinnilo & Pinto, 1994; Wellhousen, 1993; cited in Li 2004a, p.120), "exposure of picture stimuli from five seconds to two minutes resulted in similar effects on children's personal narration, but their story-telling without continuous visual prompts tend to be more fluent and richer in content and format."

In this study, it is expected that the school type is a significant predictor of a child's learning acquisition. This will be shown in the differences among the "choice of the reading cow," "of liking the probed books" and "of liking the positive protagonist" (liking going to school) together with the "little bird" and the "little bear" stories.

2.5. DATA CODING

There are two kinds of composite variables derived from the single variables in the study in order to show task (mind) orientation and virtue orientation: (1) Reflective Variables (RVs) and (2) Content Variables(CVs). These are exactly how Li (2004a, 2004b) has categorized the variables and since this study is a replication one, the same variables are used in their same orders.

2.5.1. REFLECTIVE VARIABLES

Reflective variables are based on the following categories. "For the cow story, there

are three RVs: 1) child's choice of the book versus ball option, 2) degree of liking the book choice, and 3) reason for liking the book choice" (Li 2004a, p.121). "The first tracked children's choices and the second tracked their degree of liking only among those who chose the book option" (Li, 2004a, p.121). "To assess the degree of liking the book choice, we used a 2-point scale of either 'a lot' or 'a little', as suggested by Harter (1985), due to young children's difficulty with comparing multiple intervals on a scale" (Li 2004a, p.121). "The third RV kept a simple dichotomous tally of children's tendency to offer learning-related (LRR) versus non-learning-related reasons for their book choice (e.g. 'I like the cow reading because you can learn a lot' vs. 'I like the cow's eyes')" (Li, 2004a, p.121).

"For birthday, two RVs were used: 1)if child liked the probed books, and 2) degree of liking them (either 'a lot' or 'a little')" (Li, 2004a, p.121).

"For school stories, there were four RVs: 1)if child liked the positive protagonist (PP), 2) reason for liking the positive protagonist "(PP), 3) if child liked the negative protagonist (NP), and 4) reason for not liking the NP" (Li, 2004a, p.121). "While (1) and (3) had simple dichotomous responses of yes/no, (2) contained a dichotomy of learning/school-related (LSSRs) versus nonlearning/school reasons for liking the PP" (Li, 2004. p.121). "Finally, (4) tracked a dichotomy of children's disapproval of the NP versus absence of their disapproval" (Li 2004a, p.121).

For Little Bear and Little Bird stories, "there were five sets of reflective variables: 1) if the child liked the bird, 2) if the child liked the bear, 3) reasons for liking the bird, 4) reasons for liking the bear, and 5) reasons for not liking the bear" (Li 2004b, p.600). "The

third reflective variable tallied four categories of reasons: a) task-oriented reasons, that is, reflecting ability, attempting, or strategy use , such as in 'I like the little birdie because he can fly good', b) virtue-oriented reasons, that is, reflecting diligence, persistence, or concentration, such as in 'I like little bear because he didn't give up, c) personal attraction reasons, which represented neither 'a' nor 'b' but other personal attractions of the protagonist, as in, for instance, 'I like the bear because he is cute' and d) none of the above three reasons, including responses judged as either irrelevant or 'I don't know', because 'd' was not a meaningful category, only the first three categories were analyzed" (cited in Li 2004b, p.600). "The fourth reflective variable, reasons for liking the bear, was tallied by using the same four categories as for the third reflective variable. Because only three cases of virtue orientation were counted, that variable was dropped and only the remaining two meaningful variables as task orientation and personal attraction were analyzed. For the fifth variable, 'not liking the bear' the typical reasons were 'I don't like him because he gives up, he doesn't practice, he doesn't put his heart to learning how to catch fish." (Li 2004b, p.600).

2.5.2. CONTENT VARIABLES

As in Li's studies (2004a, 2004b), since this is a replication study, the content variables are originated from children's free narratives and responses to the probes of the interviews. "For coding CVs, techniques of content analysis (Holsti, 1968; Shaver et al., 1987; in Li 2004a, p.121) are adopted and themes of children's narratives are systematically identified." .Establishing coding schemes and actual coding were the two steps to be

followed.

Establishing Coding Schemes: As in Li's study (2004a), the procedures by Shaver et al. (1987) and Fischer, Manstead, and Rodriguez Mosquera (1999) are adopted to establish the coding scheme. One coder, blind to the hypotheses of the study independently read approximately 10% of the raw data. "The cow has to read to learn" and "I can learn things about the animals" are two distinct ideas and "the idea or the affect is defined as one that is not interchangeable with another" (Shaver et al., 1987; in Li 2004a, p.121). "Reading makes you learn" and "you'll know more things from reading books" were grouped into the common category called "reading leads to knowledge" and this higher level category was joined by a number of highly related categories to form the larger theme of intellectual benefits" (cited in Li 2004a, p.121). "This multileveled, cyclical procedure led to the establishment of our coding schemes consisting of three basic categories: 1) benefits from learning, 2) positive affect toward learning, and 3) value expression about learning and there were a total of 10 variables 5 of which were under 'intellectual benefits', and 5 of which were stand-alone" (Li 2004a, p.121).

1. "Benefits from learning. Four kinds of benefits emerged. The first, intellectual benefits had five components: a) 'Gaining knowledge/skill' referred to acquiring knowledge or increasing mental ability, e.g. 'you get to know things from reading' b) 'Continuous growth-learning' captured children's belief that learning benefits their personal growth and development continuously, for example, 'I learn and I grow big' c) 'Language ability'

registered children's references to their language competence including their ability to read and write, for example, 'I'll know which word is 'wu' and which is 'ming'; those words are my name d) 'Kinds of knowledge' included references to science, mathematics, biology, and other subjects, for example, 'airplanes' and 'why things float.' e) 'Amount of knowledge' tracked children's tendency to make quantitative statements about learning such as 'I want to learn a lot'." (Li 2004a, p.121).

2. "Achievement-related respect. This variable represented children's acknowledgement of social rewards, respect, admiration, and status that one receives from learning achievement. For example, 'you will become a big scientist' and 'my Mommy and Daddy will praise me'." (Li 2004a, 121).

3. "Social benefit for others. Statements revealing children's belief that learning can serve other people, for example, 'if a kid fights, you can tell him why it's not good to fight'." (Li 2004a, p.121).

4. "Economic/material benefit. This variable was coded when children articulated about what one can do with one's skill in terms of economic and material gains. For example, 'my uncle said that you'll get a good job'." (Li 2004a, p.121).

5. "Positive affect. Parallel to the above four types of benefits was this variable, indexing children's affective expressions about learning from books and from going to school such as 'I love learning most'." (Li 2004a, p.121).

6. "Value expression. This category registered children's references that cast a tone of value judgment, for example, 'Xiaoming is a good boy because he wants to learn' and

'When mommy said you have to learn, Xiaoli went to school. She did the right thing'." (Li 2004a, p.121). "Value expression was not regarded by the coders strictly as a construal of the learning process per se but as a general expression of value toward learning" (Li, 2004b, p.598).

Four sets of mutually exclusive content codes for children's construal of the learning process are established and two of these variables, value expression and independence did not have composite variables, but two, task orientation and virtue orientation did (Li 2004b).

"Task orientation was a composite variable that contained three component variables which were 'ability', 'attempting' and 'strategy use'." (Li 2004b, p.598). "Ability captured children's perceptions of learning as a process in need of one's ability, including mental or physical prowess as in, for example, 'She needs to know how to catch fish first' and 'He fell down because he ran out of energy'." (cited in Li 2004b, p.598). 'Attempting' is related to the need one has to attempt the learning task and try to increase the chances of having success as, "The little bird can fly if he flaps his wings more" (Li 2004b). "Strategy use contained children's comments on how the learner can use creative strategies to acquire the skill or to get the job done, as 'The little bear can use noodles to practice swimming first'." (Li 2004b, p.598).

"Virtue orientation is also a composite variable that consisted of three component variables" (Li 2004b, p.598). "Diligence contained children's remarks about the learner engaging in frequent or nonstop learning; the emphasis was on the dispositional

quality of the learner rather than on the task as in, 'How diligent the bird is, she flies one time, two times, three times...she just keeps on flying'." (Li, 2004b, p.598). "Persistence indexed children's statements that the learner needed to carry out learning from the beginning to the end, showing courage and strength vis-à-vis obstacles and setbacks, as in, for example 'He fell, but he is not afraid, and starts all over again until the end'." (Li, 2004b, p.599). "Concentration reflected children's ideas that the learner needed to give 100% to learning, including a sense of patience, as in, for example, 'Little Birdie has good concentration'." (Li 2004b, p.599). Independence is the final variable which captured children's statements which show that the learner has to learn by himself as 'if you try to learn it yourself, you won't need the others to show you.' (Li, 2004b).

Actual Coding: "These variables were defined as mutually exclusive" (Li 2004a, p.122). "Each variable was coded by counting the number of occurrences in each child's narrative/responses within each of the two data sources (cow/birthday as one data source, and the two stories as the second data source), excluding repetitive and highly similar utterances" (Li, 2004a, p.122). "Because each CV did not contain a single idea but a set of grouped ideas deemed by coders as similar in denoting a larger conceptual domain, a given child could receive more than 1 count for his or her responses to a story if he or she offered more than one codeable idea regarding a CV. For example, a child received two counts for the response such as one for 'reading books is good for your brain', and 'you will know a lot', one for 'good for your brain', and one for 'know a lot' for the CV gaining knowledge/skill.' However, a child received only 1 count even though he said it

three times

'I learn words at school.' Not all children's responses were codeable, responses judged as irrelevant to purposes of learning were not coded. Coded frequencies for all CVs ranged from 0-7 for 'gaining knowledge/skill', 0-5 for 'kinds of knowledge'. 0-4 for 'continuous growth-learning' and 'value expression', 0-3 for 'amount of knowledge', 'achievement-related respect', 'economic-material benefits' and 'positive affect', and 0-2 for 'language ability' and 'social benefits for others'."(Li 2004a, p.122).

Chapter 3

RESULTS

Prior to all calculations, inter-rater reliabilities were computed. One of the raters coded all of the data, whereas the second rater coded data obtained from 13 randomly selected preschoolers, which correspond to approximately 10% of the whole. Cohen's Kappas were calculated for each variable according to the equation below:

$$\kappa = (P_o - P_c) / (1 - P_c),$$

where, P_o refers to actually observed proportion of agreement and P_c is the proportion expected based on chance (Bakeman & Gottman, 1986). Landis and Koch (1977) mentioned that a Kappa coefficient between 0.41 and 0.60 is acceptable, between 0.61 and 0.80 is high and between 0.81 and 1.00 is nearly perfect.

The reliabilities in this study ranged between 0.46-1.00 for the cow story, 0.53-1.00 for the negative protagonist story, 0.38-1.00 for the positive protagonist story, 0.84-1.00 for the birthday present wishes, 0.30-1.00 for the little bird story and 0.42-1.00 for the little bear story. The reliabilities for all of the variables are presented in Table 3.1.

Table 3.1 *Inter-rater reliabilities (Cohen's Kappa) of study variables*

Cow story	
Cow's choice of book / ball	1.00
Degree of liking the book	0.80
Reason for liking the book	0.86
Intellectual benefit	0.69
Family related benefit	1.00
Achievement related respect	0.84
Social benefit to others	1.00
Economic / material benefit	1.00
Positive affect toward reading book	0.77
Value expression about reading book	0.46

Table 3.1. *(Continued)*

The child who does not want to go to school (Negative Protagonist story)	
Liking negative protagonist (NP)	0.74
Reason for liking NP	0.78
Reason for not liking NP	0.54
Disapproving NP's not going to school	0.53
Intellectual benefit	0.72
Family related benefit	1.00
Achievement related respect	1.00
Social benefit to others	1.00
Economic / material benefit	1.00
Positive affect toward going to school	0.65
Value expression about protagonist's behavior	0.55
The child who wants to go to school (Positive Protagonist story)	
Liking positive protagonist (PP)	1.00
Reason for liking PP	0.77
Reason for not liking PP	1.00
Intellectual benefit	0.64
Family related benefit	1.00
Achievement related respect	1.00
Social benefit to others	0.64
Economic / material benefit	0.64
Positive effect toward going to school	0.38
Value expression about protagonist's behavior	0.47
Little Bird Story	
If child liked the bird	1.00
Reason for liking the bird	0.60
Reason for not liking the bird	1.00
Value expression about the bird	0.47
Ability	0.73
Attempting	0.75
Strategy use	1.00
Diligence	0.30
Persistence	0.43
Concentration	1.00
Independence	0.75

Table 3.1. *(Continued)*

Little Bear Story	
If child liked the bear	1.00
Reason for liking the bear	0.71
Reason for not liking the bear	1.00
Value expression about the bear	0.42
Ability	1.00
Attempting	1.00
Strategy use	0.63
Diligence	0.86
Persistence	1.00
Concentration	1.00
Independence	0.86
Birthday present probing	
If book is spontaneously mentioned	1.00
Degree of liking the spontaneously mentioned book	1.00
If child likes fun on birthday	1.00
Degree of fun desired on birthday	1.00
If child liked probed book on birthday	1.00
Degree of liking probed book	0.84

In this study, the aim is to figure out the differences between private and public preschoolers' beliefs about their learning. For assessing the values for learning, semi-ended and open-ended narrations are presented together with the related pictures. The frequency of the answers will be presented in the results section.

Overall, the choice of "reading the book" instead of playing "ball" is significantly higher. 61 % of the sample declared that they would choose the book option.

84 preschoolers chose the book option whereas 53 chose the ball.

Table 3.2. *The Cow Story: Choice Of Book Or Ball*

Choice of…	**N**	**%**
…book	84	61.3
…ball	53	38.7

Again, when the degree of liking the book is asked, the majority of the preschoolers chose the book option. 4 in 84 didn't give the degree of liking the book. Among the 80, the majority chose the option of liking the book "a lot" as opposed to "a little" answer and they gave learning-related reasons for liking the books. This might be due to the general notion that this kind of an answer is expected by the teachers and parents. Since the interviewer had been viewed as one of the teachers, the children might have answered trying to be pleasant.

In general, as expected, the children evaluate the function of the book as a facilitating tool in the process of learning. But, "no" answers are significantly high as well (38.7%). It seems that, their answers about liking books are to please the teachers and parents. Slightly fewer than half of the children do not have a precise answer.

Table 3.3 *Degree Of Liking The Book*

Liking the book…	**N**	**%**
…a little	16	20.0
…a lot	60	75.0
…in the middle	4	5.0

Out of 84 who chose the book option, five didn't respond to the question of degree of liking the book. Out of 79 remaining, the majority as 66 of them had book/learning related reasons. 13 of them had other related reasons.

Table 3.4 *Reasons For Liking The Book*

Liking the book for…	**N**	**%**
…learning reasons	66	83.5
…other related reasons	13	16.5

When the preschoolers were probed about the negative protagonist (NP), 47% of the preschoolers liked the NP whereas 38 % did not like the NP. This result also supports the impression that certain answers are assumed to be desired.

Table 3.5 *Liking The Negative Protagonist (NP)*

Children…	**N**	**%**
…like the NP	63	47.0
…do not like the NP	51	38.1
…like the NP due to changing mind from not going to school to going to school	20	14.9

The reasons for liking the negative protagonist (not going to school) is very illuminating as to how the general answers of the children could be interpreted: One third of the children (24 out of 82) gave positive learning related reasons for going to school. Only four out of 82 gave answers related to positive social behavior of the negative protagonist which was mentioned as him/her listening to mommy, finally. 47 preschoolers gave personal reasons such as the negative protagonist being a nice boy/girl, who looked fine and who had a good pair of shoes and so forth. Seven out of 82 liked the negative protagonist who didn't want to go to school.

Table 3.6 *Reasons For Liking The Negative Protagonist (NP)*

Children giving…	**N**	**%**
…positive learning/going to school related reason	24	29.3
…positive social behavior of NP	4	4.9
…positive non-learning related / non-social reason	47	57.3
…negative behavior of NP	7	8.5

87 out of 132 either liked the negative protagonist or were generally positive about the negative protagonist. Five had missing answers. 34 out of 45 didn't like the negative protagonist because he/she didn't go to school. Five believed that the negative protagonist had bad intentions. Six gave personal reasons describing the negative protagonist as not looking good.

Table 3.7 *Reasons For Not Liking The Negative Protagonist (NP)*

Children giving…	**N**	**%**
…negative learning/going to school related reason	34	75.6
…negative social behavior	5	11.1
…negative non-learning related/non-social reason	6	13.3

Out of 137 preschoolers, 43 of them didn't state any comments. 77 of them disapproved of the NP. Seventeen of them approved the NP saying, "It's good that he/she didn't go to school." Children disapproved of the negative protagonist in accordance with their liking of the positive protagonist. This distribution also supports children's foremost aim which is to please their teachers and parents as they gave answers they thought would be approved by them. The "no answer" (31.4 %) is an indicator of the ambivalence of the positions of the children. Since they are very young and in the early stages of the socialization process, they are immune to giving socially desired answers.

Table 3.8 *Disapproving Of The Negative Protagonist (NP)*

Children…	**N**	**%**
…disapprove the NP	77	81.9
…approve the NP	17	18.1

The majority of the children, 51.2%, liked the positive protagonist (PP) due to

school related reasons. However, 34.1% of the preschoolers gave positive non-learning related and non-social reasons for liking the positive protagonist.

Table3.9 *Reasons For Liking The Positive Protagonist (PP)*

Children giving…	N	%
…positive learning/going to school related reason	63	51.2
…positive social behavior of the PP	17	13.8
…positive non-learning related / non-social reason	42	34.1
…negative behavior of the PP	1	0.8

Two preschoolers gave negative learning related reasons for him/her not going to school even if he/she wants to. One preschooler gave negative social reason for him/her not behaving well. Eight of them gave personal reasons for him/her not looking good or not having fine hair or outfit. Although this story is about a positive protagonist who would like to go to school, some preschoolers ended the story negatively.

Table 3.10 *Reasons For Not Liking The Positive Protagonist (PP)*

Reasons for not liking the PP	N	%
negative learning/going to school related reason	2	18.2
negative social behavior	1	9.1
negative non-learning related/non-social reason	8	72.7

Only five out of 137 children spontaneously mentioned that they would like a book as a birthday present. Four preschoolers out of five gave “a lot” answers when the book was spontaneously mentioned. One of them was missing.

Table 3.11 *If Book Is Spontaneously Mentioned*

Book mentioned	N	%
Yes	5	3.6
No	132	96.4

A total of 136 preschoolers gave positive answers when asked if they would like to have fun on their birthday.

Table 3.12 *If Child Liked Fun On Birthday*

Liked fun on birthday	N	%
Yes	136	99.3
No	1	0.7

120 preschoolers out of the remaining 132 gave "a lot" answers.

Table 3.13 *Degree Of Liking Fun On Birthday*

Degree	N	%
a little	10	7.6
a lot	120	90.9
In the middle	2	1.5

130 preschoolers responded. Almost all of them answered positively about wanting to receive books on birthday. Only 10 didn't want books.

Table 3.14 *If Child Liked Probed Book On Birthday*

Probed book	N	%
Yes	120	92.3
No	10	7.7

Out of 114 preschoolers, 96 preschoolers wanted the probed book a lot.

Table 3.15 *Degree Of Liking Probed Book*

Degree	N	%
a little	17	14.9
a lot	96	84.2
In the middle	1	0.9

Almost all of the preschoolers liked the bird.

Table 3.16 *If Child Liked The Bird*

Liked the bird	N	%
Yes	130	97.0
No	4	3.0

The reasons for liking and not liking the bird are presented in tables 3.17 and 3.18. A total of 25.6% liked the bird due to its accomplishment of flying, whereas 10.1 % liked the bird for trying to learn. However, the majority, 56.6%, liked the bird for personal reasons such as describing the bird as cute and/or beautiful.

Table 3.17 *Reasons For Liking The Bird*

Reasons for liking the bird	N	%
Task reference	33	25.6
Virtue reference	13	10.1
Personal attraction	73	56.6
Other relevant reasons	10	7.8

Table 3.18 *Reasons For Not Liking The Bird*

Reasons for not liking the bird	N	%
Bird failed to succeed	1	25.0
Other relevant but non-task and non-virtue reasons	2	50.0
Negative irrelevant reasons	1	25.0

Almost all of the preschoolers liked the bear. The frequency of liking the bear, the reasons for liking and not liking the bear are presented in tables 3.19, 3.20 and 3.21 respectively.

Table 3.19 *If Child Liked The Bear*

Liked the bear	N	%
Yes	127	93.4
No	9	6.6

Table 3.20 *Reasons For Liking The Bear*

Reasons for liking the bear	N	%
Task reference	4	3.2
Virtue reference	15	11.9
Personal attraction	94	74.6
Other relevant reasons	13	10.3

Three preschoolers found the bear to have a lack of learning/persistence and effort, and wanted him to try more. Two of the preschoolers didn't like the bear because he/she couldn't succeed in fishing. Two others answered with other relevant reasons such as the bear not crying when he tried fishing, he didn't feel happy at the time, and so forth. Three of them gave negative irrelevant reasons such as the bear not having long enough arms to catch the fish, or the bear should eat honey, not fish.

Table 3.21 *Reasons For Not Liking The Bear*

Reasons for not liking the bear	N	%
lack of learning/ persistence/ effort in P/P's behavior (1)	3	30.0
Bear failed to succeed (2)	2	20.0
other relevant but non-1 and non-2 reasons	2	20.0
negative irrelevant reasons	3	30.0

In this study, what Li (2004a; 2004b) has defined as reflective variables (cow story, school stories and probed birthday book) are analyzed by gender wise, by school category and by parents' education.

In table 3.22, in the probed birthday book question, the girls are marginally significant in both liking the probed book and liking the probed book a lot. In school stories, girls are marginally significant in liking the positive protagonist (PP). Again, girls significantly disapprove of the behavior of the negative protagonist (NP). For the cow scenario, in learning related reasons (LRR) for the book choice, the public school is marginally significant. In the school stories, public preschoolers significantly like the positive protagonist (PP). Public preschoolers significantly emphasize learning school related reasons (LSRR) for liking the positive protagonist (PP).

Table 3.22 *Reflective variables in percentage for cow scenario, probing for book wishes and two school stories by gender and school category*

	Gender			*School Category*		
	Boys (N=76)	*Girls (N=61)*	$\chi^2(1)$	*Public (N=67)*	*Private (N=70)*	$\chi^2(1)$
Cow scenario						
Chooses book	60.5	62.3	0.45	67.2	55.7	1.89
Like book choice a lot	72.1	78.4	0.62	80.5	77.1	.13
LRR for book choice	86.4	80.0	0.57	90.5	75.7	3.13^{t}
Birthday book probing						
Likes probed book	88.0	96.6	2.66^{t}	95.4	89.2	1.73
Likes probed book a lot	79.7	89.1	2.71^{t}	87.1	80.8	1.32
School stories						
Likes PP	88.0	96.6	3.25^{t}	98.4	85.7	7.18^{**}
LSRR for liking PP	53.0	49.1	0.19	60.3	41.7	4.28^{*}
Disapproval of NP behavior	70.4	97.5	11.42^{***}	82.2	81.6	0.01

Note. ^{t} p<.10, * p<.05, ** p<.01, ***p<.001.

Cross tabulations of the reflective variables for bird and bear stories are set for gender and the school categories. Chi Squares are calculated to find out if there are significant differences among them. No significance is found in gender. There is significance in task reference in analyzing the reason for liking the bear for the public preschoolers. Personal attraction is significantly higher in private schools.

Table 3.23 *Reflective variables in percentage for little bird and little bear stories by gender and school category*

	Gender			*School Category*		
	Boys (N=76)	*Girls (N=61)*	$\chi^2(1)$	*Public (N=67)*	*Private (N=70)*	$\chi^2(1)$
If child likes bird / bear						
Likes bird	98.6	95.1	1.14	95.4	98.6	1.16
Likes bear	93.4	93.3	0.02	94.0	92.8	0.09
Reason for liking the bird						
Task reference	31.0	19.0	1.30	32.3	19.4	1.62
Virtue reference	7.0	13.8		12.9	7.5	
Personal attraction	56.3	56.9		45.2	67.2	
Other related non-personal reasons	5.6	10.3		9.7	6.0	
Reason for liking the bear						
Task reference	4.2	1.8	0.72	4.8	1.6	14.73**
Virtue reference	11.3	12.7		17.7	6.3	
Personal attraction	76.1	72.7		59.7	89.1	
Other related non-personal reasons	8.5	12.7		17.7	3.1	

Note. [t] p<.10, * p<.05, ** p<.01, ***p<.001.

What Li (2004a; 2004b) has described as content variables about the beliefs of preschoolers in their learning are calculated by gender, by school category and by parents' education.

For intellectual benefits, the girls are significantly higher than boys. Girls believe that reading has major implications in learning. There is significant difference in value expression between the private and public preschoolers.

Table 3.24 *ANOVA for mean frequencies of content variables in cow scenario and two school stories by gender and school category*

	Gender			*School Category*		
	Boys (N=76)	*Girls (N=61)*	*F(1,136)*	*Public (N=67)*	*Private (N=70)*	*F(1,136)*
Benefits from learning						
Intellectual benefit	.34 (.38)	.49 (.58)	3.32[t]	.39 (.46)	.43 (.51)	.30
Family related issues	.01 (.07)	.03 (.11)	1.94	.01 (.07)	.03 (.11)	.52
Achievement related respect	.07 .27)	.06 (.20)	.04	.04 (.16)	.08 (.30)	.87
Social benefit for others	.03 (.13)	.01 (.04)	1.43	.02 (.13)	.01 (.06)	.78
Economic / material benefit	.05 (.19)	.04 (.12)	.13	.06 (.20)	.02 (.10)	2.27
Positive affect	.40 (.35)	.36 (.36)	.40	.39 (.36)	.37 (.34)	.13
Value expression	1.03 (.62)	1.16 (.66)	1.42	1.34 (.64)	.85 (.54)	22.77***

Note. [t] p<.10, * p<.05, ** p<.01, ***p<.001. Standard deviations are in parentheses.

The differences between the public and private preschoolers according to the hypotheses of the study are mainly tested in this ANOVA table 3.25.

In attempting, girls are marginally significantly higher than boys. For girls, there is significance in value expression. For the task orientation which is a composite variable, there is significance for the public school.

Ability is significantly higher in the public school. Attempting is significantly

higher in the private ones. Virtue orientation is significantly higher in the public school. Mind/task orientation is expected to be higher in the private preschools, but the hypothesis is not supported in this case that mind/task orientation is significantly higher in the public school.

Table 3.25 *ANOVA for mean frequencies of content variables in little bird and little bear stories by gender and school category*

	Gender			*School Category*		
	Boys (N=76)	*Girls (N=61)*	*F(1,136)*	*Public (N=67)*	*Private (N=70)*	*F(1,136)*
Task orientation	.21	.23	.33	.27	.16	8.01**
	(.26)	(.20)		(.20)	(.26)	
Ability	.45	.48	.08	.67	.27	15.7***
	(.69)	(.53)		(.56)	(.62)	
Attempting	.06	.13	2.98^{t}	.04	.14	6.66*
	(.18)	(.30)		(.13)	(.31)	
Strategy use	.11	.07	.56	.11	.07	.94
	(.25)	(.24)		(.24)	(.25)	
Virtue orientation	.09	.12	1.01	.14	.07	4.74*
	(.16)	(.20)		(.21)	(.14)	
Diligence	.09	.14	.93	.16	.06	4.33*
	(.25)	(.32)		(.34)	(.21)	
Persistence	.18	.23	.41	.25	.16	1.92
	(.37)	(.45)		(.44)	(.38)	
Concentration	.00	.00	.00	.00	.00	.00
	(.00)	(.00)		(.00)	(.00)	
Independence	.22	.31	1.49	.21	.31	1.64
	(.43)	(.48)		(.46)	(.44)	
Value Expression	1.30	1.66	7.37**	1.72	1.22	14.72***
	(.77)	(.78)		(.90)	(.59)	

Note. ^{t} p<.10, * p<.05, ** p<.01, ***p<.001. Standard deviations are in parentheses.

In table 3.26, ANOVA is done to see if there are significant differences between the groups of parents' educational level.

Table 3.26 *ANOVA for reflective variables for cow scenario, probing for book wishes and two school stories categorized by parent education*

	Low-educated (%) (N=18)	*Middle-educated (%) (N=25)*	*High-educated (%) (N=52)*	*F*
Cow scenario				
Chooses book	72.2	76.0	53.8	2.21
Like book choice a lot	91.7	77.8	80.0	0.50
LRR for book choice	90.9	89.5	76.9	0.87
Birthday book probing				
Likes probed book	100.0	95.7	85.7	2.01
Likes probed book a lot	87.5	86.4	84.2	0.06
School stories				
Likes PP	88.9	96.0	88.2	0.60
LSRR for liking PP	56.3	41.7	46.7	0.40
Disapproval of NP behavior	87.5	88.9	86.1	0.04

Note. [t] p<.10, * p<.05, ** p<.01, ***p<.001.

In this ANOVA table 3.27, benefits from learning are analyzed according to preschoolers with low, middle and high-educated parents. Reason for liking the bird is marginally significant, i.e. preschoolers with low-educated parents have given more task reference answers to the narrations and preschoolers with high-educated parents gave more personal reasons.

As seen in Table 3.28, intellectual benefits are marginally significantly higher for preschoolers with middle and high-educated parents compared to the low-educated ones.

Value expression is significantly higher for preschoolers with middle and low-educated parents.

Table 3.27 *ANOVA for reflective variables in little bird and little bear stories categorized by parent education*

	Low-educated (%) (N=18)	*Middle-educated (%) (N=25)*	*High-educated (%) (N=52)*	*F*
If child likes bird / bear				
Likes bird	94.4	100.0	98.0	0.77
Likes bear	88.9	100.0	90.4	1.31
Reason for liking the bird				
Task reference	41.2	28.0	16.0	2.35^{t}
Virtue reference	5.9	8.0	8.0	
Personal attraction	52.9	56.0	70.0	
Other related non-personal reasons	6.0	8.0	6.0	
Reason for liking the bear				
Task reference	4.2	1.8	4.3	0.52
Virtue reference	11.3	12.7	10.6	
Personal attraction	76.1	72.7	80.9	
Other related non-personal reasons	8.5	12.7	4.3	

Note. ^{t} p<.10, * p<.05, ** p<.01, ***p<.001.

Table 3.28 *ANOVA for mean frequencies of content variables in cow scenario and two school stories categorized by parent education*

	Low-educated (%) (N=18)	*Middle-educated (%) (N=25)*	*High-educated (%) (N=52)*	*F*
Benefits from learning				
Intellectual benefit	.20	.51	.41	2.65^{t}
	(.23)	(.46)	(.46)	
Family related issues	.00	.04	.01	1.38
	(.00)	(.14)	(.07)	
Achievement related respect	.05	.01	.09	0.92
	(.14)	(.07)	(.32)	
Social benefit for others	.02	.01	.01	-
	(.08)	(.07)	(.06)	
Economic / material benefit	.11	.06	.02	1.71
	(.32)	(.17)	(.09)	
Positive affect	.47	.32	.43	1.19
	(.41)	(.34)	(.33)	
Value expression	1.23	1.42	.85	8.19***
	(.56)	(.77)	(.54)	

Note. ^{t} p<.10, * p<.05, ** p<.01, ***p<.001. Standard deviations are in parentheses.

In table 3.29, preschoolers with middle and low-educated parents are task oriented.

Ability is significantly higher for preschoolers with low and middle-educated parents. Value expression is also significantly higher for preschoolers with low and middle-educated parents.

Table 3.29 *ANOVA for mean frequencies of content variables in little bird and little bear stories categorized by parent education*

	Low-educated (%) (N=18)	*Middle-educated (%) (N=25)*	*High-educated (%) (N=52)*	*F*
Task orientation	.23	.27	.13	4.49*
	(.17)	(.23)	(.18)	
Ability	.64	.58	.22	8.27***
	(.54)	(.55)	(.38)	
Attempting	.00	.12	.10	1.65
	(.00)	(.30)	(.22)	
Strategy use	.06	.10	.09	0.17
	(.16)	(.29)	(.26)	
Virtue orientation	.11	.13	.09	0.30
	(.18)	(.22)	(.16)	
Diligence	.06	.14	.09	0.54
	(.16)	(.34)	(.28)	
Persistence	.28	.24	.19	0.29
	(.52)	(.39)	(.42)	
Concentration	.00	.00	.00	-
	(.00)	(.00)	(.00)	
Independence	.11	.28	.31	1.28
	(.27)	(.52)	(.47)	
Value Expression	1.58	1.66	1.20	5.03**
	(.67)	(.80)	(.57)	

Note. ˡ p<.10, * p<.05, ** p<.01, ***p<.001. Standard deviations are in parentheses

All variables (both content and reflective variables) were analyzed for significant differences among three groups of schools. Pinokyo Işıl and Yüzyıl Işıl were counted as

one institution since their administrations are identical. Except the following three variables, there were no significant differences according to school category. These variables were (1) liking the positive protagonist, (2) liking probed book on birthday, and (3) reason for liking the bear. The results are presented in Table 3.30 and 3.31.

Table 3.30. *Percentage of preschoolers' liking the positive protagonist categorized by three groups of schools*

	Beşiktaş Koleji	*Yüzyıl Işıl & Pinokyo Işıl*	*Resneli Niyazi Bey*	χ^2
Percentage of preschoolers' liking the positive protagonist	96.3	79.1	98.4	13.71**
Percentage of preschoolers' liking probed book on birthday	96.2	84.6	95.4	4.66t

Note. t p<.10 ** p<.01

In the Table 3.31, it is apparent that preschoolers in Resneli Niyazi Bey mentioned personal attraction as a reason for liking the bear significantly lower when compared to Beşiktaş Koleji, Yüzyıl Işıl and Pinokyo Işıl Schools.

Table 3.31 *Percentage of preschoolers' reasons for liking the bear categorized by three groups of schools*

	Beşiktaş Koleji	*Yüzyıl Işıl & Pinokyo*	*Resneli Niyazi Bey*	χ^2
Task reference	0.0	2.6	4.8	16.23*
Virtue reference	8.0	5.1	17.7	
Personal attraction	84.0	92.3	59.7	
Other related non-personal reasons	8.0	0.0	17.7	

Note. * p<.05

Chapter 4

DISCUSSION

The conceptual orientations of learning in two different settings, private versus public schools, are examined in this study. The purpose is to understand the motivation of learning among preschoolers. Private and public preschoolers are examined for mind/task versus virtue in their orientations of learning. The variables chosen for investigation are taken from Li's studies (2004a, 2004b). She has examined the differences in two cultures, U.S.A. versus China, and she analyzed the construal of the learning processes of mind/task oriented versus virtue oriented. She found marked cultural differences.

The results of this study support the hypothesis regarding the public preschoolers since they were expected to have more virtue oriented beliefs in learning. On the other hand, the hypothesis regarding the private preschoolers was not supported because the private preschoolers were not found to be more mind/task oriented in learning. On the contrary, the public preschoolers were significantly more mind/task oriented, compared to their private preschool counterparts.

In this replication study, age difference was not included in the analyses due to lack of variance. On the other hand, gender and school type categories (i.e. private vs. public) were involved and analyzed.

4.1. STORY INTERPRETATIONS

In the cow story, the majority of the children chose books instead of ball and liked them "a lot" as opposed to "a little" answer. Most of them gave learning related reasons (LRR) for liking the books. LRR for the book choice is marginally significantly higher in the public school. Liking the book choice and liking it a lot have no significant differences across gender and school type categories.

When the preschoolers were probed about the negative protagonist who refused to go to school, they showed their disapproval for the protagonist. When the school type factor was introduced into the analyses, there was a big difference in terms of learning beliefs. Public preschoolers' answers depended more on virtue and task orientation, whereas private preschool children gave personal reasons. When looking at the disapproval of the negative protagonist (NP) behavior, no difference was found between the public and private school children. On the contrary, girls were significantly more likely to disapprove of the negative protagonist's behavior.

In the story of the child who wants to go school, the majority preferred the protagonist who was eager to go to school, and again gave learning related reasons (LRR) for liking the positive protagonist. In this story, liking the positive protagonist had significant differences between gender and school categories. Girls liked the positive protagonist (PP) more than the boys did. On the other hand, the public preschoolers liked the positive protagonist more. Learning school related reasons (LSRR) for liking the positive protagonist were significantly different between the school type categories as has

been throughout the analyses.

For liking the bird and the bear, there were no significant differences throughout gender and school type categories. The vast majority of the children liked the bird, i.e. the hard working protagonist. I had anticipated, as in Li's study (2004b), that most of the preschoolers would like the bird for good behavior. When liking the bear was taken into consideration, there were significant differences between public and private school children in terms of task orientation, virtue orientation, personal reasons and other related non-personal reasons. The prediction for liking the bird was supported whereas the prediction for not liking the bear was not supported. Most of the preschoolers of the private schools gave personal reasons for liking the bird and the bear whereas the preschoolers of the public school depended more on task orientation for the success of the bear and the virtue orientation for learning and persistence.

For the bear and the bird stories, the category of intellectual benefits was marginally significant between boys and girls as there was no significant difference between the school types. Only value expression had a significant difference between boys and girls. The main reason for this might be that girls as a rule talk a lot more than the boys, and so could express themselves better and with more words. Similarly, public preschoolers expressed more values than their private school counterparts. This might be due to the administration of the institution, since their teachers often have requested them to express their feelings and values openly. Moreover, they considered me as one of their teachers, which made them feel comfortable in expressing their values more easily.

Task orientation variable which was composed of (1) ability, (2) attempting and (3) strategy use was examined in terms of school category and gender. Ability was valued significantly higher in the public school, but attempting was more prevalent in the private schools. Use of strategy had no significant difference. Learning for mind was significantly higher in the public school than in the private schools. This might again be due to the administration of the public school because the importance of reading books was emphasized all through their education program. Even if most of the preschoolers could not read by themselves, many of them mentioned to the importance of knowing how to read and how eager they were to be able to start reading. "In early childhood, the caregiver helps the child gain a sense of identity by helping him or her construct a personal narrative" (Cole & Cole, 2000; cited in McCallister, 2004, p.431). McCallister stated that (2004, p.431), "The stories children hear and those they tell are the building blocks of self and the home perspective is translated to the child through stories of good and bad, right and wrong as this personal narrative is created in situations where adults help children remember and interpret events in which they took part" (Cole & Cole, 2000; cited in McCallister, 2004; p.431). Depending on the information about the life styles of the public preschoolers given by the school administrator and the answers that they had given when they were asked about their birthday present wishes, it was assumed that they did not have many of the goods and facilities which might have made their lives easier and more entertaining. For instance, they might not have sufficient number of toys, fancy clothes or outside activities, such as having sporting events or taking music lessons, etc. With the absence of such type

of high SES living style, the children would seem to be more eager to have books and to be able to read, since it is their only entertainment and they are perfectly aware that education is their only tool for being better equipped in the future. For the public preschoolers, learning is a process which has more social and moral implications as in Li's studies (2004a; 2004b). "In a series of studies on Chinese and European middle class concepts of learning, Li (2003b) and Li and Fischer (2004; cited in Li 2006, p.485) found an emphasis on perfecting themselves morally and socially, mastering knowledge/skill, contribution to society, and achieving socioeconomic status (SES) as the purposes of learning by Chinese college students (compared with cultivating the mind, understanding the world, developing competence, achieving personal goals and careers for EA students)." "If a person is perceived as refusing to learn, he or she may be regarded as socially irresponsible (for parents and family) and, worse yet, immoral (not wanting to strive to be good)" (Li 2006, p. 126). In the analyses, almost all of the preschoolers liked the virtuous bird working hard.

Although it was expected that the children would not like the bear who was not persistent and effortful, most of them (93%) liked the little bear even when he gave up trying to learn how to catch fish. This may be due to confounding effect of the bear image as in Li's studies (2004a, 2004b) because teddy bears are popular toys among Turkish children, too. The preferences and the related reasons of the children may be due to the popularity of teddy bears and children's personal attraction to the bear compared to task or virtue related reasons in this study. This finding was also supported by Li (2004b), since Chinese children who were matched with our public preschoolers gave significantly less

personal reasons and more virtue-oriented reasons than private preschoolers who were considered to be equivalent to American preschoolers in Li's (2004b) study.

In the analyses of benefits from learning, there have been no significant differences between gender types and school categories except value expression. As we have seen before, in this set of variables, value expression is significantly higher in the public school than the private ones. Again this difference can be attributed to the administration factor.

One of the reasons for the expectation of private preschoolers to be more mind/task oriented is related to the consideration of the experiences they have at home and at school with a lot of social support from adults reading to and doing other learning related activities with them (Li, 2004a; 2004b). One of the reasons for this hypothesis not to be supported may be that they have a lot of tutoring and a lot of outside activities which may distract them from getting interested in mind oriented type of learning. In virtue orientation, diligence was again significantly higher in public school than the private ones. In the task orientation and virtue orientation variables, being a boy or a girl had no significant influence.

Birthday book probing reflective variables as opposed to cow scenario reflective variables were marginally significant in gender category. Girls liked the probed book much more than the boys and they liked the probed book a lot. The school type category showed no significant differences in this birthday book probing variable. Generally the preschoolers gave positive answers to the probed book for their birthday to manage their impressions. They may believe that they are perceived more favorably by their teachers,

family and peers by saying they would like to receive books. "Impression management theory, which is also called self-presentation theory (Cooley 1902, Mead, 1934 and Goffman 1959; cited in Hatch, 1987, p.100), takes place in the growing research literature and according to this theory, it is believed that self-concepts of the individuals are socially constructed and through interactions with others, individuals form the conceptualizations of their own existence" (Cooley, 1902; Mead, 1934;cited in Hatch, 1987, p.100). "Hence, people's views of themselves are strongly affected by how they believe they are being perceived and evaluated by others" (cited in Hatch, 1987, p.100).

In the overall analyses of these three sets of variables, public preschoolers and girls were very successful in their impression management and would express their learning orientation by choosing books over the ball which showed that they were in school for learning reasons but not for entertainment. In some cases of the study, girls made more references whereas in other cases boys did. The results of the study reflected the general nature of the socialization process and experiences at home and school during the preschool years, whereas "these experiences might be significantly different from those encountered with later school subjects (e.g., math and language), where gender differences have been found" (Cole & Cole, 2000; cited in Li 2004b, p. 602).

There are two points to be highlighted. If differences did not exist in two different settings of private versus public schools, private preschoolers and public preschoolers should have given similar reasons for liking the bird. However, they had different reasons, mostly virtue reasons among public preschoolers and mostly personal attraction reasons

among private preschoolers. This is consistently seen in the bear answers. When the preschoolers' answers were collected about the two protagonist children, one eager to go to school and the other not wanting to go to school, the response patterns were thus: Public preschoolers liked the positive protagonist (PP) significantly higher and the disapproval of the negative protagonist (NP) behavior is significantly higher in girls whereas there weren't any significant differences between the private and public preschoolers. Mostly private preschoolers gave personal reasons as "She is beautiful" and "I like her hair."

Although children construct learning as they develop, as early as preschool age, they have different interpretations which guide their attention to the learning process (Li, 2004a). Even if children have capacities to learn, how they interpret learning and what they understand from it may differ from one setting, as private in this case, to another as public, and this may have important implications for teaching methods and learning.

In the cow scenario and the two protagonist scenarios, the category of intellectual benefits was the largest, revealing children's rich and sophisticated understanding of their purposes of learning as similarly found in Li's study (2004a). The second largest category was the positive affect which is related to reading, as in "If I read I learn a lot" or "It's good to read." In the little bird and the little bear stories, the largest value emphasized was "ability" as "It's good that the bird can fly" and the second emphasized value was "independence" as "If he flies, he can go and find his own food."

This study yielded important findings on the perceptions about purposes of learning of the private and public preschoolers in Turkey. It is important to examine children's own

thoughts and domains in the context of learning. The open-ended approach, which was non-imposing and non-assuming, made it possible to have children's own ideas and affect besides comparing group differences in their understandings.

When it turns out that preschoolers have already formed basic understandings in the context of learning and developing their own beliefs, this research can help to point up the developmental stage at which such understandings occur. It may also have implications in getting prepared for school readiness since children's success in school is considered to be crucially important.

4.2. LIMITATIONS OF THE STUDY

One of the limitations of the study is that administration of the public school chosen, namely Resneli Niyazi Bey, is not typical of the other public institutions, in its administration. A second limitation for the study is that since only some of the parents of the private preschoolers gave permission for their children to attend the study, I was not able to select my sample randomly. For balancing the sample group size, I interviewed the first 67 preschoolers of the public school. Another limitation is that there is only one public institution in the sample group but there are three private institutions.

Once these shortcomings are outlined, the question is about what can be done for future research. Considering the above mentioned drawbacks about the sample, first of all, a more representative sample can be chosen to work with as different regions of Turkey can be included in the study. The present study is conducted with children from high and low

income homes, with the location of the schools chosen and the recorded education levels of parents, whereas for future research, families with middle income can be taken in the sample, too.

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APPENDIX I
CHILD'S INTERVIEW INSTRUMENT and PICTURES
Understanding of Learning among Preschoolers (ULAP)
Li (2000)

The interview will be carried out in four steps:
1) Warm-up activity,
2) Cow picture story,
3) Four story completions, and
4) Questions for book preference.

1. WARM-UP ACTIVITY (2-3 MINUTES)

1. The interviewer will talk into the recorder as follows:

   a) Interviewer's name
   b) Data collection date
   c) Research site
   d) Child's name

2. The child will be brought to a quiet place at school. The interviewer will briefly introduce him/herself to the child and have a warm-up activity by playing a game with the child involving an ordinary toy.

3. The symbol of "→" indicates what the interviewer says directly to the child or into the recorder. Parentheses within an arrowed passage contain instructions to the interviewer. This is to alert the interviewer of things to say and to do in order to conduct the interview properly. Brackets contained pronouns or names to be used for boys or girls. Pay attention to instructions in both the parentheses and brackets.

4. The interviewer will explain to the child that it will be important to record the conversation and ask for his/her agreement as follows:

   →What you tell me will just be between you and me. I won't tell your daddy, mommy, teacher, friends, or anyone else about it. You can tell me anything you want.

5. For the child's warm-up on story-telling, the interviewer will do the following activity with the child first. The interviewer will ask:

   →When's your birthday? Can you tell me about your last birthday party?

1. ANKET SORULARINA HAZIRLIK AKTİVİTESİ (2-3 DAKİKA)

1. Araştırmayı yapan kişi, teybe aşağıda belirtildiği gibi kayıt yapacaktır:
    a) Anketörün adı
    b) Data toplama tarihi
    c) Araştırma bölgesi
    d) Çocuğun ismi

2. Çocuk, okulda sessiz bir bölüme alınacaktır. Araştırmacı, kısaca çocuğa kendisini tanıtacak ve çocukla herhangibir oyuncakla oynayarak, ısınma hareketlerini gerçekleştirecektir.

3. Ok işareti → araştırmacının, çocuğa ya da teybe doğrudan söyleyeceklerini işaret etmektedir. Okla işaret edilmiş olan bölümde, yapılması gerekenler, araştırmacı için belirtilmiş olanlardır. Bunlar, araştırmacıyı uyarmak ve yapılması gerekenleri vurgulamak amacıyla düzenlenmiş açıklamalardır. İsimler ve zamirleri içeren parantezler, kız ve erkek öğrenciler için olanlardır. Bu kısımlara dikkat edilmelidir.

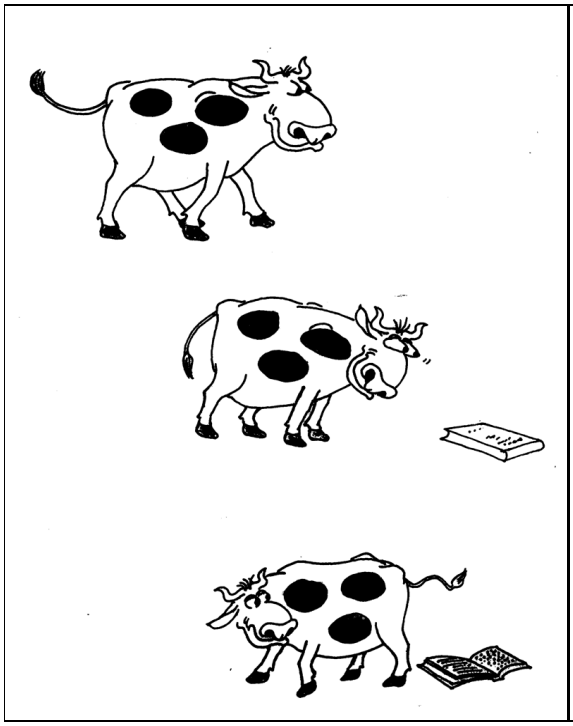
4. Araştırmacı, çocuğa, konuşmanın kaydedilmesinin önemini vurgulayacak ve rızasını alacaktır. Bunu yaparken, aşağıdaki açıklama uygun olacaktır:

    → Senin bana söyleyeceklerin yalnızca ikimizin arasında kalacaktır. Bunları, hiçbir şekilde, babana, annene, öğretmenine, arkadaşlarına veya bir başkasına söylemeyeceğim. Bana istediğin herşeyi anlatabilirsin.

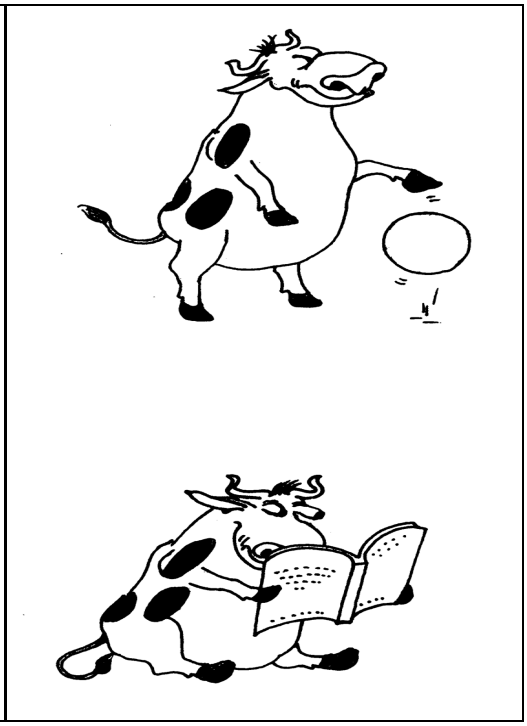
5. Çocuğun ısınması için anlatılan hikâye anlatımı öncesi, araştımacı şu soruyu sorar:

    → Son yaş günün ne zamandı? Bana son yaş gününde neler yaptığını anlatır mısın?

2. COW STORY



Sheet 1



Sheet 2

The interviewer will say first:
→I'm going to show you some pictures, and we are going to look at them and talk about them, O.K.?

→Show the 1st sheet of pictures). Look at this little cow. She (he) sees something (point to the 1st picture). She (he) says to herself (himself): "What is this?" (Point to 2nd picture) "oh, it's a book!" (Point to 3rd cow picture) then the little cow stops to think for a moment. (Take out the two half sheets) here are two endings. Here (point to the upper picture) the little cow goes to play with a ball. (Point to the below picture) the little cow sits down and starts to read.

1. →Which ending do you like?
   Record: (Check one)……Play ball……Read book
   Repeat child's choice (into the recorder).

2. →Do you like this ending (pointing to the child's choice) a lot or a little?
   Record: (Check one)…...A lot ……A little

3. →Why do you like this ending (pointing to the child's choice)?
   Record response.
   Skip the following question if child picked "Play ball". If child picked "Read book", ask:

4. →What's good about reading?
   Record response.

2. İNEK HİKÂYESİ

Araştırmacı, öncelikle şöyle diyecektir:
→ Sana bazı resimler göstereceğim, onlara bakacağız ve onlarla ilgili konuşacağız, tamam mı?
→(1. sayfayı gösterecektir.) Bu ineğe bakar mısın? (1. inek resmine işaret eder.) "Bu nedir?" (2. inek resmine işaret eder) "Bu bir kitap!" (3. inek resmine işaret eder.) Küçük inek bir müddet düşünüyor. Ne yapacağına karar veremiyor. (İkinci sayfa, iki yarım sayfa olarak ortaya çıkarılır.) Burada iki son var. (Yukarıdaki resme işaret eder.) İnek topla oynamaya gider. (Alttaki resme işaret eder.) İnek, oturur ve okumaya başlar.

1. →Bu hikâyenin nasıl bitmesini istersin? Burada hangi son hoşuna gitti?
   Kayıt: (İkisinden biri işaretlenir) …… Top oynar …… Kitap okur
   (Çocuğun tercihi teybe kaydedilir.)
2. →Sen böyle bitmesini (resimle çocuğun tercihi gösterilir) çok mu istersin, az mı istersin?
   Kayıt: (İkisinden biri işaretlenir) ……..Çok …….. Az

3. Neden böyle bitmesini (çocuğun tercihini göstererek) istersin?
   Cevap kaydedilir.
   Çocuk, "top oynama"yı seçtiyse aşağıdaki soru bırakılır. Çocuk, "kitap okuma"yı seçtiyse, aşağıdaki soru sorulur:
4. Sence, okumak niçin güzeldir?
5. (Cevap kaydedilir.)

3. DIRECTIONS FOR FOUR STORY COMPLETIONS

After the cow story, the interviewer will then tell the child:
"You and I are going to play a fun game. We're going to make up some stories about pictures together. First, I'm going to show you some very interesting pictures, and I'll start the story about each picture. Then, you'll help me finish the story, OK?"

The child is then presented a picture for 20 seconds, with the interviewer narrating the standard story beginning (with gender of the protagonist matched to the gender of the child) and pointing to the character(s) in the picture.

Next, the interviewer takes the picture out of the child's sight and asks the child "tell me what happens next?" When 2 seconds pass without responses, repeat the story. The interviewer will stop probing when the child indicates by speech or gesture that the story is finished.
Some other successful probings include:

"Can you help me finish the story?"
"You can say anything you want. Remember we are making up stories."
"What would you say about xx?"
"What happens next to xx?"
"What would xx do next?"
"It's really a neat story. Can you tell me some more?"
"Then what happens?"

For all stories:

If child attempts to avoid the scenario, then interviewer will eliminate the possibility proposed by child (e.g. "Little Bear can buy the fish in store." The interviewer should respond: "But Little Bear can't buy fish in the store" or "But there is no fish to buy.")

The interviewer must always ask "What's good about xx (whatever the child talks about- e.g. 'going to school,' 'learning,' 'reading,' etc.)?

3. DÖRT HİKÂYENİN TAMAMLANMASINDA YAPILACAKLAR

İnek hikâyesinden sonra, araştırmacı çocuğa şöyle diyecektir:

"Seninle birlikte hoş bir oyun oynayacağız. Resimlerle ilgili, birlikte hikâyeler yaratacağız. Önce ben sana resimler göstereceğim ve sana her resimle ilgili bir hikâye anlatmaya başlayacağım. Seninle birlikte, hikâyeyi tamamlayacağız, olur mu?"

Bundan sonra, araştırmacı hikâyenin standart girişini yaptığı sırada (hikâyedeki kahramanın cinsiyeti, çocuğunki ile eşleştirilecektir), çocuğa resmi 20 saniye için, hikâyelerin kahramanlarını da işaret ederek gösterir.

Daha sonra araştırmacı, resmi çocuğun görüş alanından çekerek şöyle sorar: “Bana daha sonra ne olduğunu anlatır mısın?” Cevap almadan iki saniye geçirildiğinde, hikâye tekrarlanılmalıdır. Çocuk, konuşarak veya işaretle hikâyenin bittiğini gösterirse, araştırmacı da burada bırakacaktır.

Diğer başarılı sorular şunlardır:

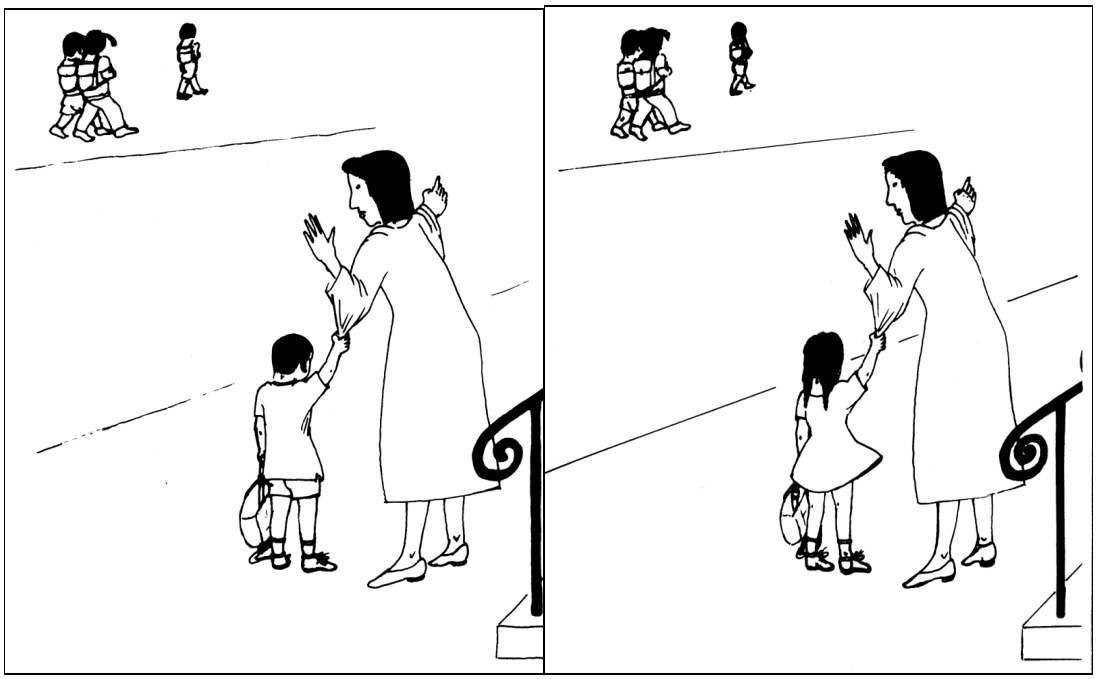
“Hikâyeyi bitirmede bana yardım eder misin?”
“İstediğin her şeyi söyleyebilirsin. Biliyorsun hikâyeleri birlikte oluşturuyoruz.”
“xx için ne demeyi isterdin?”
“xx için daha sonra ne olacaktır?”
“xx daha sonra ne yapacaktır?”
“Bu gerçekten iyi bir hikâye. Bana başkalarını da anlatır mısın?”
“Daha sonra ne olacaktır?”

Bütün Hikâyeler İçin:

Çocuk senaryoda değişikliğe yeltenirse, araştırmacı bu olasılığı ortadan kaldırmaya çalışacaktır. (Örneğin, çocuk, “Ayı gidip balık satın alır” dediğinde, araştırmacı, “Ama ayı balık satın alamaz ki” ya da “Satın alacağı balık yok ki” diye cevaplamalıdır.)

Araştırmacı, her zaman için, xx ile ilgili olarak, “bunun nesi güzel?” (Çocuk ne ile ilgili konuşuyorsa, örneğin, ‘okula gitmek’, ‘öğrenmek’, ‘okumak’ vb.) diye sormalıdır.

4a. CHILD WHO DOESN'T WANT TO GO TO SCHOOL



→John (Sarah) is a first grader. One day, he (she) says to his (her) Mommy, "I don't want to go to school. I want to stay home and play." Tell me what happens next.

(Wait for child to respond.)

→What's good about xx (whatever the child asks about)?

→Do you like John (Sarah)?

→Why do (don't) you like John (Sarah)?

4a. OKULA GİTMEK İSTEMEYEN ÇOCUK

→Ali (Ayşe) birinci sınıf öğrencisidir. Bir gün annesine, "Okula gitmek istemiyorum. Evde oturup oyun oynamak istiyorum" der. Bana, daha sonra ne olduğunu anlatır mısın?

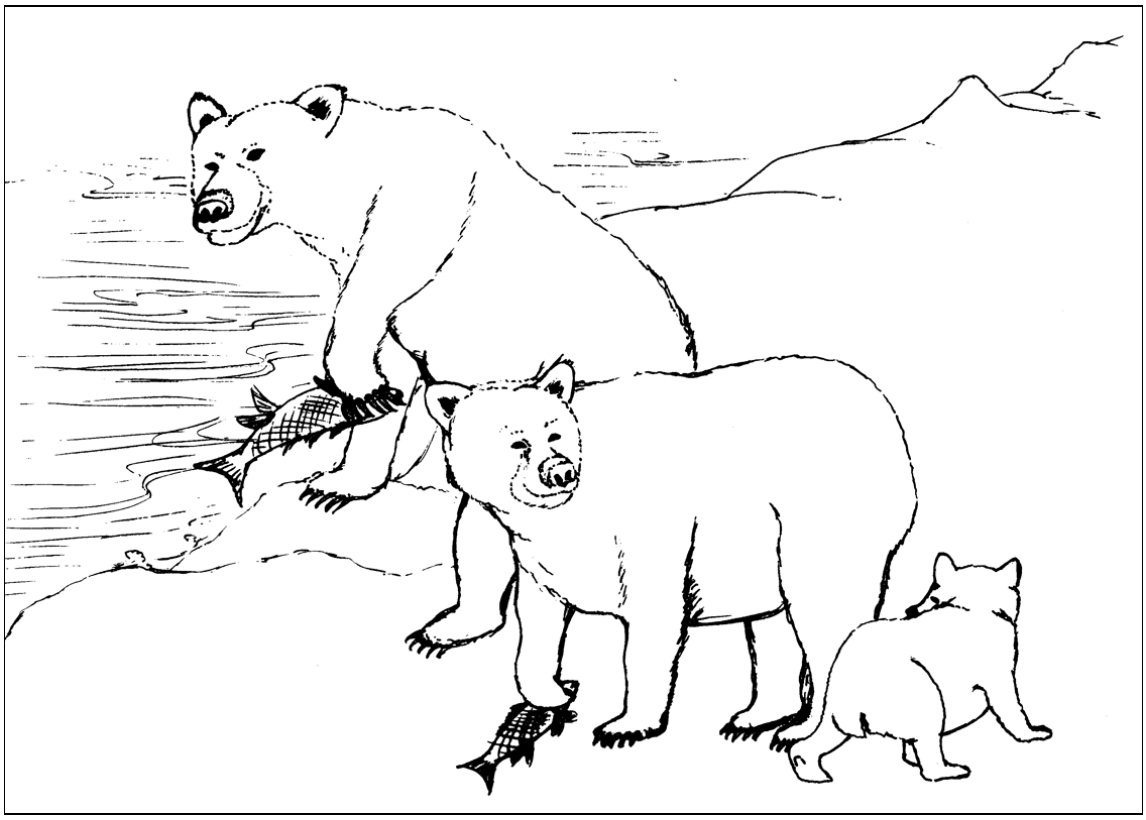
(Çocuğun cevaplaması beklenir.)

→"xx ile ilgili olarak güzel olan nedir?"(Çocuk ne ile ilgili olarak konuşuyorsa)

→ "Ali'yi (Ayşe'yi) sevdin mi/beğendin mi?"

→ "Ali'yi (Ayşe'yi) neden sevdin/sevmedin, neden beğendin/beğenmedin?"

4b. LITLLE BEAR



Little Bear watches his (her) Daddy and Mommy catch fish. He (she) really wants to learn to catch fish by himself (herself). He (she) tries for a while, but he (she) cannot catch any fish. Then he (she) says to himself (herself), "Forget it!
I don't want to catch fish anymore!" What will Little Bear do next?

(Wait for child to respond)

→What's good about xx (whatever the child talks about)?

→(If necessary, summarize the story and ask the following question.) Is this good or is this not good?

→Do you like Little Bear?

→Why do (don't) you like Little Bear?

If the child gets off track, help bring the child in by summarizing the key points of the story and then ask the child, "Is this good or not good?"

4b. KÜÇÜK AYI

Küçük ayı, annesi ile babasının balık avlamalarını seyrediyor. O, kendisi de balık tutabilmeyi, gerçekten istiyor. Bir süre deniyor, ama tutamıyor. Kendi kendine diyor ki; "Artık balık tutmayı istemiyorum!" Bundan sonra küçük ayı ne yapacaktır?

(Çocuğun cevaplaması beklenir.)

→"xx ile ilgili olarak güzel olan nedir?" (Çocuk neden bahsediyor ise)

→(Eğer gerekiyorsa, hikâye özetlenir ve aşağıdaki soruları sorulur.)
"Bu güzel mi, değil mi?"

→"Küçük ayıyı sevdin mi/beğendin mi?"

→"Küçük ayıyı neden sevdin/sevmedin, neden beğendin/beğenmedin?

Çocuğun dikkati dağılırsa, hikâyenin önemli kısımları özetlenerek tekrarlanır ve çocuğa, "Bu iyi mi, değil mi?" diye sorulur.

4c. LITTLE BIRD

→Little birdie is learning how to fly. He (she) jumps off the tree, but falls down to the ground. Daddy bird and Mommy bird bring him (her) back up. He (she) tries again and again, and he (she) falls down again and again. After trying many times, Little Birdie finally learns how to fly. What will Little Birdie do next?

(Wait for the child to respond.)

→What's good about xx (whatever the child talks about)?

→(If necessary, summarize the story and ask the following question.) Is this good or is this not good?

→Do you like Little Birdie?

→Why do (don't) you like Little Birdie?

If child gets off track, help bring the child in by summarizing the key points of the story and then asking the child, “Is this good or not good?”

4c. KÜÇÜK KUŞ

→Küçük kuş uçmayı öğreniyor. Ağaçtan uçmayı istiyor, fakat aşağıya düşüyor. Baba kuş ve anne kuş, onu tekrar ağaca koyuyorlar. Küçük kuş, tekrar tekrar deniyor, tekrar tekrar düşüyor. Çok kere denedikten sonra, küçük kuş, en sonunda uçmayı öğreniyor. Sence, küçük kuş, daha sonra ne yapacaktır?

(Çocuğun cevabı beklenir.)

→”xx ile ilgili olarak hoşuna giden nedir?”
(Çocuk ne ile ilgili konuşuyorsa)

→(Eğer gerekiyorsa, hikâye özetlenir ve şu sorular sorulur.) “Bu iyi mi, kötü mü?”

→”Küçük kuşu sevdin mi?”

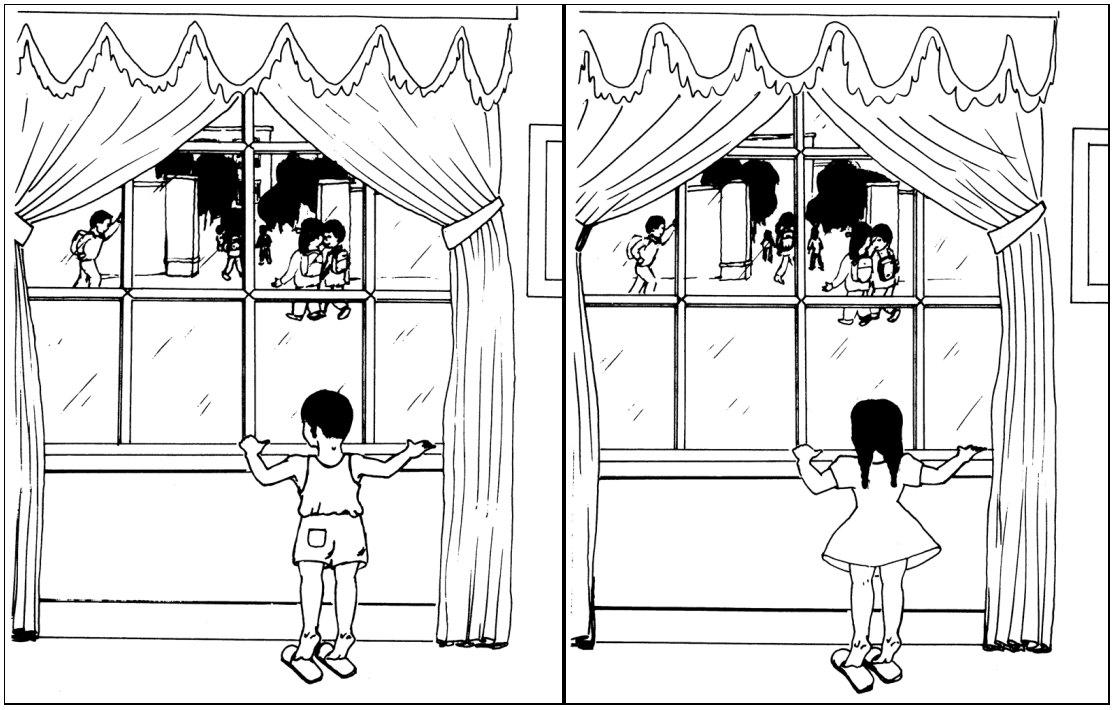
→”Küçük kuşu neden/niçin sevdin (sevmedin?)”
(Gerekli görüldüğünde, hikâye özetlenir ve ardından şu sorular sorulur). “Bu, sence iyi mi, değil mi?”

→”Küçük kuşu sevdin mi/beğendin mi?”

→ ”Küçük kuşu niçin sevdin/sevmedin, neden beğendin/beğenmedin?”

Çocuğun dikkati dağılırsa, hikâyenin önemli kısımları özetlenerek tekrarlanır ve çocuğa, “Bu iyi mi, değil mi?” diye sorulur.

4d. CHILD WHO WANTS TO GO TO SCHOOL



→David (Lisa) watches his (her) neighbourhoods' kids go to school everyday. David (Lisa) can't wait to be a kindergartner because he (she) can finally go to school, too. Tell me what happens next?

(Wait for the child to respond.)

→What's good about xx (whatever the child talks about-e.g. "going to school")?

→Do you like David (Lisa)?

→Why do (don't) you like David (Lisa)?

4d. BİR AN ÖNCE OKULA BAŞLAMAYI İSTEYEN ÇOCUK

→Ömer (Işıl), komşu çocuklarının, her gün okula gitmelerini izler. Ömer (Işıl), bir an önce yuvaya gitmeyi istemektedir; çünkü böylelikle okula başlamış olacaktır. Daha sonra ne olacağını bana anlatır mısın?

(Çocuğun cevabı beklenir.)

→xx ile ilgili olarak ne hoşuna gitti? (Çocuk ne ile ilgili konuşuyorsa: Örneğin; "okula gitmek")

→Ömer'i (Işıl'ı) sevdin mi/beğendin mi?

→Ömer'i (Işıl'ı) neden sevdin/sevmedin, neden beğendin/beğenmedin?

5. QUESTIONS FOR BOOK PREFERENCE

The interviewer will ask:
→ On your birthday, Mommy and Daddy (or another appropriate adult depending on the home situation) will give you gifts. What would you like to get? (Give child three chances to answer. If child stops before the 3 chances, ask) other than xxx thing(s) named by child) what else would you like to get?
(Record responses according to the order in which they are given)

After the child finishes naming everything, proceed to the following sections as they apply:

A. If "book" is among the gifts named, then ask:
1) →Would you like books a lot or a little?
Record response (Check one) ……. A lot ……. A little
2) →Why would you like books?
Record responses.
3) →What's good about (repeat child's response to 2)?
Record responses.
4) →What kind of books would you like?
Record responses.

B.If "book" is NOT among the gifts named, then say:
→Now, I'm going to ask you two more questions.
1) →Would you like to have fun on your birthday?
Record response (Check one) ……. Yes ……. .No

If child answered "No," then skip to question (2). If child answered "Yes", then ask the following question:

→Would you like to have fun a lot or a little?
Record response (Check one) ……..A lot …… A little
2) →Would you like books for your birthday?
Record response (Check one)…….. Yes ……No
If child says "no", then stop the interview here. Otherwise continue.
→Would you like books a lot or a little?
Record response (Check one) …….. A lot ……. A little
→Why would you like books?
Record responses.
→What's good about (repeat child's response to last question?)
Record responses.
→ What kind of books would you like?
Record responses.

5. KİTAP TERCİHİ İLE İLGİLİ SORULAR

Araştırmacı sorar:

→Yaş gününde, annen veya baban (ya da evdeki bir yakın büyüğün) sana hediyeler verecekler. Ne hediye vermelerini istersin? (Çocuğa üç seçenek hakkı tanınır.) Çocuk, üç seçenekten önce duraklarsa, çocuğa, çocuk tarafından adlandırılan üçünün xxx dışında daha başka ne almayı istersin diye sorulur.
(Cevapları veriliş sıralarına göre kaydedilir.)
Çocuk, tümünü saymayı bitirdikten sonra, uygulanış sırasına göre, aşağıdaki bölümlere geçilir.

A.Sıralanan hediyelerin içinde, eğer "kitap"a değinildi ise, şöyle sorulur:
1. →Kitapları az mı seversin, çok mu?
Cevap kaydedilir. (İkisinden biri işaretlenir). …….. Çok ……. Az
2. →Kitapları neden seversin?
Cevap kaydedilir.
3. → (Çocuğun 2. soruya cevap tekrarlanır). Kitaplar neden güzeldir?
Cevap kaydedilir.
4) →Ne tür kitapları seversin?
Cevap kaydedilir.
B.Eğer, "kitap" verilen cevaplar içinde değilse, bu takdirde şöyle devam edilir:
→ Şimdi sana, iki soru daha soracağım:
1) → Yaş gününde eğlenceye gitmeyi ister misin?
Cevap kaydedilir.(Biri işaretlenir)…….. Evet ……. Hayır
Eğer çocuk "hayır" dedi ise, 2 numaralı soruya geçilir. Çocuk, "evet" dedi ise, aşağıdaki soruya geçilir:

→Yaş gününde eğlenceye gitmeyi çok mu az mı istersin?
Cevabı kaydedilir. (Biri işaretlenir). …… Çok ……. Az
2) →Yaş gününde kitap hediye edilmesini ister misin?
Cevap kaydedilir. (Birini işaretleyin). ……. Evet …….. Hayır
Eğer çocuk "hayır" derse, konuşma burada bitirilir. Aksi takdirde devam edilir.
→Kitapları çok mu seversin az mı?
Cevap kaydedilir. (Biri işaretlenir). …….. Çok …….. Az
→Kitapları neden seversin?
Cevap kaydedilir.
(Çocuğun son soruya verdiği cevap tekrarlanır.) Bununla ilgili olarak güzel olan nedir?
Cevap kaydedilir.
→Ne tür kitapları seversin?
Cevap kaydedilir.

APPENDIX 2
Conceptual Groupings for the Cow Story

I. (16) Intellectual Benefits from Reading/Learning/Knowledge

a. Knowledge is that you understand many things.
b. [g/t learning] you can grow knowledge.
c. [g/t knowledge] your mind can get very smart.
d. [g/t learning how to read] makes you know things you didn't know.
e. [g/t reading] can learn more things.
f. [g/t reading] get ideas.

Added Chinese key words (blue/italicized face shows unique Chinese expressions not easily translatable into English):

g. [gt/reading] you learn.
h. [gt/reading] you *learn knowledge.*
i. [gt/reading] you learn things.
h. [gt/reading] you learn stuff.
k. [gt/reading] you *learn culture.*
l. [gt/reading] you *grow knowledge.*
m. [gt/reading] you *grow skill.*
n. [gt/reading] you *grow intelligence-wisdom.*
o. [gt/reading] you *understand knowledge.*
p. [gt/reading] you *understand logics.*
q. [gt/reading] you understand things.
r. [gt/reading] you *understand reasons.*
s. [gt/reading] you know things.
t [gt/reading] you *become smart.*
u. [gt/reading] ask, remembers right away.
v. [gt/reading] ask, answers right away.

A (17) Learn (track word)

B (18) Know/understand (track word)

C (19) Grow-learn/know/understand (track word)

D (20) Grow-learn cycle(track word in #19)
(e.g., So, I will become a teacher when I grow up, you'll know a lot when you grow up, [reading] makes you grow)

E (21) Content of learning/knowing/understanding

a. Kinds of knowledge/understanding
(e.g., [learn] "knowledge," "culture," "daoli," "things in the water," "things in the sky")

b. Quantity/amount of learning/knowledge/understanding
(e.g., [learn] "a lot," "many things," "some things")

II. Other Benefits from Reading/Learning/Knowledge

A. **(20)** Further Learning Through Social Sharing of One's Knowledge

a. If a kid is fighting, we can tell him the reasons why he should not fight.
b. Things other people don't know, I can explain to them.

Added Chinese key words:

c. Not understand, explain.
d. Not understand, tell.
e. Not understand, tell reason.
f. Others ask, you tell.
g. Others ask, you explain.
h. Others ask, you know.
i. Not understand, ask, understand.
j. Not know, ask, understand.

B. **(21)** Achievement-Based Status Benefits

a. [g/t lrning] you can become a Ph.D.
b. I want to 'surpass' my teacher.

Added Chinese key words:

c. Become Ph.D.
d. "Surpass" teacher.
e. "Cai"
f. Go to college.
g. Knowledgeable person.

C. **(22)** Material Benefits

a. [g/t knowledge] when you grow knowledge, you can make money, and you can spend money.
b. [g/t knowledge] go to work.

Added Chinese key words:

c. Make money.
d. Earn money.
e. Go to work.
f. Have good job.

D. **(23)** Family-Related Benefits

a. Filial piety (or xiao shun)

III. (24) Positive Affective Expressions About Reading/Learning/Knowledge

a. I love learning.
a. Because the cow loves to learn.
c. [like cow] C just likes reading books.
d. [like cow] I like to read books.
e. [like cow] I like books.
f. [gt/reading books] fun.
g. Because I like reading a lot.
h. [gt/reading] – I like to read books.
i. I like to read fairy tales because they are interesting and exciting.
j. I like children's story books.

IV. (25) Value Expression for Reading Behavior

a. It's good that it [cow] reads.
b. It's good to sit down and read.
c. [like cow] It's good because he's looking at the pictures in the book. (US)

Added Chinese key words:

d. Good reads.
e. Good reading.
f. Does well.
b. "Guai"
c. …good.

V. (36) Learning Environment

a. school/classroom
b. library
c. home [if home is mentioned as a place to have books and where child reads/learns]

UNDERSTANDING OF LEARNING AMONG PRESCHOOLERS (UALP)
CATEGORIES FOR SCHOOL STORIES

I. Interpretations/Explanations/Evaluation for Going to School.

1. P goes to shl
   (P goes to kindergarten, P went to shl, P goes to shl everyday)

2. Growing up and going to school.
   (C was getting older, P can go to shl when he has a birthday, C can go to big shl when C gets big, P goes to school after he grows up, P (slowly) grows up and then goes to school)

3. P wants, likes, loves, desires, dreams of, hopes, is eager to, finds it fun (Positive affect)
   (P loves to go to shl, P starts to want to go to shl, C likes preschool, P will think that shl is really fun)

4. P has to go to school
   (C had to be a kindergartener, B/c you have to go to shl, P has to go to shl)

4a. P has to learn

5. Value expression about going to school
   (It's good to go to school, He should go to shl)

6. Natural and acquired disposition to comply and to behave well arising from understanding adults' requests and expectations.
   (Because she is "guai", P usually goes to school, but today he doesn't "tinghua", P is "dongshi")

II. Interpretations/Explanations/Evaluation for not Wanting to Go to School.

1. Not like, not want to go to school
   (P does not want to go to shl, C doesn't like shl either, P feels mad, P used to like going to school when she was little; she doesn't like to go to school anymore after growing up)

2. Wanting to stay home/to play outside home/ stays home
   (P wants to stay home, Staying home with Dad is much fun than going to shl, C wants to go to shl less)

3. Negative intellectual/cognitive/learn
   (P does not want to learn)

4. Negative social
   (P will cry b/c there's too many kids, P tells her mom she doesn't want to go to shl b/c P doesn't want to be left out, scared of the teacher)

5. Boredom/Monotony/Fatigue
   (Day after day C has to do the same things, Shl is long and boring, There are no fun things, going to school is tiring)

6. Negative Comparative / Negative Social Competition
   (jealousy, kids are better than me/her)

6a. Lack of achievement
   (e.g., "P got a zero on his homework," "P didn't do the test right.")

6b. Disapproval of play
   (e.g., "P only wants to play; that's not good.")

III. Benefits of Going to School

1. Intellectual Benefits
   a. Learning skill/knowledge/culture, increase one's general ability
      (P has to learn b/c she's going to be going to kindergarten, [GT/shl] you learn, you learn how to read, [GT/shl] you learn about space, [GT/shl] it makes kids smart, [GT/shl] can learn a lot of knowledge, [GT/shl] can grow knowledge, [GT/shl] can learn a lot of culture after reading book)

   tracking categories:

   b. "learn"
   c. "know"
   d. "grow"
   e. an understanding of the obligatory nature of school

   f. "Learning how to use symbols"
      ([GT/shl] learn words, [GT/recognizing words] can read books and newspaper, [GT/shl]

   g. Continuous growth-learning cycle
      (Children should go to school every day, Great! If I start going to school at six, I will go to high school by seven; I can also go to high school at eight too; I will go to university when I am only twelve)

   h. content of learning / kinds of knowledge/ kinds of learning
      (science, animals, books, newspaper etc.)

   i. quantity / amount of knowledge / learning
      ([learn] a lot, much, many things)

2. Social Benefits
   a. Friends/ other kids / peers
      (P likes shl b/c she'll make new friends, [GT/friends] they help you when you need them, P saw one of her friends and her friends came over, they play together at school)

   b. Social benefits for others
      ([GT/lrng to read] when your mom or dad is tired you can read to them)

3. Achievement-related status
   ([Going to school can] become a scientist, Can become a teacher, Become a Ph.D.)

4. Material benefits
   (Can make money, Can find a fairly good job and make money to take home to Mom [GT/reading] Can buy a big watch after he grows up)

5. affective benefits for self
   (*you grow <u>and be happy)</u>*

APPENDIX 3
CONCEPTUAL GROUPINGS FOR THE LITTLE BEAR
And THE LITTLE BIRD STORIES

1. Ability of the Bear / Bird

"The Bear needs to know how to catch fish first."
"The Bird fell down because he ran out of energy."
"The Bear cannot catch fish, because her claws are small."

2. Attempt of the Bear / Bird

"Little Bear can try once more with his paws, he might catch a fish."
"Try again and see what happens."

3. Strategy use of the Bear / Bird

"Little Birdie should flap her wings faster."
"Little Bear can use a life jacket to practice swimming first."
"Little Bear can stretch his paws into water, while his mother helps him by holding his legs."

4. Diligence of the Bear / Bird

"How diligent the Bird is. She flies one time, two times, three times, she just keeps on flying."
"Good for the Bird. She tried and tried and tried, and finally flew."

5. Persistence of the Bear / Bird

"He fell, but he is not afraid. And he starts all over again until he can carry on."
"No matter what happens to the Bird, she should fly at the end."
"The Bird did not give up, she tried and tried and flew finally."

6. Independence

"The Bird may fly and find his own food."
"The Bird may find food and share it with her family."
"The Bird may fly and see faraway lands."
"If the Bird learns how to fly on her own, she won't need others any more."
"When the Bear learns how to catch fish, he can feed his family when he grows up."

7. Value Expression

"I like the Bear, if he learns how to catch fish."
"Trying to fly is good for the Bird."

APPENDIX 4
DATA ENTRY BOOK FOR THE STUDY

1. Country	3=Turkey
2. School type	5= Public schools 6= Private schools
3. School name	1= Beşiktaş Koleji 2= Pinokyo Işıl & Yüzyıl Işıl 3= Resneli Niyazi Bey İlköğretim Okulu
4. Birthday	
5. Interview date	
6. Age (in months)	
7. Age (in years)	
8. Gender	1= Male 2= Female
9. Mother's age	
10. Father's age	
11. Mother's education	1= Primary school 2= Secondary school 3= University 4= Master and PhD
12. Father's education	1= Primary school 2= Secondary school 3= University 4= Master and PhD
13. Mother's occupation	
14. Father's occupation	
15. If child is single	1= single child 2= have siblings
16. If other family elders live with the core family	1= lives with family other than parents 2= lives only with mom and dad
17. If parents live together	1= yes 2= no

18. Preschooler's choice of book or ball	1= book 2= ball
19. Degree of liking the book	1= a little 2= a lot 3= in the middle
20. Reason for liking the book	1= book/learning/knowledge related 2= other related
21. Intellectual benefits - Cow story	0= no expression 1= one expression 2= two expressions and so forth..
22. Family related benefits - Cow story	same as above
23. Achievement related benefits - Cow story	same as above
24. Social benefits to others - Cow story	same as above
25. Economic/material benefits - Cow story	same as above
26. Positive affect to learning - Cow story	same as above
27. Value expression toward learning - Cow story	same as above
28. If child liked the negative protagonist (NP)	1= Yes 2= No 3= Likes NP for changing mind from not wanting to wanting to go to school
29. Reason for liking the NP	1= Positive learning/knowledge/going to school related reason for NP's behavior 2= Positive social reason for NP's behavior 3= Positive non-learning related/ non-social reason for NP's behavior 4= Negative behavior of NP as given in story
30. Reason for not liking the NP	1= Negative learning/ knowledge/ going to school related reason for NP's behavior 2= Negative social reason for NP's behavior 3= Negative non-learning related / non-social reason for NP's behavior

31. Disapproving the negative protagonist	1= yes 2= no
32. Intellectual benefits - NP story	0= no expression 1= one expression 2= two expressions and so forth..
33. Family related benefits - NP story	same as above
34. Achievement related benefits - NP story	same as above
35. Social benefits to others - NP story	same as above
36. Economic/material benefits - NP story	same as above
37. Positive affect to learning - NP story	same as above
38. Value expression toward learning - NP story	same as above
39. If child liked the positive protagonist (PP)	1= yes 2= no
40. Reason for liking the PP	1= Positive learning/knowledge/going to school related reason for PP's behavior 2= Positive social reason for PP's behavior 3= Positive non-learning related/ non-social reason for PP's behavior 4= Negative behavior of PP as child's own story dictates
41. Reason for not liking the PP	1= Negative learning/ knowledge/ going to school related reason for PP's behavior 2= Negative social reason for PP's behavior 3= Negative non-learning related / non-social reason for PP's behavior
42. Intellectual benefits - PP story	0= no expression 1= one expression 2= two expressions and so forth..
43. Family related benefits - PP story	same as above
44. Achievement related benefits - PP story	same as above

45. Social benefits to others - PP story	same as above
46. Economic/material benefits - PP story	same as above
47. Positive affect to learning - PP story	same as above
48. Value expression toward learning - PP story	same as above
49. If book is spontaneously mentioned	1= yes 2= no
50. Degree of liking spontaneous book	1= a little 2= a lot 3= in the middle
51. If child liked fun on birthday	1= yes 2= no
52. Degree of liking fun on birthday	1= a little 2= a lot 3= in the middle
53. If child liked probed book on birthday	1= yes 2= no
54. Degree of liking probed book	1= a little 2= a lot 3= in the middle
55. If child liked the bird	1= yes 2= no
56. Reason for liking the bird	1= task reference 2= virtue reference 3= personal attraction (not 1 and 2, e.g. "Bird is pretty" "Bird is cute.") 4= other reasons
57. Reason for not liking the bird	1= Lack of learning / persistence/ effort for bird's behavior 2= Bird failed to succeed 3= Other relevant, but non-1 and non-2 reasons (e.g. "Bird gets hurt" "Bird does not rest.") 4= Negative irrelevant reasons (e.g. "I don't like his/her feet.")
58. Value expression toward learning/ effort/ persistence - bird	0= no expression 1= one expression 2= two expressions and so forth..

59. Ability of the bird	same as above
60. Attempt of the bird	same as above
61. Strategy use of the bird	same as above
62. Diligence of the bird	same as above
63. Persistence of the bird	same as above
64. Concentration of the bird	same as above
65. Independence of the bird	same as above
66. If child liked the bear	1= yes 2= no
67. Reason for liking the bear	1= task reference 2= virtue reference 3= personal attraction (not 1 and 2, e.g. "Bear is pretty" "Bear is cute.") 4= other reasons
68. Reason for not liking the bear	1= Lack of learning / persistence/ effort for bear's behavior 2= Bear failed to succeed 3= Other relevant, but non-1 and non-2 reasons (e.g. "Bear does not stay with mom and dad.") 4= Negative irrelevant reasons (e.g. "Bear eats people.")
69. Value expression toward learning/ effort/persistence - bear	0= no expression 1= one expression 2= two expressions and so forth…
70. Ability of the bear	same as above
71. Attempt of the bear	same as above
72. Strategy use of the bear	same as above
73. Diligence of the bear	same as above
74. Persistence of the bear	same as above
75. Concentration of the bear	same as above
76. Independence of the bear	same as above

Appendix 5. Descriptive Statistics and intercorrelations among the study variables

	M	SD	1	2	3	4	5	6	7	8	9	10	11	12	13	14
1. School Type: 1 Public 2 Private			-	.08	.14	-.03	.45**	.45**	.71**	.59**	.07	.20*	-.08	-.32**	-.22*	-.08
2. Age in Months				-	.83**	.18*	.17	.134	.106	.015	.10	.001	.022	-.032	-.035	-.002
3. Age	5.74	.489			-	.167	.228*	.193*	.134	.031	.08	.083	-.068	.076	-046	.048
4. Gender 1: Boys 2: Girls						-	-.12	-.07	.005	.06	-.025	-.082	.044	.024	.147	-.064
5. Mother's Age							-	.797*	.34**	.32**	.13	.29**	-.108	-.155	.072	.093
6. Father's Age								-	-.24**	.30**	.158	.26**	-.011	-.223*	.134	.183*
7. Mother's Education 1:L 2:H									-	.75**	.047	.126	-.023	-.31**	.073	-.057
8. Father's Education 1:L 2:H										-	.022	.208*	-.089	-214*	.128	-.046
9. Single Parent											-	.069	-.066	-.117	-.008	-.069
10. Elderly in the Family												-	-.50**	-.065	.15	-.25**
11. Parents Living Together													-	.076	-.124	.095
12. Ability	.46	.62												-	.02	-.016
13. Attempt	.09	.244													-	-.017
14. Strategy	.09	.244														-
15. Task Orientation	.21	.23														
16. Diligence	.11	.28														
17. Persistence	.20	.40														
18. Concentration	000	000														
19. Virtue Orientation	.10	.17														
20. Value Expression-	1.46	.79														
21. Independence	.25	.45														
22. Intellectual Benefits	.411	.48														
23. Family	.02	.091														
24. Achieve Related Respect	.06	.24														
25. Social Benefits for Others	0.17	.101														
26. Economic-Material Benefit	.043	.15														
27. Parental Affection	.38	.35														
28. Value Expression	1.08	.63														

	M	SD	15	16	17	18	19	20	21	22	23	24	25	26	27	28
1. School Type: 1 Public 2 Private			-.24**	-.176*	-.118	a	-.184*	-.314**	.109	.047	.062	.08	-.076	-.129	-.031	-.38**
2. Age in Months			-.041	.084	.118	a	.135	.147	.159	.055	.01	-.021	-.003	-.044	.23**	.145
3. Age	5.7	.48	.067	.083	-.007	a	.039	.158	.106	.025	-.043	-.062	-.058	-.006	.22**	.058
4. Gender : Boys 2: Girls			.049	.083	.055	a	.086	.23**	.105	.155	.119	-.016	-.102	-.031	-.054	.102
5. Mother's Age			-.077	-.095	-.103	a	-.13	-.215*	.15	.083	.057	.04	.06	.121	.088	.177*
6. Father's Age			-.089	-.032	-.143	a	-.123	-.21*	.077	.093	.23**	.051	.075	.111	-.034	-.206*
7. Mother's Education 1:L 2:H			-.26**	-.023	-.084	a	-.077	-.23**.	.129	.074	-.047	-.074	-.107	-.146	.009	-.29**
8. Father's Education 1:L 2:H			-.159	-.019	-.071	a	-.064	-.218*	.145	.108	-.029	.14	-.044	-.151	-.02	-.23**
9. Single Parent			-.129	-.038	-01	a	-014	-.031	-.077	-.129	-.055	.012	-.133	.126	-.159	-.073
10. Elderly in the Family			-.091	.05	.086	a	.09	.026	.014	.019	.014	.04	-.074	.016	.067	-.068
11. Parents Living Together			.058	-.089	-.1	a	-.122	-.048	-.041	.144	.243**	-.088	.112	-.027	-.151	.013
12. Ability	.46	.62	.876**	.042	.005	a	.026	.356**	-.101	.204*	-.063	-.092	-.049	-.035	.172*	.287**
13. Attempt	.09	.24	.355**	-.044	-.114	a	-.111	.074	-.033	-.076	.244**	.097	-.063	-.009	-.152	.003
14. Strategy	.09	.24	.323**	.168*	.051	a	.128	.122	-.033	-.004	.08	.045	.085	-.009	098	.101
15. Task Orientation	.21	.23	-	.079	-.017	a	.029	.379**	-.111	.151	.056	-.032	-.036	-.037	.132	.286**
16. Diligence	.11	.28		-	.163	a	.656**	.435**	-.087	.136	.051	-.107	-.067	.029	.122	.255**
17. Persistence	.20	.40			-	a	.852**	.290**	-.12	-.069	-.048	-.035	.092	-.007	.16	.155
18. Concentration	000	000				a	a	a	a	a	a	a	a	a	a	a
19. Virtue Orientation	.10	.17				a	-	.453**	.045	.02	-.01	-.084	.035	-.021	.187*	.254**
20. Value Expression	1.4	.79				a		-	.083	.139	.044	-.029	-.22**	-.016	.101	.323**
21. Independence	.25	.45				a			-	.185*	-.057	.059	.224**	.216*	.078	-.115
22. Intellectual Benefits	.41	.48				a				-	-.06	.206*	.139	.051	.040	.317**
23. Family	.02	.09				a					-	-.061	-.038	.12	-.146	-.014
24. Achieve Related Respect	.06	.24				a						-	-.012	.101	.059	.164
25. Social Benefits for Others	0.1	.10				a							-	.004	.000	-.061
26. Economic-Material Benefit	.04	.15				a								-	-.093	.078
27. Parental Affection	.38	.35				a									-	.144
28. Value Expression	1.0	.63				a										-

Note *p< .05 (2-tailed); **p< .01 (2-tailed); a = Cannot be computed, at least one of the variables is constant; Some correlations are rounded; Scales: 1 No/Low; 2 Yes/High