

Analysis of Values in Rwanda Lower Primary Grade Children's Storybooks

Sylvestre Ntabajyanaⁱ
University of Rwanda

Gabriel Nizeyimanaⁱⁱ
University of Rwanda

Wenceslas Nzabwirwaⁱⁱⁱ
University of Rwanda

Abstract

This study examined the values embedded in Rwanda lower primary grade children's storybooks accredited by Rwanda Basic Education Board (REB). The data sources are the stories in grade one, grade two and grade three. Sixty storybooks were analyzed qualitatively using content analysis. The data were analyzed in frequency (f) and percentage (%). The findings show that there are 40 values contained in the 60 analyzed storybooks. The results also show that many books contain human characters compared to non human characters. The percentages of the mostly presented values in the stories are as follows: 'forgiveness' (9.4%), 'environment protection' (7.8%), 'friendship' and 'dignity of manual work' (4% each), 'cleanliness' and 'self-study' (5.5% each), 'house work duty' (4.7%) and 'happiness', 'peace' and 'helpfulness' (3.9 % each). The least presented values in the stories, with the percentage of 0.8% each, are: 'curiosity', 'flexibility' 'appreciation of cultural values', 'reverence of old age'; 'justice', 'self-respect, 'animal love', 'love of mother tongue', 'play', courtesy', 'love', 'simple living', 'respect', 'prayer', 'courage', and 'democratic decision making'. However, there are some core values to be taught in Rwanda schools which were found absent in the studied stories: 'patriotism', 'tolerance' and 'solidarity'. It was suggested that these core values absent as well as the least presented values be more presented in future storybooks since they are needed for helping Rwandan children to shape their identity as Rwandans.

Keywords: Lower Primary Grade, Values, Value Education, Children's Storybooks, Stories, Rwanda.

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ⁱ **Sylvestre Ntabajyana**, Humanities and Language Education, University of Rwanda, ORCID: 0000-0002-5912-8039

Correspondence: ntabajyana2@gmail.com

ⁱⁱ **Gabriel Nizeyimana**, Lecturer Dr., Department of Foundations, Management and Curriculum Studies, University of Rwanda (College of Education), ORCID: 0000-0002-6559-1249

ⁱⁱⁱ **Wenceslas Nzabwirwa**, Assoc. Prof., Department of Foundations, Management and Curriculum Studies, University of Rwanda (College of Education), ORCID: 0000-0002-8299-2001

INTRODUCTION

Besides knowledge and skills, education systems should add on their curricula the teaching of values “to decrease a moral decadence” (Sari 2013, p.154). In fact, there are various ways of teaching values to children at school and one of them is using stories. To be fruitful to children, various stories should contain various values to instil in them (children). Children’s stories contain values that help children manage their own behaviours. It is believed that through stories, children adopt values easily and quickly. Indeed, “characters in stories serve as examples to children who adopt them as their role models” (Cengiz & Duran 2017, p.206). In the same view, Önder and Kanak (2017, p. 145) confirm that “stories help children feel with others through the interaction with characters in the stories.” Children can read or listen to stories of their interest and, by enjoying them, they learn various values. These stories are one of the genres of children’s literature in children’s storybooks. Hence, well-selected stories help children internalize values for the better of their social lives. Children’s stories teach values with favourable examples” (Kazancı & Atay, 2018, p.2), which helps them (children) learn values easily. They further advise that stories for children should be chosen carefully according to their ages. Thus, stories selected for children should reflect children’s points of view, should be entertaining and should train their imagination, emotions and feelings. The target stories in this study are types of stories that lower primary grade children (children aged between 6 and 9 years) like reading or listening to. According to Kaldum (2016) cited in (Ynati Tsi 2019), to select children’s storybooks, the evaluators should focus on the ones that are very attractive to children and reflecting their cultural context. Hence, the story subject should reflect the real life and use simple language without symbolic and figurative meanings. Moreover, to achieve their goals, the content of the children’s storybooks should be clear, short with agreeable values (Hsiao & Chang, 2015, p. 2). According to Emre, cited in Önder and Kanak, (2017, p.144-145) the stories for children should have three important features:

1- Constant change: Children cherish changes. Hence, what characters do is important in the chosen story rather than literary descriptions.

2- Simple: Characters and events should be simple so that the child can comprehend them. Imaginations that the children are not familiar with lead to distraction and kill the pleasure.

3- Repetition: With repetition, children easily understand each event in a story, try to get the whole picture and enjoy doing this. If a story includes poetic and simple nursery rhymes it is appropriate for children.

Rwanda Basic Education Board (REB) made efforts to identify, select and evaluate some children storybooks that are used in Rwanda lower Primary Schools. The target stories in this research are in various storybooks written by different authors and approved by REB to be used in Rwanda Lower Primary schools. These stories are written in Kinyarwanda language, the mother tongue of Rwandan children (Rurangirwa, 2012; Karasenga & Nzanana, 2022). As evidenced by Kumar (2017), in addition to literacy acquisition, stories should equip children with values that help them to shape their behaviours. In this context, the researchers found it crucial to analyse Rwanda lower primary children’s storybooks in terms of values. It is hoped that the results of this study will be beneficial to the authors and evaluators of children’s storybooks. It will also be important to teachers and parents in selecting books to be read to/by their children. The findings of this study will also contribute to children stories research field and it will pave the road for others who may conduct research on values contained in children’s stories. Hence, this research was conducted in order to determine whether children’s books approved by REB to be used in Rwanda lower primary schools are embedded with values appropriate to Rwanda lower primary grade children. In this study, sixty short stories were selected and analysed to see the values embedded in them and their relevance. Thus, this study was guided by the following two research questions:

- What are the values embedded in Rwanda lower primary grade children’s storybooks?

- How are the values embedded in Rwanda lower primary grade children's story books depicted?

LITERATURE REVIEW

Function of value

“Values are the basic principles that influence human behaviours (Sari, 2013, p. 155) that help to make a decision about right and wrong. In the same view, Kopp, et al. (2017, p.91) note that values serve to guarantee a peaceful living and they (values) are ‘relevant in all countries all over the world’. Thus, values have an impact on the lives of Rwandan pupils as evidenced by Kopp, et al. (2017, p.91) that values guide individuals in the selection of desirable behaviours. Rokeach (1973) as cited in Court (2007) adds that these desirable behaviours are important not only for an individual but for the whole society. Even if values can be transmitted via “family, church, school and the state” (Nzahabwanayo 2018, p. 73), this paper seeks to analyse values embedded in lower primary grade storybooks.

Value in the story

A story has always played a crucial role in human life; it is rich with values to be instilled in the people of the society. Before printing technology stories were important in knowledge transmission; they were shared verbally from one generation to another. It is impossible to consider an educational system without values (Önder & Kanak, 2017). Besides entertaining, stories play a crucial role in instilling values in children through the themes and behaviour of the characters. Entertainment makes pupils enjoy the story while learning values that are important in their lives. Stories help children integrate themselves in the society and help them improve their values judgment, which makes them differentiate right from wrong. To emphasize this, Hamilton and Weiss (2005) indicate that storytelling is an educational technique with great power in teaching values. Stories with values are built on themes such as fidelity, love, tolerance, virtue, loyalty, courage, etc. These themes help the learners to shape their behaviours (Kasapoğlu, 2015). Characters in the story help the reader or listener to cement his/her relationship with others just the ways characters do behave in the story (Kenneth, 2001 cited in Hulya, 2015). Thus, stories can inspire a reader or a listener and give hope for meaningful life (Baker, 2006; Russell, 2004). “Stories embedded with good values help pupils to differentiate good from bad, then they shape their behaviours accordingly” (Kasapoğlu, 2015, p. 1782). Stories enable children to maximize their social connections, and pave roads for their relations with others. Önder and Kanak (2017) believe that stories take children to the right path in which they (children) learn to love and being loved. Hence, the power of the story dwells in its imaginary world where characters (humans and non humans) interact like real humans we know in the real world we are living in. To emphasize this, Collins (1999) finds that by listening to the stories children construct a mental map and they can see fictional pictures in their heads. So, by reading/listening to various stories children will interact with the story world; and, by imitation, they will learn from characters in this noble world. Thus, it is worth giving children time to storytelling; it has power to connect them (children) to one another and therefore affect them positively for better classroom relationships.

METHODOLOGY

This study is by nature qualitative. It focuses on analysing words and describes their meanings. In this study, we used qualitative content analysis method. “Content analysis is used to interpret meaning from the content of text data” (Hsieh & Shannon, 2005). In the same view, White and Marsh (2006, p. 36) assert that “when content analysis is used, the researcher use texts that are appropriate to the research goal.” Hence, with content analysis, we learn about a phenomenon by studying certain documents (Ary et al., 2010, p. 31). The phenomena in this study are various values contained in lower primary school children's stories.

Data source

In this study, the researchers analysed texts and illustrations of sixty storybooks accredited by REB. Illustrations are used to convey one or more meanings hence they can be subjected to content analysis either by themselves or by looking at the relationships between images and text” (White & Marsh, 2006, p. 27). To get the storybooks to be analysed, the researchers used purposive sampling. Since REB approved various storybooks, our target books were the ones approved by REB, and are currently being used in Rwanda lower primary schools. It is worth noting that these stories were raw data to be analysed. In qualitative content analysis, the researcher reads the data and then finds out categories by repeatedly reading the data (Hsieh & Shannon 2005, p. 1279). In this study, as a research instrument, we chose the data source, collected them, analysed and interpreted them and drew conclusion.

Data Analysis

In this study, the data were obtained through document analysis and were further analyzed using content analysis. We analyzed both the text and the illustrations because, as Aygün & Abacı (2014, p.94) assert, they (illustrations and texts) are integral element to the text’. The first step was to read and understand the 60 sampled stories. Then followed the second reading of the stories during which the values involved were obtained inductively as they emerge in the stories. Continuous discussions among the researchers were done to finalize the list of the values embedded in the sampled stories. The procedure used to obtain the values contained in the 60 stories was inductive and emergent.

FINDINGS AND DISCUSSION

Values embedded in the stories

The results of this study indicate that the analyzed children’s stories contain a variety of values—there are 40 values found in the 60 studied lower primary children’s storybooks available in grade1, grade 2 and grade 3 in Rwandan schools. The frequencies are presented in the table 1 below, from the highest to the lowest.

Table 1: The frequency and percentage of the values in the stories.

Values	Frequencies (f)	Percentages (%)
Forgiveness	12	9.4
Environment protection	10	7.8
Friendship	8	6.3
Dignity of manual work	8	6.3
Cleanliness	7	5.5
Self-study	7	5.5
Housework duty	6	4.7
Happiness	5	3.9
Peace	5	3.9
Helpfulness	5	3.9
Hard work	4	3.1
Quest for knowledge	4	3.1
Thankfulness	4	3.1
Concern for others	4	3.1
Determination	3	2.3
Hospitality	3	2.3
Success	3	2.3
Leadership	2	1.6
Aesthetic	2	1.6
Teamwork	2	1.6
Generosity	2	1.6
Cooperation	2	1.6
Gratitude	2	1.6
Advice	2	1.6

Curiosity	1	0.8
Flexibility	1	0.8
Appreciation of cultural values	1	0.8
Reverence of old age	1	0.8
Justice	1	0.8
Self-respect	1	0.8
Animal love	1	0.8
Love of mother tongue	1	0.8
Play	1	0.8
Courtesy	1	0.8
Love	1	0.8
Simple living	1	0.8
Respect	1	0.8
Prayer	1	0.8
Courage	1	0.8
Democratic decision making	1	0.8
Total	128	100

Source: researchers 2022

According to table 1 above, in descending order, distribution of ‘forgiveness’ value is (12; 9.4%). This is followed by ‘environment protection’ value (10; 7.8%) which is followed by two values: ‘friendship’ and ‘dignity of manual work’ with (8; 6.4%) each. ‘Cleanliness’ and ‘self-study’ values have distribution rate of 5.5% each, followed by ‘house work duty’ with (4.7%) then after come ‘happiness’, ‘peace’ and ‘helpfulness’ values with 3.9 % each. ‘Hard work’, ‘quest for knowledge’, ‘thankfulness’ and ‘concern for other’, have distribution rate of 3.1% followed by ‘determination’, ‘hospitality’ and ‘success’ with 2.3%. ‘Leadership’, ‘aesthetics’ ‘teamwork’, ‘generosity’, ‘cooperation’, ‘gratitude’ and ‘advice’ have distribution rate of 1.6 %. The least represented values in the examined Lower Primary School storybooks, with the rate of 0.8%, are ‘curiosity’, ‘flexibility’ ‘appreciation of cultural values’, ‘reverence of old age’; ‘justice’, ‘self-respect’, ‘animal love’, ‘love of mother tongue’, ‘play’, ‘courtesy’, ‘love’, ‘simple living’, ‘respect’, ‘prayer’, ‘courage’, and ‘democratic decision making’.

With regard to the findings, it is clear that the ten top values presented in the studied stories are ‘Forgiveness’, ‘environment protection’, ‘friendship’, ‘dignity of manual work’, Cleanliness, ‘house work duty’, ‘happiness’, ‘peace’ and ‘helpfulness’. It is worth noting that there is no study conducted on the examination of values contained in children’s stories in Rwanda found in the literature review. Hence, to fill in the existing gap, this study was worth conducting to examine values embedded in Rwanda lower Primary Grade storybooks. But, elsewhere in the world there are some works related to this study. For instance, Şahin (2019) in his study on personal and social values in primary grade children’s books, he found that among the most commonly present values in primary grade children’s books are friendship and helpfulness. While, in the same study, among the least addressed values are patriotism and peace. Likewise, in their study, Cengiz and Duran (2017) found that peace value is the least presented in children’s storybooks but, patriotism is mostly presented. Kurtdede and Ulu (2021) also found that peace value is almost absent in the children’s literary works they analyzed.

The finding related to friendship and helpfulness in other studies concurs with our study results while the finding related to patriotism and peace is different from our study results. Peace, being the least present value in other studies, it is among the top 10 in this study. Patriotism, even if it is the least presented value in other studies, it is absent in this study. On the other hand, our findings corroborate with the findings of Dirican and Dağlıoğlu (2014) who assert that the values of happiness and friendship are among ‘the overemphasized values in children’s storybooks’. We assume that the findings of this study confirm and contradict other studies because the presence of values in children’s stories might be context specific. For instance, the high presence of peace value in Rwanda lower primary grade storybooks might be attributed to the past of Rwanda which was ruined by war that culminated into genocide against Tutsi in 1994. Hence, today, Rwandans, to recover from the bitter past, need to emphasize this peace value to pave a way to a good future as McLean (2011) asserts; in

Rwanda, peace education should be given a high place among children and youth to mend the past conflict and tension for a good future. Like peace, there are some other values ('forgiveness', 'friendship' and 'happiness') which this study found more highlighted in Rwanda lower primary grade children's stories. Likewise, their contribution could help to heal the wound of the bitter past of Rwandans.

Moreover, other values found highly presented in this study are 'environment protection' and 'cleanliness'. The researchers assume that these values ('environment protection' and 'cleanliness') owe this status to the Rwanda's goal on improving sanitation and encouraging environment protection as Nibeza (2015, 32) asserts, in Rwanda, environment protection is among the priorities because "Rwanda is conscious that Sustainable Environment is a key to Sustainable Development." In addition, the values of "Dignity of manual work", "house work duty" as well as "self study" are also among the top ten values in this study. A possible explanation for this occurrence may be that, with 'dignity of manual work', "house work duty" children are initiated to loving work at lower age in order to fight laziness which may hamper their good future as individuals and the development of the country in general as Brannon (2008 p. 63) affirms: "teaching values to children from lower ages will help them have good personality as they grow up." It is worth noting that we find important all the forty values present in the studied stories since they are needed in helping a Rwandan child to shape his /her mind for logical decision to better his/her future life as he/she grows up. Hence, teaching these values to children via short stories is a good move as Kinyarwanda proverb goes, "*Igiti kigororwa kikiri gito*" to mean '*A child is educated while is still young*'. In the same way Killick et al. (2012) believe that stories hold values and, in so doing, give children's life direction and meaning. However, the finding of this study shows that there are some values which are less presented yet important. These less presented values which appear once (with a percent rate of 0.8 %) in the studied stories are: 'curiosity', 'flexibility' 'appreciation of cultural values', 'reverence of old age'; 'justice', 'self-respect', 'animal love', 'love of mother tongue', 'play', 'courtesy', 'love', 'simple living', 'respect', 'prayer', 'courage' and 'democratic decision making'. Thus, these less presented values should be catered for to ensure the children benefit from them as they grow up. This can be done by increasing their numbers in next REB storybook selections. In a research conducted by Turan and Ulutas (2016, p.174) it was revealed that "storybooks should be enriched in terms of the values addressed." Likewise, for students to gain a variety of values, Otten (2002) suggests that it should be better to teach students a variety of stories embedded with a wide range of values. As children learn a value in one story and repeat it (the same value) in another story, they get to the stage of living it—then constantly, it will be reflected in their behaviours.

Presence or absence of core-values to be taught in Rwanda schools in the studied stories

The Law N° 010/2021 of 16/02/2021 determining the organization of education published in Rwanda Official Gazette No Special of 18 February 2021 gives the basic core values which are to be emphasized in Rwanda education. These are patriotism, peace, tolerance, justice, and respect for human rights, solidarity, democracy, and environmental protection. These core-values are to be emphasized to bring cohesion in Rwandan post genocide society.

Basing on the findings, the core-values present in the analysed stories are peace, tolerance, justice, solidarity and environmental protection. However, other core-values (patriotism, respect for human right and democracy) are absent in the studied stories.

According to Table 1, the most emphasized core-value to be taught in Rwanda schools is 'environment protection' which appears 10 times (7.9%) in the analyzed stories. The second core-value found is 'peace' which appears 5 times (4%). These 2 core-values are among the top ten values found in the 60 analysed stories. There are other two core-values which appear once. These two core-values are 'respect' and 'justice'. However, there are three core-values which never appeared in any of the studied stories; these core-values absent in the stories are 'patriotism', 'tolerance' and 'solidarity'. The absence of these core values in the stories used at school hamper the smooth implementation of the curriculum in terms of value education. We believe that these core values

absent in the stories should be given priority since they are supposed to be emphasized as highlighted in the Rwanda national Gazette N° 010/2021 of 16/02/2021. Hence, the findings of this study constitute a reminder that, to be sure that the most important values are not forgotten in children’s stories, a prior list containing core values must be in place before selecting children’s stories to be used in schools.

Depiction of values in the stories analyzed

In storybooks, values can be presented through texts, illustrations or in both text and illustrations. In text, values can appear in descriptions by the author or dialogues between characters in the story. These characters can be humans or non humans. The findings of this research show that both text and illustrations carry the values.

Table 2: distribution of stories according to the characters’ types

Character type	Frequencies (f)	Percentages (%)
Humans	36	60
Non humans	13	21.7
Human & non humans	11	18.3
		100

Source: Researchers 2022

According to Table 2, there are many human characters in the analysed storybooks. In the 60 analysed stories, human characters appear in 36 storybooks (60%); non human characters are in 13 books (21.66%) while 11 books contain a mixture of both human and non human characters (18.33%) of the books analysed. The presence of both human and non human characters in the stories is a good thing because this helps children gain values from various figures. Moreover, this variety prevents boredom as children read or listen to the stories with various types of characters interacting in various fictional worlds. Thus, children will easily remember and imitate these characters as Kenneth (2001 as cited in Hulya, 2015) clarified, characters in the story help the child to cement his/her relationship with others just the ways characters do behave in the story.

After examining the illustrations, it was found that human characters are presented in realistic manner but animals are predominantly anthropomorphised. Anthropomorphism is “the technique of attributing human traits, characteristics and feelings to animals and other non human agents” (Sharama 2017, p.215). This presentation of animals in unrealistic way (anthropomorphism) in children’s stories is good because, with such presentation of characters, children are motivated to read or listen to the stories enthusiastically. Sharama (2017, p.215) states that “it becomes funny and humorous to children when they see animals behaving like humans: wearing clothes and talking to one another.” It is assumed that when children enjoy the story, they will easily learn the values embedded in such enjoyable stories. However, the anthropomorphised animals should not over-dominate the children’s stories because such over-domination may refrain children from getting the real images of the animals in their natural habitats—hence, conflicting with natural sciences. We agree with Hara and Koda (2021) that the anthropomorphic depiction of animals is not bad. However, the same authors add that, if used excessively, anthropomorphism may create a gap between reality and fantasy which may jeopardize the transfer of the information gained from the stories to real life. Thus, children’s storybook writers, to accommodate both real and anthropomorphised characters, they should balance the numbers of storybooks with anthropomorphic depiction and the number of the storybooks with real depiction. Or, as Hara and Koda (2021) put it, use a mixture of animal characters with real and anthropomorphic characteristics in one storybook.

In the present study, since the studied stories contain both texts and illustrations, it was also found that the illustrations often enhanced the values expressed in the texts. For instance, the value of ‘hospitality’ was expressed in the story entitled ‘*Umusambi n’inuma*’ translated as ‘*The Crane and the Dove*’ as highlighted in the following text from the story: *Inuma n’umusambi bizimanira ihene, inka*

n'ingurube imigati, bisangira byishimye.p.20. (Translation: 'The dove and the crane welcomed the goat, the cow and the pig in their house and together ate some bread.') This value of hospitality was also found in the story entitled 'Umunezero kwa Ngofero' translated as: 'Happiness at Ngofero's home'. In this story, a child called Mutesi went to Ngofero's house with Angelina, the daughter of Ngofero. She was well welcomed and entertained as expressed in the text of the story as follows: *Bose bicara ku misambi, Ngofero afata inanga atangira gucuranga. Abana nabo bafata ifunguro bumva umurya w'inanga. Mutesi yumva ibyo bintu byamunejeje.p.14.* (Translation: 'All Ngofero's children sat on a mat with Mutesi. As they were eating supper, Ngofero played 'inanga', a stringed traditional music instrument, which made Mutesi very happy.')

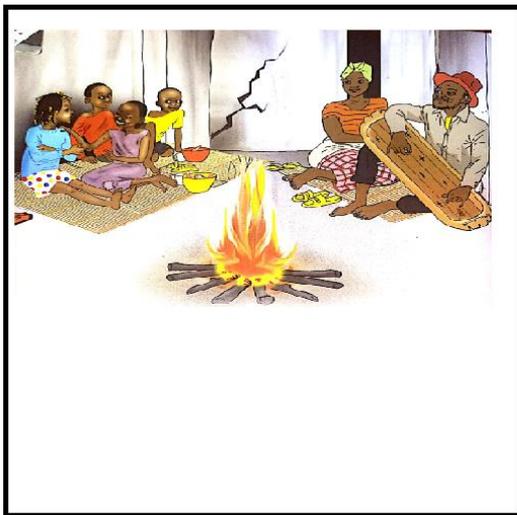


Figure 1

Source: *Umunezero kwa Ngofero* by Jean de Dieu Munyurangabo; published by Kibondo Editions LTD copyright © 2017

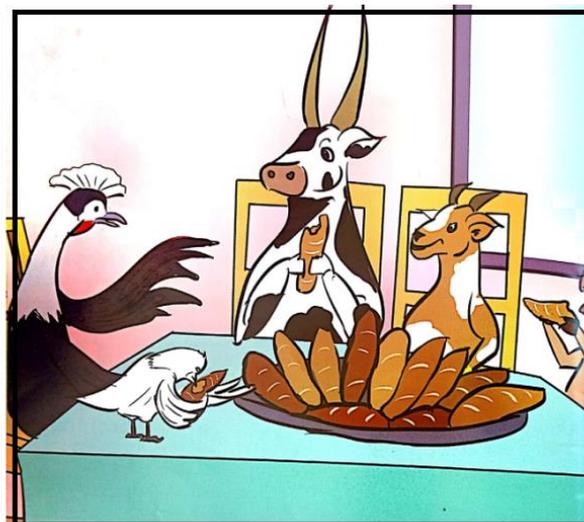


Figure 2

Source: *Umusambi n'inuma* by Vanessa P. Mambendo Ishimwe; published by REB copyright © 2019

Both Figure 1 and Figure 2 above show the amplification of the 'hospitality' value. Figure 1 amplifies this value as expressed in the story 'Umunezero kwa Ngofero'. Figure 2 also enhances the same value as expressed in the story 'Umusambi n'inuma'. As it is seen, figure one presents this 'hospitality' value in real depiction while figure 2 presents it anthropomorphically—the animals are like humans; sitting on chairs, holding bread just as humans do etc. We can mention that these duo presentations of values in a story are important to children because texts alone cannot achieve what both the texts and illustrations can (Zohrabi et al., 2019). Hence, it is crucial to acknowledge the key importance of both in children's stories.

Another finding in this study is that values are also presented either via direct descriptions by the authors or via dialogues between characters in the stories. Both the descriptions and dialogues are addressed either explicitly (directly) or implicitly (indirectly). For instance, the value of 'friendship' in the story 'Ganza yaratabawe' translated as 'Ganza was saved' is explicitly presented via the author's description of the situation as follows: *Ganza na Ngenzi ni inshuti magara. Batuye mu mudugudu wa Byimana. Bombi bigana mu mwaka wa gatatu w'amashuri abanza. Buri gihe iyo bagiye ku ishuri barajyana'(p.1-2).* (Translation: *Ganza and Ngenzi are best friends. They live in Byimana Village. Both of them are in grade three. They always go to school together*). Another value expressed explicitly is 'house work duty' in the story 'Gasore ku murimo' translated as 'Gasore at work. This 'house work duty' value is expressed as follows: *Gasore yakundaga gukora imirimo yo mu rugo. Akabyuka akubura, akoza n'ibikoresho byo mu rugo.(p.2)* (Translation: *Gasore liked doing house work. He used to get up early in the morning to mop the floor then after, clean utensils*). We believe that both descriptions and dialogues are good to be used in children stories but dialogues should be more than descriptions as Dhanwani (2017) asserts, children's stories should use more dialogues for they put forward active actions rather than passive actions which are associated with description. It was also found that some explicit values are embedded in the titles of some stories. For instance, the

value of cleanliness is directly presented in the title of the story '*Shema agira isuku*' translated as '*Shema is always clean*'. We noticed that, when the value appears in the title, the same value is also addressed inside the story as it is in this title '*Shema agira isuku*'. This very value, 'cleanliness, presented in the title, is also expressed inside the story as follows: *Abana byarabanejeje bafata umwanzuro wo kubibwira umuyobozi w'ishuri. Bamubwiye ko Shema agira isuku kandi akayitoza bagenzi be. Umuyobozi w'ishuri aranzezerwa ashimira Shema cyane. Buri gitondo, mbere yo kwinjira mu ishuri, agaha Shema umwanya akaganiriza abanyeshuri bose ku isuku* (p.16). (Translation: *the children became very excited and decided to tell their teacher about Shema. They told him that Shema is always clean and he does his best to encourage his fellow students to be clean too. The school Head Teacher was very proud of Shema. During each morning assembly, the school Head Teacher asked Shema to have a word on cleanliness to communicate to the students*).

Another example of explicit example presented in the title of the story is the value of 'animal love' expressed in the story entitled '*Abana bakunda amatungo*' translated as '*Children love animals*'. Regarding the presence of values in some titles of the stories, we support Uluğ and Bayraktar (2014) who confirm that, it is not good to provide the explicit value message directly in the title of the stories.

On the other hand, the values are also expressed implicitly (indirectly) like in the following example of 'friendship' value in the story '*Bakame na Kanyamasyo*' translated as '*Tortoise and Hare*'. This value is presented in the following text from the story: *Kanyamasyo yagiye gusura bakame. Bakame amutembereza mu murima we. Amwereka imbuto n'imboga aratangara* (p. 3). (Translation: *Tortoise went to pay a visit to Hare. Hare took him around his field. He showed him the gardens of fruit and vegetables, which surprised tortoise*).

In the text above 'friendship value' is not directly expressed. But it is inferred from descriptions of the actions of the characters. Another example of implicit value is the value of 'generosity' in the story '*Igiti, ishusho y'umubyeyi*' translated as '*The tree, a symbol of a mother*'. This 'generosity' value is embedded in the following text: *Igiti kiramusubiza kiti: ihangane simfite amafaranga ngo nyaguhe uge kuyigura! Hashize akanya kiramubwira kiti: "sarura izi mbuto zange uge kuzigurisha maze ugure imyenda* (p. 4). (Translation: *The tree said: 'I am sorry; I do not have money. I can't help you.'* After a while, the tree said: *'pick some of my fruits. Take them to the market. The money you get will help you to buy some clothes'*). We support explicit and implicit depiction of values because this mixture helps the learners to internalise values directly and indirectly. This complementarity enriches the learning of values since implicit depiction helps the learner to use critical thinking and engage some discussion from the indirect feature of the values as Widyaningrum et al. (2021, p.153) say that when values are stated implicitly, "the students need to be careful and make use of their critical thinking to understand the values they are learning." In the same view, Szabo and Brakas (2020, p.37) in their study on children's ability to recognize implicit and explicit reasoning of story book characters direct that "teachers should use more explicit information for younger students in first grade (primary 1) while as children develop teachers can introduce text analysis that has more implicit information" which help them in reasoning and critical thinking.

Study limitation

This study dealt with a sample of 60 story books yet there are more than 60 story books accredited by REB. We selected 60 books we could read and analyse in the scope of the time we had. Hence, the values we found should have been more and varied if we analysed more stories. We assume that some of the absent values in the table might have been addressed if we read more books.

CONCLUSION AND RECOMMENDATIONS

All the stories analysed contain values which are good to be taught to children in lower primary school as Nzahabwanayo (2016, p.40) supports this view that "some values are meaningful to all humankind, irrespective of individual, social and cultural circumstances." A total of 40 values were found in the studied stories. The top ten values in terms of their frequency found in the analysed

stories are forgiveness, environment protection, friendship, dignity of manual work, cleanliness, self study, house work duty, happiness, peace, and helpfulness. The least presented values are curiosity, flexibility, appreciation of cultural values, reverence of old age, justice, self-respect, animal love, love of mother tongue, play, courtesy, love, simple living, respect, prayer, courage and democratic decision. The books containing many values have 4 values each and the books containing fewer values have 1 value each. The values are expressed in both texts and illustrations. Hence these books are good materials to be used in schools for learning about values some of which are core-values highlighted in the CBC implemented in Rwanda. However, it was found that there are some core-values absent in the analysed stories. These values should be emphasized in selecting children's stories in the coming years. Apart from the absent values in the stories, the values which appear once or twice should also be catered for in next storybook selection. Further research should be conducted on how the value influences children's behaviour. Further studies should also be conducted on other books not included in this study.

While writing and selecting stories in the future, a check list of core values should be taken under consideration to accommodate all of them (core values) in the stories.

Based on the findings of this study, we suggest that further studies could be conducted on more storybooks that are not only in lower primary but in other levels of education in Rwanda. We also suggest that the next research could consider the students' and teachers' opinions on values contained in children storybooks.

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Appendix 1. List of Books Used in the Research

No	Book title	Publisher	Author	Illustrator	Publication year
1	Abana bakunda matungo	School Books Distributors	Mugunga Arthur	Frederic Safari	2016
2	Abatoni	Isoko Vision Ltd	Hategeka Alpha	Safari JMV	2017
3	Agakapu ka Ganza	REB	Cyusa Mulindwa Salomon	Bizimana Seif	2019
4	Agasaro ka Gasaro	REB	Igiraneza Celine	Muhirwafrancois Regis	2018
5	Akabuto nateye	Imena Publishers	Karangwa Ronald	Kamanzi Theophil	2018
6	Akanyoni mu mvura	Excel Education Parteners	Akanyoni mu mvura	Gasake Augustin	2017
7	Akayuki k'agakazi	REB	Irakoze Yakin	Nshimiyimana Emmanuel	2018
8	Amatsiko ya Bwenge	Isoko Vision	Uwimbabazi Monique	Niyonzima Jean bosco	2017
9	Bakame na Kanyamsyo	REB	Isingizwe placide	Ndarama Assumani	2019
10	Dufasha mama imirimo yo mu rugo	Fountain Publishers Ltd	Fountain Publishers	Albert Ngarambe	2017
11	Duturane mu mahoro	REB	Umutesi Angelique	BizimanaSeif	2016
12	Farida akura iwabo mu bukene	REB	Uwabagira Hamida	Muhirwa Francois Regis	2018
13	Gahunda ya Keza	Isoko Vision	Uwimbabazi Monique	Niyukuza Pascal	2017
14	Ganza yaratabawe	Anonymous	Byiringiro Josue	Safari Frederic	2018
15	Gasore ku murirmo	Perdua Publishers	Muhirwa Jean Pierre	Amizero Patrick	
16	Ibikenewe mu rugo	Fountain Publishers Rwanda Ltd	Fountain Publishers	Albert Ngarambe	2017
17	Igishwi cyahasize inkuru	REB	Dusabe Ganza Nassau	Nizeyimana Antoine	2019
18	Igiti, ishusho y'umubyeyi	Anonymous	Byiringiro Jean Claude	Iradukunda Fabrice	2019
19	Ikirura n'abana	Pedua Publishers Ltd	Selemani Muzehe	Philippe Kwitonda	2016
20	Ikirwa kidasanzwe	Furaha Publishers	Warugaba Christine	Gitego Peter	2017
21	Inama	REB	Bugingo Jackson	Safari Frederic	2016
22	Inama nziza	REB	Niyodukeshya Mahoro Bernice	Nshimiyimana Emmanuel	2019
23	Inda ni ingome	Isoko Vision	Uwimbabazi Monique	Niyukuza Pascal	2017
24	Ineza yiturwa indi	Excel Education Parteners	Uwingabire Nadine	Ngaranbe Albert	2017
25	Inkwavu za Mucyo	REB	Umwizerwa Marie Claire	BizimanaSeif	2019
26	Inyamanza n'abana bayo	REB	Uwumukiza Josiane	Bizimana Seif	2018
27	Inzovu ndamwaye	Perdua publishers	nyitegeka Jean Nepo	Byiringiro Bahizi Marks	2017
28	Isengesho rya kanyabwoya	Kibondo editions	Jean de Dieu Munyurangabo	Jean de Dieu Munyurangabo	2016
29	Isuku y'umubiri	Fountain Publishers Rwanda Ltd	Fountain publishers	Albert Ngarambe	2017
30	Iwacu mu mudugudu	Rise and Shine publishers	Uwiragiye Chantal	Dusabe Gabriel	2016
31	Jangwe yitura Mbeba	Master Consultancy and Editing Centre, LTD.	Bavugempore Jean de Dieu	Muhire Regis	2017
32	Kanani n'utunyange	REB	AbayoKezaJoyeuse	Ndarama Assoumani	2019
33	Kanyamanza	Perdua publishers Ltd	Boniface Cyiza Ngarukiye	Fortunatus Munsengimana	2016
34	Kanyugunyugu na Jeri	Kibondo Editions	Munyurangabo Jean de Dieu	Munyurangabo Jean de Dieu	2015

35	Kiki akunda igare?	Perdua Publishers Ltd	Uwera Perpetue	Kwitonda Jean Philipe	2016
36	Mafene yicuza	Rise and shine publishers	Tuyambaze Emmanuel	Safari Frederic	2018
37	Mahoro	Fountain Publishers Rwanda Ltd	Rwamfizi Fuastin Nyangezi	Albert Ngarambe	2016
38	Manzi muri Pariki	Imena Publishers	Karangwa Ronald	Kamanzi Theophile	2018
39	Marigarita	Perdua Publishers	Martine Uwacu Karekezi	Sebastien Iradukunda	2016
40	Mugeni agira isuku	Fountain Publishers Rwanda Ltd	Fountain Publishers	Albert Ngarambe	2017
41	Natwe dukine agapira	Excel Education Partners	Gasake augustin	Muneza Kodo Hubert	2016
42	Nkumbuye kuragira	Kibondo EditionS LTD	Ndagijimana Eugene	Iradukunda Bruno	2015
43	Nkunda Kuragira	Kibondo Publishers LTD	Ndagijimana Eugene	Iradukunda Bruno	2016
44	Nyiramatama	Iga publishers	Muyombano Thomas	Muyombano Thomas	2016
45	Nzovu na Rushishi	Kibondo Editions	Clement Umuhiza	Clement Umuhiza	2017
46	Pendo na Ruru mu rugo	REB	Karangwa Ronald	Kamanzi Theophile	2018
47	Rugero ntakiryamira	REB	Masengesho Angelique	Bizimana Seif	2018
48	Shema agira isuku	We for Kids Publishers	Kalisa Pitie Christian	Gravity Studio	2017
49	Sifa na Safari bamenye izitera amagi	Kibondo Editions	Jean de Dieu Munyurangabo	Jean de Dieu Munyurangabo	2016
50	Teta na Simoni	REB	Nsabuhoraho Olive	Nshimiyimana Emmanuel	2018
51	Toya	School Books Distributors	Mugeni Clementine	Karangwa Eloi	2016
52	Twabaye inshuti	REB	Tumukunde Alexandre	NdaramaAssoumani	2018
53	Udukende dutatu tw'udukugaganyi	IGA publishers	Muyombo Thomas	IradukundaSebastien	2017
54	Umugambi w'isazi	REB	UwiragiyeDevatha	Nzeyimana Antoine	2019
55	Umunezero kwa Ngofero	Kibondo EditionS LTD	Jean de Dieu Muyombano	Jean de Dieu Munyurangabo	2017
56	Umurima wa Manyaga	IGA Publishers	Muyombo Thomas	Habimana Augustin	2017
57	Umusambi n'inuma	REB	Vanessa Patience Mapendo Nishimwe	Nshimiyimana Emmanuel	2019
58	Umuyaga n'izuba	Pedua publishers	Byiringiro Bahizi Max	Rugaba Jean Julien	2016
59	Ururimi rwacu	REB	Murenzi Bwami Arnaud	Muhirwa Regis	2018
60	Yakijije akanyoni	REB	Umutoni Irene	Ndarama Assouman	2019