



Inculcating Values Through Entertainment: A Study Based on Sinhala Children's Songs

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ABSTRACT

Children's songs have an impact, on the wellbeing, personality development, communication skills and cognitive growth of preschool and elementary school children. They teach values, character education and positive behavior through creativity. This study aims to explore how Sinhala children's songs can be used as a medium to instill values. A purposive sampling method was used to select twelve songs for analysis. Each song underwent an examination to identify phrases and ideas related to ten fundamental values using discourse analysis. Through qualitative approach, the research focused on uncovering values embedded in the lyrics. The importance of these values was assessed based on their presence and influence on the theme and narrative. Application of Schwartz's Theory of Basic Human Values revealed a range of values within the selected songs that reflect experiences and perspectives influenced by cultural norms, family dynamics and societal expectations. The songs highlight concepts such as thoughtfulness, empathy, respect, education, tradition, relationships, personal growth, ethical reflection and cultural values such as benevolence and harmony with nature. Among this identified values benevolence emerges as the main theme in the songs symbolizing nurturing love and support. Conversely, power appears to be the least emphasized value in these songs, suggesting that they place an importance on relationships, empathy, personal growth and kindness. In a nut- shell, it is crystal clear that children's songs have the ability to impart values in children, aiding the overall development of a child's character.

1. Introduction

Sözbir et al. stated that children's songs are musical pieces composed for children in terms of lyrics and melodies (2020). Children can be motivated by having to listen to children's songs since they contains certain concrete aspects (Brumen, 2011). Children's songs are easy to sing, their lyrics easy to understand, and also they have a strong musical quality. They have the psychological power to move emotions, making listeners feel joyful, sad, calm, or serene (Livingstone and Russo, 2018). Children's songs, influenced by musical instruments and singers, significantly aid in personality development, communication, cognitive and linguistic growth, promoting overall well-being through rhythm, melody, lyrics and other dynamic elements (Sinaga et al., 2019).

Children's songs play a crucial part in the development of thinking when they are consumed at the level of children (preschool and elementary school) (Barrett, 2015). Adachi defines children's songs as frequently sung by kids, depicting simple actions they typically take on through their words and tone (Adachi, Trehub and Abe, 2004). The lyrics of diverse children's songs, being educational, and suitable for children's psychology and enjoyment, are crucial for imparting lessons on manners (Coskuner, 1955). Music or songs are audio learning resources. Audio media is one sort of media that have many different properties. A particular element that affects life, including that of children, is music or song. We frequently observe a child pausing in his activity just because he hears a song on television and then focusing on watching television. When they are eating, having a bath, getting ready for bed, or playing, some kids eagerly sing songs that they frequently hear (Liao and Campbell, 2015) (Arief and Isnan, 2020).

The lyrics of children's songs are crucial for imparting manners, education, and psychology, evoking emotions through

words, vocal gestures, and therefore, are taught frequently in primary school music classes (Satir, 2009). Additionally, Muwati (2008) asserts that children's songs are cheerful and ethically upright. Kim's viewpoint leads us to the conclusion that children's songs impart positive lessons on moral values, or as it is known nowadays, character education (Kim and Kim, 2015). Children's songs not only instil good behavior through creativity but also teach lessons and meaning, making them a valuable tool for children's education (Kullenberg and Pramling, 2015).

Keray and Dinçel's (2017) research on children's songs based on Schwartz's value theory suggests that they inspire love for music, teach values, foster personality, happiness, interpersonal communication and cognitive development. Research indicates that children's songs are beneficial for musical and foreign language training, as well as transferring important values to them in their daily lives (Dinçel, 2017).

As stated in the OECD Learning Compass 2030 (2019), attitudes and values are the guiding concepts and convictions that direct one's decisions, assessments, behaviour, and activities towards achieving personal, societal, and environmental well-being.

Values are the guiding concepts that underpin what people consider significant when making decisions in all aspects of their private and public lives. They determine what people would prioritize when making a decision and what they will strive towards in order to grow (Taguma, Barteit and Feron, 2018). On the other hand, the concept of value is described as principles establishing people's assessment of objects, personalities, ideas, and events as good or evil, right or wrong, desirable or undesirable (Eğitim, 2015). The ability to internalize experiences, bearing ideas and habits as well as serving as functional determinants, is provided by values which are socialized phenomena relevant to any field (Korkmaz, 2014, p. 183).

The OECD Learning Compass 2030 is a globally applicable tool categorized into personal, social, societal, and human values, utilizing terms like attitudes, attributes, beliefs, and morality (OECD, 2019).

Principles like human dignity, respect, equality, justice, responsibility, global awareness, cultural variety, freedom, tolerance, and democracy are essential for a shared future centred on individual, community, and planet well-being (OECD, 2019). Values are defined by Schwartz as "desirable trans-situational goals of varying importance that serve as guiding principles in the life of a person or other social entity" (Schwartz, 1994, p. 21), and the concept of values is specified as being in a central position that can combine the diversity of all the sciences concerned with human behaviour (Rokeach, 1973).

Schwartz and Bilsky (1987) outlined five qualities of values: transcending contexts, focusing on desirable behaviours, direct behaviour selection, and ranking by relative importance. Spranger's (1928) six fundamental principles, social, political, economic, religious, theoretical and aesthetic, form the basis for studying human values. After Spranger, Allport, Vernon, and Lindzey (1960) continued working on Spranger's value classification and transformed it into a scale. (Keray and Dinçel, 2017). Rokeach's (1973) categorization of life consists of 18 terminal and 18 instrumental values. It is impossible to say that there is a classification of values that is universally accepted when there are numerous classifications in addition to those described above (Dinçel, 2017).

Though many researchers like Gibbs, Linda, Earley and Edward, have worked on using children's literature to develop core values (Gibbs and Earley, 1994), Manuela Pulimeno, Prisco, Piscitelli and Colazzo researched on children's literature to promote students' global development and wellbeing (Pulimeno, Piscitelli and Colazzo, 2020). S.R Brooker-Gross investigated

landscape and social values in popular children's literature (Brooker-Gross, 1981). Twenty books in the genres of folk literature, fantasy, and realistic fiction were investigated for their values by Huthwaite in 1978. The values found in children's literature were detailed by Ramp, Ridout (1995), Court and Rosental (2007) (Dinçel, 2017).

The educational system in Sri Lanka should prioritize holistic learning, including value education, to help young students to develop their developmental needs and intellectual success. Exam-based competition often overlooks the importance of morals and values, leading to the loss of moral compass. Exploring children's songs as an enjoyable way to impart values is essential. Despite the fact that various studies have been conducted, no investigations on children's songs that youngsters commonly sing and learn have been discovered. As a result, it was decided to investigate the use of Sinhala children's songs as an entertainment medium to instill values, analyzing a sample of Sinhala children's songs to identify values embedded in the lyrics because it was seen to be vital to the transfer of values.

2. Materials and Methods

The ten values that underpin human behaviour and personal preferences are outlined in Schwartz's Theory of Basic Human Values which is used in this research to analyse songs. The goal is to find and comprehend the values embedded in the lyrics.

The discourse analysis has been carried out by implementing Schwartz's Theory to identify and evaluate the values reflected in a set of children's songs. Twelve songs were selected considering purposive sampling and each song was read and examined in order to identify significant phrases, sentences and ideas that related to the theory's ten values.

The selection of values was based on the songs' context, thematic content, and explicit declarations. The study analysed songs using a qualitative approach, focusing on understanding the underlying values expressed in the content. The framework for examination was Schwartz's Theory of Basic Human Values. The theory proposes the following ten values: Power, Achievement, Hedonism, Stimulation, Self-Direction, Universalism, Benevolence, Tradition, Conformity, Security

The analysis of each paragraph's values, extracted from the song, involved extracting specific examples and discussing their significance in relation to the overall theme and narrative, thus determining their importance. A discourse analysis was performed on each song to detect the values contained in it. Specific examples were extracted and discussed in the context of the respective value. The importance of the values was determined by their presence in the song and their impact on the overall theme and narrative.

3. Results and Discussion

3.1 Little Golden Potter Wasp - රුං රුං හඬ දීලා (Values: Benevolence, Security, Tradition)

රුං රුං හඬ දීලා - හොඳම තැනක් බලලා
මුං ඇට තරමේ මැටි ගලි ගෙනලේලා
එක පිට එක තබලා -රන්කුඹලා උලුවස්සේ උඩ අපේ
පුංචි ගෙයක් හැදුවා
පොඩි පොඩි කාමර වෙන් කෙරුවා-සන්නෝසෙන් රුං හඬ දීලා
අද හෙට තව තව වැඩි වෙනවා -භූතූම් ගොඩක් ඇත හිත යට සැගවීලා
හදාපු ගෙය අම්මා දුටුවා-කොහු මිටකින් ඇනලා කැඩුවා

ඉකි බිඳ බිඳ කුඹලා ඇඳුවා-කුඹලෝ උබ මෙන් මමත් එදා ඇඩුවා

එහා ගෙදර අපේ සුමනා අක්කා-එක්කලා මම ගේකුත් හැදුවා

එකත් අම්මා ඇවිත් කැඩුවා-මයයි මමයි හැදු පුංචි ගෙවල් කැඩුවා (Jayalath, 2002).

Looking for a best place with “Rung” “Rung” sound

Clay lumps with the size of green beans were brought and placed one on top of the other

A little house was built on top of our house by a golden pottery wasp

Small rooms were allocated - Giving a happy sound, “Rung”

Today and tomorrow will be more and more

There are many wishes hidden in the heart

Mother saw the built house

She broke that with a stick

Golden potter wasp cried a lot

Wasp, like you, I, too, cried that day”

The presented musical composition holds a significant place in the emotional resonance of juveniles. Upon delving into the latent underpinnings of this melodic creation, it becomes clear that it encapsulates prominent values such as benevolence, security and tradition.

In the act of looking for the finest location with the recurrent "Rung" sound, security is implicitly sought after. This implies a desire for a secure and cozy setting, where the well-known sound acts as a reassuring source. The song's narrative quietly incorporates the concept of security as defined by Schwartz's theory of human values through the recurrent use of the "Rung" sound. The

process of searching for the ideal spot while uttering the word "Rung" repeatedly suggests an innate requirement for a haven that is characterized by stability and solace. This craving appears as a psychological pull towards a place that has predictability and familiarity, qualities that are innately soothing and full of a sense of certainty.

A real example of the achievement value is the task at hand to construct a miniature house out of clay lumps that resemble green beans. The placement of these lumps within the structure and the careful planning of the little spaces show an underlying desire to produce something significant and distinctive. The value of achievement is ideally aligned with this artistic endeavor, which reflects the human urge to achieve notable feats and leave a lasting impression.

Hedonistic principles are upheld through the repeated use of the onomatopoeic word "Rung" and its resulting joyful resonance. The pursuit of pleasure and fulfillment is symbolized by this aural motif. Building the house is motivated by the desire for happiness that flows naturally with the hedonistic propensity for joy and gratification. The significance of self-direction is demonstrated by the inventive effort used to build a tiny house and the application of creative space-planning techniques. Autonomy, individual expression, and the capacity for self-determination are prioritized by this value.

"Today and tomorrow will be more and more

There are many wishes hidden in the heart"

The importance of kindness is demonstrated by the existence of unspoken wishes in the heart. This value includes a desire for a brighter future for oneself and for those near to one's heart as well as a concern for the welfare of others.

"Mother saw the built house

She broke that with a stick

Golden potter wasp cried a lot

Wasp, like you, I, too, cried that day"

Conformity is important, as demonstrated by the mother's use of a stick to smash the constructed home. As the mother's judgment takes precedence over the children's original ideas, the intervention implies loyalty to established norms or authoritative individuals.

The mother's role in destroying the built house could represent the value of tradition. Even though it runs counter to the children's creative endeavors, her action is in line with accepted practices. Universalism is exemplified by the bond between siblings and their shared experience of imagining and creating little houses. Understanding, empathy, and a sense of community among people are prioritized by this value. Power is exemplified by the mother's use of a stick to break the house. The exercise of authority and control over the circumstance highlights the dynamics of power within the context of the family. The sound "Rung" and the imaginative play with the little houses highlight the stimulation value. This value is inclusive of the need for novelty, excitement, and interesting encounters.

3.2 A Fruitful Discussion with Grandfather - මොනවද මුත්තේ මොකද කරන්නෙ

(Values: Benevolence, Universalism, Conformity)

මොනවද මුත්තේ මොකද කරන්නේ -මොකටද ඔබ ඔය බීම භාරන්නේ

ඔබටත් ළමයෝ නොපෙනේ නොසිතමි - අඹ ඇටයක් සිටුවන්නට භාරමි

දුකසේ සිටුවා අඹ ඇටයක් අද - එක අඹයක්වත් කන්න ලැබේවිද

මම ළමයෝ මින් අඹයක් නොපතමි - යුතුකම පමණක් ඉටුකොට තබනෙමි

නමින්ට නොලැබෙන දේකින් ලෝකෙට -
කරන්ට හැකිදේ නොමතේරෙයි මට

Those who come after us will have the
same results

පුදුමයි ළමයෝ ඔබේ ඔය අදහස - හැඳුනොත්
ඔහොමට ඔබටම වෙයි දොස

That is our responsibility

පෙර උන් අය සිටවූ අඹ ගස් වල - එලයෙන් අප
කවුරුත් ලබනෙමු එල

Child - I have understood the
responsibility

අපෙන් පසුව එන අයටත් එම එල - ලැබෙන්නට
සැලසුම අපගේ යුතුකම

Good bye Grandfather!

මේ යුතුකම හොඳ හැටි දැන ගන්නෙමි -
ආයුබොවන් මුත්තේ මම යන්නෙමි

“In the mango trees planted by those
before

මේ යුතුකම හොඳ හැටි දැන ගන්නෙමි -
ආයුබොවන් මුත්තේ මම යන්නෙමි (Jayalath,
2002)

All of us benefit from the fruit

Those who come after us will have the
same results”

Child - Grandfather, What are you doing?

The esteem that shows up to be most
habitually utilized within the given song is
benevolence. The act of sowing a mango seed
for the advantage of future eras serves as the
central subject of the complete story. This
activity rises above self-gratification and
appears a veritable concern for the joy and
success of others. The act of planting the seed
with the deliberate thought that the natural
product will advantage future generations
may be a prime illustration of kindness. This
esteem emphasizes a sense of selflessness,
building a bequest, and a want to genuinely
make a positive commitment to the lives of
others, indeed on the off chance that it
requires individual sacrifice.

Why are you digging the ground?

Grandfather- Dear child, I hope that you
can see

I'm digging the ground to plant a mango
seed.

Child - Though you plant a mango seed
today,

Will you able to have it?

Grandfather - Dear child, I do not expect a
mango

But I fulfil my duty.

“What are you doing Grandfather?

Child - What can we do for the world with
something

Why are you digging that ground?

That even we do not get?

I don't think you can see the children either

Grandfather- It's surprising what you
guys think

I dig to plant a mango seed”

If you are going to be like this

The person takes the activity to dig the
ground and plant the mango seed without
outside inciting. This reflects his individual
independence to make choices and take
activities based on his interest. No one
instructs him to plant the seed; it is a choice
he make autonomously. The choice to plant
the seed is made by an individual who wants

You are to be blamed.

In the mango trees planted by those before

All of us benefit from the fruit

to do something useful. This inspiration highlights the individual's capacity to recognize an objective that adjusts with their values and goals. The act of digging the ground and planting the seed means a sense of individual duty. The person recognizes his part in starting a positive endeavor. He takes possession of his activities, understanding that his endeavors will impact the result. The choice to plant a mango seed suggests a forward-thinking mentality. By considering the long-standing development of mango trees and the potential advantage to consequent generations, the person exhibits his capacity to arrange and work towards a positive objective. The act of planting the seed adjusts with the individual's personal values and his sense of satisfaction.

The act of planting a mango seed for the improvement of future generations embodies the esteem of generosity. This reflects a veritable concern for the well-being of others past oneself. By contributing exertion today, the person grants that those who come after will benefit from the fruit-bearing trees. This sacrificial activity illustrates a craving to take off a positive bequest and contribute to the well-being and joy of others. In this way, benevolence gets to be a driving force behind the individual's activities, as he considers the broader affect and the positive results his endeavors will render for future generations.

The conversation between individuals and critics highlights the importance of similarity in societal scrutiny and obedience to pre-established standards. Similarity influences personal preferences, behavior, and intelligence, highlighting the pressure between personal preferences and societal expectations.

It is in keeping with the value of tradition to place a strong focus on planting trees for future generations. This is an example of a cultural practice whereby valuable contributions are passed on to succeeding generations. Individuals uphold the usual act of considering the welfare of those who

follow by planting trees and building a positive legacy. Planting trees corresponds to an ongoing cultural norm of preserving and improving the earth for future generations.

"It's surprising what you guys think

If you are going to be like this

You are to be blamed."

Power dynamics are illustrated by the discussion in which individuals assert judgment by saying, "If you are going to be like this, it's going to be bad for you. The authoritative tenor of this assertion implies that the definition of right and wrong is in one's hands. The ability to assign "bad" indicates a certain level of influence and authority over how acts are perceived. Within the framework of the song, this dynamic demonstrates how power may impact interpersonal interactions and judgments. The value of universalism is aligned with the concept of planting trees for community benefit, where everyone shares in the fruits. This emphasizes community unity, interdependence, and shared well-being. The act of planting trees with the intention of benefiting all emphasize the necessity of considering the greater good and cultivating a sense of harmony among individuals.

3.3 Going to School Early in the Morning by Bus - උදෑසනම පොඩි අපි දිව එනවා

(Values: Benevolence, Tradition, Universalism, Conformity)

උදෑසනම පොඩි අපි දිව එනවා -කොහේද සැඟවී එළියට එනවා

උදේ පාන්දර පාසැල් යන්නට-බසයක් ඇවිදින් කතා කරනවා

මේ පොඩි බස් රිය ඔබේය හිතලා-කුරු ගැම හොඳ නෑ ඉරි ඇඳලා

අසුන් කඩා බිඳ දමා නොයන්නේ-ඔබේය මේ බස් රිය රැක ගන්නේ

ඔබේය මේ බස් රිය රැක ගන්නේ

ගල් වැලි ගසලා මුව පොඩි කරලා-එපා පුංචි
ලමයින් පොරකන්නට

පේළි ගැසී බසයට නැග ගත්විට-මුතු ඇමුණුවා
වාගේ මුතු පොටකට

මුතු ඇමුණුවා වාගේ මුතු පොටකට

In the morning, little children are running
to go to the school

A bus comes early in the morning and calls
them to come,

Think this little bus is yours,

It is not good to scratch and draw lines and
break seats,

This is yours, we'll save this bus

Do not struggle little children

By throwing stones and sand.

When boarded the bus as a line,

As if pearls were attached to a string

Conformity appears to be the most significant value in the lyrics of the song. A strong adherence to cultural standards and the value of upholding harmony within the group are reflected in the continuous focus on organized behavior, following rules, and avoiding disagreement. The act of boarding the bus in an orderly queue, as well as the request not to fight, represent a group effort to adhere to set standards and create a smooth, cooperative experience.

The phrase "boarding the bus in an orderly queue" shows conformity. The following of predetermined rules of organized behavior is highlighted by this action. Orderly bus boarding is an obvious example of complying to social norms. The phrase "Do not fight little children" demonstrates a concern for compliance. The children's concentration on avoiding confrontation implies a desire to maintain harmony and adhere to peaceful interactions. This request emphasizes the

importance of adhering to behaviors that foster strong relationships.

The remark "This bus is yours, will save this bus" can also be read in terms of conformity. The message here is that the children's appropriate behavior will contribute to the preservation of the bus. They ensure the well-being of the bus by following the usual behavior of taking care of it. The image of the children "running in the morning" and "going to school early" represents a routine that corresponds with adherence to the controlled schedule of school days. Adhering to this routine on a consistent basis demonstrates compliance to accepted norms of punctuality and academic engagement.

The prohibition of scratching and drawing lines reflects a wish to prevent defacing or upsetting the order. This might be seen as an adherence to decorum rules and the maintenance of a clean atmosphere, demonstrating the significance of conformity to societal expectations. The picture of "pearls attached to a string" when portraying the organized line emphasizes conformity. The visual harmony and uniformity of the children standing in a queue, complying to the organized order, are emphasized in this metaphor.

The phrase "Do not fight little children" emphasizes the need to be kindness. The request to avoid confrontation demonstrates care for the welfare of others, particularly the children involved in this experience. This value emphasizes the importance of developing healthy interactions and being concerned about the well-being of those around us. A search for security is suggested by the morning ritual of rushing to catch the bus and getting to school. The security value places a strong focus on a stable environment, and this routine's familiarity and the dependable presence of the bus add to a feeling of stability and safety. Achievement is important because it increases the anticipation of getting on a bus and going to school. Going to school early and sticking to

a schedule implies a dedication to personal development and the pursuit of educational goals. The accomplishment value's emphasis on achieving worthwhile goals is in line with this. When depicting the orderly line, the picture of "pearls attached to a string" emphasizes the idea of universalism. The beauty of communal peace is represented by this image, which also denotes unity and connectivity. The queue of kids represents a common experience and emphasizes how crucial it is to cooperate in order to achieve a common goal. The phrase "You will save this bus" hints at power relations. It suggests that the children's actions, potentially their responsible behavior, can have a good impact on the state of the bus. This demonstrates the potential influence that individuals can have on their surroundings and to contribute to its well-being. A certain amount of self-deprecation is also suggested by the lyrics.

3.4 Offering Flowers – මලක් නෙලා ගෙනවිත් බුදු සාදුට පිදුවා

(Values: Benevolence, Tradition, Universalism)

මලක් නෙලා ගෙනවිත් බුදු සාදුට පිදුවා
 ඒ දැක බුදු සාදු මදෙස හෙමිහිට බැලුවා
 බොරුවක් නොව මේ කියන්නෙ ඇත්තම ඇත්තෙන්
 මේ මල මම නෙලා ගත්තෙ මගෙ මල් වත්තෙන්
 නොදැනෙන නොහැඟෙන හින්දයි මේ විමසන්නේ
 ඉතින් තවම ඇයි ඔබ මා දැක හිනැහෙන්නේ
 ගිය ඉරිදා ඉස්කෝලේ එන්න බැරි වුණේ
 ලොකු අම්මා එක්කල මම නුවර ගියානේ
 බොරුවක් නොව මේ මම ඇත්තයි පවසන්නේ
 ඉතින් තවම ඇයි ඔබ මා දැක හිනැහෙන්නේ
 මා දැක හිනැහෙන්නේ
 අමුතු හිතාවකි හිමි ඔබ මවෙත හෙලෙන්නේ

මා ගැන හොඳ හැටි දන්නා බවකි කියන්නේ
 සමා වෙන්න හිමියණි බොරු නොකියමි හිතකින්
 නෙලා ගත්තෙ මේ මල නංගිගේ මල් ගසකින්
 නංගිගෙ මල් ගසකින්
 දරුවන් දෙස දෙනෙත් හෙලා හිමි වැඩ ඉන්නේ
 හොර බොරු කිසි දින නොකරනු
 මැනවි ළමයිනේ (Jayalath, 2002)

Picked a flower and offered it to the Buddha.

Seeing that, he slowly looked at me

It's not a lie, it's the truth

I picked this flower from my garden

I'm asking because I do not know

So why are you still smiling at me?

I could not come to school last Sunday

I went to the city with my aunty

It's not a lie, I'm telling the truth

So why are you still smiling at me?

You have a strange smile on your face

It seems that you know me very well

I'm sorry, Lord Buddha, I'm not lying.

This flower was picked from my sister's flower tree

Lord Buddha is watching over the children

Children, you should never lie.

Benevolence appears to be the most prominent value in the lyrics of this song. The emphasis on honesty, open communication ("It's not a lie, it's the truth"), and a desire to maintain a positive relationship with spiritual

figures (expressed through repeated apologies to Lord Buddha) all reflect a deep concern for the well-being of others, as well as the individual's commitment to moral and ethical principles. This benevolent value pervades the lyrics as the individual navigates concoctions with others and spiritual ideas.

The phrase "It's not a lie, it's the truth" is repeated several times to emphasize the individual's dedication to honesty and open communication. In order to assist others by building trust and clear comprehension, they put a high priority on making sure that their statements are truthful. Picking a flower and presenting it to the Buddha is an act of kindness. The person expresses a generous intent to admire and respect their spiritual beliefs by making this donation. By displaying dedication, this deed enhances their spiritual relationship. She apologizes to Lord Buddha several times, and her repeated apology and willingness to make things clear reflect her good nature. The individual strives to maintain a harmonious relationship with the heavenly figure, demonstrating respect and concern for their spiritual relationship. Benevolence is manifest in the mention of going with Loku Amma to the city. Loku Amma's well-being is favorably impacted by this gesture, which demonstrates concern for family ties. It embodies the importance of kindness towards family members. The phrase "You know me very well. I'm sorry, Lord Buddha, I'm not lying" recurs, underscoring the person's dedication to sincerity and kindness. They prioritize ethical behavior that helps their spiritual conscience and relationships by avoiding lying.

Lord Buddha's watchful presence over children symbolizes kindness, emphasizing benevolence, honesty, and open communication. This character demonstrates dedication to upholding relationships, encouraging moral behavior, and ensuring well-being of both the child and others.

The act of choosing a flower and presenting it to the Buddha is a reflection of the importance of universalism. A person expresses unity, inclusivity, and respect for a common spiritual heritage that transcends her own experiences by presenting an offering at the Buddha temple. When confronted with questions from others, the individual may feel obliged to align her actions and justifications with socially accepted standards and expectations. Self-direction is shown by the act of offering a flower and the subsequent contemplation on the part of the individual. The individual is exercising autonomy in her spiritual expression by making choices based on her particular beliefs and experiences.

3.5 Dear Moon - අම්බිලි මාමේ ඔබ මොකද කරන්නේ

(Values: Benevolence, Security, Self-Direction. Universalism)

අම්බිලි මාමේ ඔබ මොකද කරන්නේ-අම්බිලි මාමේ ඔබ මොකද කරන්නේ

පුලුන් වළා යටින් ඉඳන් එබිල බලන්නේ

වටින් පිටින් ඇදෙන්නේ-මුහුණ ඔබේ පිසින්නේ-සේද යොදා සැදූ වළා සඵද කියන්නේ

පාන බලන්නේ මුව විහිදන්නේ-රිදී සිනා පහා මෙලොව එළිය කරන්නේ

සිසිල් සුළං හමන්නේ කුමුදු සමන් පිපෙන්නේ-අඳුරු කැලා දසන බලා පැනලා දුවන්නේ

තුරු නැළවෙන්නේ සුවඳ හමන්නේ-කුසුම් සලා රේණු කැලා බිම සරසන්නේ

සියල් සතුන් නිදන්නේ සුරන් මෙලෝ වඩින්නේ-ගුවන් කුසේ මැණික් රැසේ ඔබ සරසන්නේ

සිරස සදන්නේ රැස් පළඳන්නේ-සුපුන් සඳේ ඔබ නිබඳේ ලෝ පුබුදන්නේ (Jayalath, 2002)

Uncle Moon what are you doing? -Peeping out from under the puffy clouds

That wipe your face, things made of silk called cloud robes

See you smiling below -The world is lit up with smiles like silver.

The cool winds blow and the water lily and Jasmine flower bloom

Darkness disappears, the trees are swaying, their scent is blowing

Flowers and stamens decorate the ground

All animals sleep, fairies come to this world

You are adorned with the light of the stars, the jewels of the sky

At full moon you always light up the world

Hedonism, or the pursuit of pleasure and satisfaction, appears to be the most prevalent virtue from Schwartz's theory. The lyrics go into great detail about sensory delights, natural beauty, and the moon's role in lighting up the earth. Blooming flowers, pleasant aromas, and the moon's influence all show a concentration of happy experiences and delighting in the world's aesthetics. This is consistent with Hedonism's value of seeking pleasure and sensory delights. The sentence "the cool winds blow, and the water lily and Jasmine flower bloom" depicts the sensory experience of cool winds while admiring the visual and aromatic splendor of blooming flowers.

The description of swaying trees and blowing scents in "the trees are swaying, the scent is blowing" convey sensory delight, emphasizing nature's joyful sensations. "Darkness disappears": the moonlight illuminating the surroundings marks the development of a lovely scene as the darkness vanishes. "Flowers and stamens decorate the ground" is a photograph that highlights the aesthetic appeal of flowers as well as their complex reproductive systems. "Uncle Moon, What are you doing?": the interest in celestial phenomena shows a fascination with natural wonders. This sentence emphasizes the enjoyment of being in a well-lit area by

directly relating the moon's illumination to the idea of lighting up the globe. "At full moon you always light up the world", "You are adorned with the light of the stars, the jewels of the sky": the moon's relationship with stars, as well as its role as a celestial adornment, represent the aesthetic joy obtained from celestial beauty.

The lines "All animals sleep, fairies come to this world" may suggest a sense of conformity to the world's natural rhythms and cycles. The moon's frequent appearance in the night sky world and its function in lighting up the globe may be associated with a familiar and traditional presence. The concern for the welfare of the natural environment is shown in the images of sleeping animals and fairies entering the earth. The moon's light is defined as "lighting up the world" implying that the moon has a universal and inclusive role in providing light for everybody.

3.6 An Argument between Siblings - සුරතල් නංගියෙ අපෙ අම්මා

(Values: Benevolence, Tradition, Security, Conformity)

සුරතල් නංගියෙ අපෙ අම්මා -අැග ලේ කැටි කිරිකර නම්මා

පොඩි අවදියෙ අප හට පෙච් හින්දා -අම්මට මං වැන්දා

අයියා කීවා මට හරිනැ -තාත්ත අම්මට වැඩිය අගෙයි

නිතරම අපගැන වෙහෙසෙන හින්දා-පියාට මම වැන්දා

නංගී එය හිතුවොත් වැරදි-එතකොට නංගිට පච් සිදුවෙයි

ඔබ පොඩිකාලේ හුරතල් බලබල-අම්මා දුක් වින්දා

තාත්ත දොදොලුත් දෙන්නේය.- දුන්නම අයියන් කන්නේය..

මදිච්චි තව ඉල්ලන්නෙන් අයියයි -බැන්නෙන් අද අයියයි

දොදොල් කියා මොනවා දුන්නත් -මෝඩියෙ
කොපමන උඩ පැන්නත්

Brother-Dear sister, our mother turned her
blood in to milk

අම්මා තාත්තට වැඩිය හොදයි මට-නංගියෙ ඔබ
බැන්නත්

And fed us when we were little

නැටුම් බලන්නට එදා ගොසින්..-මිනිස්සු වටවී
සිටිය නිසා

Therefore, I worshipped her.

මාව වඩාගෙන පෙන්නුවෙ අයියේ-තාත්ත
නොවෙද මගේ

Sister- That is not right brother, father is
better than mother.

නංගියෙ තාත්ත කළම කළයි-අපෙ අම්මා නම්
සුදුම සුදුයි

He always works hard for us. Therefore, I
worshipped father.

එබැවින් අම්මා පියාට වැඩියෙන්-සුදුපාටින්
ඉහලයි

Brother - It is a sin, if you think like that

අයියේ සුදුනම් ලස්සනද-පොල් බෑයත් හරි
සුදුනේද..

Mother experienced many troubles
cuddling you.

එහෙනම් අයියට සැමටම වැඩියෙන්- ලස්සන
පොල් බෑයයි

Sister- You eat *Dodol* when father gives to
you

නංගී හොදනෑ දඟ කෙල්ල-කොයි දේකටවත්
නැහැ මෙල්ල

And you ask for more.

අම්මා ඔබහට ලෙඩ සෑදුනුවිට- කඳුළු සලා හැඩුවා

It is you who blamed father today.

ඔය වචනය අයියේ හරියැ- අඩන්න නම් කාටත්
බැරියැ..

Brother - *Dodol* or whatever the thing he
gives,

දවසක් අයියත් දොරලග වැට්වා -හු කිය කිය
ඇඩුවා..

Though you tell me several times

අපි මෙය දැන් බේරා ගනිමු-සිරි අයියාගෙන්
ගොස් අසමු..

Mother is better than father though you
blame me, sister.

අම්මද තාත්තද හොද කියලා-එතකොට සිරිඅයිය
කියයි..

Sister- When we were there to watch the
dances,

ඔව් ඔව් මම ඒකට කැමති-සිරි අයියල මේවා
දනිනි..

Father held me as it was crowded

යමු යමු අයියේ.. යමු යමු අයියේ -සිරි අයියා
ලගටා

It was father who helped me to watch it.

සිරි අයියේ කරුණක් අසමි -අම්මද තාත්තද වැඩිය
අගේ

Brother - Sister's father is dark, but our
mother is fair

කරුණාවෙන් සිරිඅයියා අපහට- බේරා දෙනවාද

Therefore, mother is whiter than your
father

අම්ම හොදයි කීවත් වැරදි-තාත්ත හොදයි කීවත්
වැරදි

Sister- Dear brother, is white beautiful?

එබැවින් නංගියෙ මල්ලියෙ පවසමි -දෙන්නම
හොදය කියා (Jayalath, 2002)

Even coconut is white.

Therefore, coconut is beautiful for you
brother

Than the other things.

Brother - Dear sister you are not good, you mischievous girl

You do not listen to anything.

Amma cried shedding tears when you were sick.

Sister-Dear brother, that is not right, anyone can cry

Even you cried screaming the day you fell down against the door

Both - Let's solve this right now. Let's go ask Siri Aiya

Dear brother Siri, we are going to ask something

Is it the mother or father who is good?

Could you please help us to solve this?

Siri Aiya - If we say the mother is good, it is wrong.

If we say the father is good, it is wrong.

Dear sister and brother, then I should say,

Both of them are good.

Benevolence, or concern for the well-being of others, appears to be the most dominant value in Schwartz's theory. The content is centered on family ties and exchanges that demonstrate a caring and sensitive approach towards family members. Mother's concern during illness is shown in, "Mother shed tears when you were sick". This statement expresses the mother's emotional discomfort in the narrator's sickness and her concern for the narrator's well-being. Her tears show how deeply she cares for and how strongly she is attached to her child. The caring attitude for siblings is shown in "Let's solve this right now, let's ask Siri Aiya". The narrator's quest to find out who is "good"

shows a loving attitude towards family members and a desire to recognize their positive characteristics.

Siri's response, "Both of them are good" emphasizes the importance of benevolence. The acknowledgment that both parents are good shows a recognition of their beneficial qualities and a general benevolent attitude towards family members. Recognition of caring acts is shown in, "Even you cried a lot the day you fell at the door". The memory of the narrator's sibling crying when he fell at the door displays a sense of compassion and concern within the family. The writer's effort to decide who is "good" implies a desire for fairness and a balanced perspective in appraising the attributes of family members. It is emphasized by the phrase "both of them are good", in that goodness is pervasive and not specific to one parent. It denotes a larger awareness of the benevolent tendencies of family members.

3.7 Showing Gratitude - දන ගාද්දි ඇවිදින්නට

(Values: Benevolence, Security, Conformity)

දන ගාද්දි ඇවිදින්නට මට අත දුන්න - ගුරු හරු කම් හොඳ නොහොඳත් කියලා දුන්න

මහලුව බැරි වුනාම ඔබ හට ඇවිදින්න-අත දෙන්නම් තාත්තේ වන්දි ගෙවන්න

ලෙඩක් දුකක් හැදුනාමත් ලගම දැවටුන -උකුල් තලේ උරේ තබා නටා නැලෙව්ව

සුරංගනා කතා කියා කතා පැවසුව -අතත් හිසත් මොටද මගේ ඔබට නොවදින

වැල් ඇඳ උඩ වාඩි වෙලා රැවුල පැහෙන දා - මම තරුණෙකි දැන් කොහොමත් එය ඉටුවෙනදා

දෙපා නැමද බුලත් අතින් තැගි ගෙනෙන දා - ඔබේ ඇසට කඳුලු නැගෙයි එදා නොවර දා (Jayalath, 2002)

You gave me the hand when I was crawling
You guided me and taught me to find good and bad
I will give my hand and pay gratitude
When you cannot walk as you are old,
I will give you a hand and pay gratitude

Father stayed by our side when we were sick,
He danced, with me on his lap and shoulders

And related fairy tales
For what do I have hands and legs which are
not for worshipping you.

The day when you grow old sitting on the bed,
I become a young man.

The day when I bring gifts, worshipping you
with beetle.

Tears will come to your eyes for sure.

Benevolence and Tradition appear to be the most prominent virtues in the lyrics. The lyrics emphasis mutual care, support, and the transmission of cultural practices from one generation to the next. These behaviors express the principles of assisting others, empathy, and sustaining a sense of continuity and connection through traditions. While other values may be featured in the lyrics to some extent, these two ideals stand out as important themes. Benevolence is the value of being kind, helpful, and empathic towards others. This value is portrayed in lyrics such as "When I was crawling, you gave me your hand"

"I will lend you my hand and pay gratitude

When you are unable to walk due to your age."

"Father was there for us when we were sick."

The care and assistance shown in these lines is there among family members. The importance of benevolence is shown by the willingness of people to help one another when they are in need. Tradition refers to the importance of handing down cultural practices, stories and ideals from generation to generation.

"For what do I keep my hands and legs

Which are not for worshipping you"

"The day you grow old, I am young"

These sentences express the importance of cross-cultural ties and the continuation of family traditions. The act of dancing, reciting fairy stories, and referring to the passage of time emphasizes the importance of tradition. The statement of being there for each other in sickness and assisting when someone is unable to walk emphasizes the importance of security and safety in partnerships. The concept of being cared for and having a support system develops a sense of security. The concept of mutual support, as well as the premise that acts performed today will have an impact on the future, are used to discuss universalism in the text. The verse also emphasizes the significance of respecting one another regardless of age. In addition, based on their cultural heritage, unique experiences and views, different people may perceive and prioritize values in different ways. The section appears to emphasize qualities such as compassion, handing down traditions, and returning assistance through generations.

3.8 A Nest with Little Birds- පුංචි කුරුළු කුඩුවේ- උන් ඉන්නවා පාඩුවේ

(Values: Benevolence, Universalism, Security)

පුංචි කුරුළු කුඩුවේ- උන් ඉන්නවා පාඩුවේ
එපා මුඟුරු විසි කරන්න -නිකන් ඉදින් යාලුවේ
ගසේ හොඳම තැනක් බලා -උන් කුඩුව හැදුවේ
දරු පැටවුන් රැකගන්නයි-මේ ලෙස දුක් වින්දේ
කිවි බිව් ගා පුංචි පැටව්-ගියක් රස කෙරුවේ
මොකෝ යාළු අනේ උන්ට-ගල්කැට විසිකෙරුවේ
නුඹේ ගලක් වැදුන සැනින් - කුඩුව යයි කැඩිලා
පුංචි පැටවු බිම වැටුනොත්-අත්තටු යයි බිඳිලා
මැටි ගියොත් පැටවුන් වික-කුරුළු මවුන් දැකලා
ඇගේ පපුව පැලී හැලෙයි-ලේ ගංගා ගලලා
(Jayalath, 2002)

They live without trouble to anyone
Don't throw sticks friend.
Looking for the best place on the tree
They built the nest to protect children from
suffering like this
Chirping and chirping, little birds enjoyed a
song
Why did you throw stones at them?
As soon as you hit a stone, the cage will
break
If the baby falls to the ground,
Wings will be broken.
If they die,
Seeing the bird mother her dead babies,
Will have her heart broken
Causing a river of blood

Benevolence appears to be the most prominent value in this song. The story emphasizes empathy for the bird mother and her perished chicks, as well as caring for others. The main subject revolves around not bringing harm to others and feeling sympathy for their pain. This clearly corresponds with the virtue of benevolence, which involves caring, aiding, and showing kindness to others. Protecting and caring for others is shown in "In the little bird's nest, they live in such a way that there is no trouble for anyone".

"They built the nest to protect children." These lines demonstrate the principle of safeguarding and caring for others. The birds build their nests to offer a safe habitat for their young, assuring their well-being and safety. This gesture exhibits a great sense of kindness by prioritizing the needs and safety of their young.

"If they die, seeing the bird mother her dead babies, will have her heart broken, causing a river of blood to flow". This line conveys empathy and an emotional connection. The sight of the bird mother mourning her lost babies inspires feelings of sadness and compassion. It emphasizes the need for kindness by recognizing and empathizing with other's pain.

To avoid harm, he says, "Don't throw the stick, friend." "The cage is broken as soon as you hit a stone", "Wings will be broken if the baby falls to the ground".

The emphasis in these lines is on the value of being kind to others and avoiding harm. The exhortation to refrain from throwing stones and the depiction of the results that follow highlight the need for compassion through prudent deeds that abate pain and injury.

"Look for the best spot in the tree" is a universal concern.

"Why did you throw stones at them?"

These lyrics imply a common concern for the birds' well-being. In keeping with the concept of kindness, the advice to choose the ideal location for the nest and the query about tossing stones both show regard for the effects of one's actions on others.

In conclusion, the importance of benevolence is strongly emphasized throughout the remainder of the piece. The main idea of the song is to treat others with kindness, compassion, and empathy. This idea is highlighted by the behaviors and feelings that are detailed in the text, such as safeguarding, caring, empathizing, and avoiding harm. The instances offered demonstrate a genuine concern for the birds' and their offspring's well-being, which encompasses the essence of kindness. The lines that stress the connectivity of all beings and the implications of one's actions on others demonstrate the value of universalisms. The statement emphasizes the impact and potential danger

of throwing stones at birds. The description of the birds' chirping and singing contains a component of stimulation, which reflects the worth of gaining joy and fulfillment through positive experiences.

3.9 A Toy Machine Made with Immature Coconut- කුරුම්බැට්ටි මැෂිමේ

(Values: Stimulation, Self – direction, Benevolence, Universalism, Security)

කුරුම්බැට්ටි මැෂිමේ

මගෙ කුරුම්බැට්ටි මැෂිමේ

ගවුම් පොඩිත්තක් මහලා ඕනද

කමිස පොඩිත්තක් මහලා ඕනද

කුරුම්බැට්ටි මැෂිමේ

කොස් කොලයක් මිටි අරගෙන ආවොත්

෧ලි ෧ලි කපලා ඔපනැලි නියලා

ගවුම් පොඩිත්තක් මහලා දෙන්නම්

ඉරවු ඉඳිකටුවෙන් හිල් වීදලා

ලේන්සු පොඩියක් මල් මල් සායක්

ගොක් කොළ රෙද්දෙන් මහලා දෙන්නම්
(Jayalath, 2002)

Kurumbatti machine

With my *Kurumbatti machine*

Do you want a little frock sewn?

Do you want a little shirt sewn?

If you bring a pile of jackfruit leaves here

I will sew a little gown

Keeping pleats and frills

Pierced with an stick needle

A little handkerchief and a floral skirt

I will sew it with coconut leaf

Stimulation and self- direction appear to be the most noticeable value in this song. The focus of the lyrics is on the inventive and creative process of designing and making garments out of unusual materials like jackfruit leaves. The description of making clothing with "pleats and frills, a handkerchief, and a floral skirt" suggests an emphasis on aesthetics and the joyful, stimulating process of designing and producing. This is in line with the importance of stimulation, which includes seeking out novelty, being creative, and participating in stimulating activities on a sensory level.

"Shall I sew a little frock?" says the creative process.

"Do you need some shirt sewn?"

"I'll make a small frock with pleats and frills"

These lines illustrate a creative process in which numerous clothing items are designed and sewn. The phrase "pleats and frills" implies attention to elaborate design elements, implying a concentration on inventiveness and aesthetic stimulation.

"If you bring a jackfruit leaf here, I will sew a little frock"

"A little handkerchief and a floral skirt"

The idea of using a jackfruit leaf as sewing material emphasizes originality and creative thinking.

The idea of making clothes out of unusual materials provides a sense of freshness and originality to the action, making it a stimulating experience for both the artist and the audience.

"I will sew it with jackfruit leaf"

The use of a jackfruit leaf as sewing material not only emphasizes ingenuity, but also demonstrates a love for the aesthetics of natural components. Making clothes out of these materials could be fun and an engaging

experience, with enjoyment coming from the aesthetic and physical parts of the process.

Here, "In my *Kurumbatti* machine (a toy machine that is made of the "immature coconut") the song proposes the concept of a "*Kurumbatti* machine" which may represent the speaker's creativity and imagination. When the word "machine" is used, it refers to the engagement and excitement that go along with creative endeavors.

"Keeping pleats and frills pierced with a stick needle"

The phrase "pleats and frills" being "pierced with a stick needle" conjures up sensory images of tactile connection and artistry. This physical participation provides a sensory dimension to the creative process, adding to the importance of stimulation. In conclusion, the value of stimulation and self-direction is most visible in the text because of its emphasis on the creative, innovative, and visually pleasant process of creating and constructing clothing items, utilizing unorthodox materials and processes. The explanations of crafting that place an emphasis on novelty and aesthetics highlight the intellectual and sensory stimulation that is present in the act of creating.

3.10 Our Beloved Grandmother- කොන්ද නමාගෙන

(Values – Benevolence, Tradition, Universalism, and Conformity)

කොන්ද නමාගෙන - හැරමිටි ගහගෙන
ඉබි ගමනින් යන්නේ - උදේම නාගෙන
චිත්තෙ ඇදගෙන -ආච්චි මේ ඉන්නේ
මල් මද බිසව වගේ -ලස්සන මුහුන ඔබේ
මල් මද බිසව වගේ-ලස්සන මුහුන ඔබේ
දත් නැති කට මට පෙන්නාලා -ආච්චි සිනහ
වෙලා
ආච්චි හැඩකාරී -අපෙ ගෙදරට සිදේවී

ආච්චි හැඩකාරී-අපෙ ගෙදරට සිදේවී
රජ කාලේ වුණ කතා කියන්නේ - ආච්චි සිනහ
වෙලා (Jayalath, 2002)
Grandmother walks slowly with the help of
a stick, bending her back.
Here is grandmother wearing a cloth after
an early bath.
Like a beautiful and soft queen.
Her beautiful face.
Grandma is smiling,
Showing her toothless mouth.
Grandma is beautiful.
She is god to our house.
Grandma is beautiful.
She is god to our house.
Grandmother tells us the stories of ancient
times
Smiling.

According to the lyrics the most significant value from Schwartz's theory appears to be benevolence, which is care for the well-being of others. The story concentrates around the grandma and her involvement in the household. The following is how the text relates to the value of benevolence: The images "Grandmother goes slowly with the help of a stick, bending her back" and "Grandma is smiling... Showing her toothless mouth" emphasizes the grandmother's well-being and care.

The grandmother's depiction as "god to our house" and the attention offered to her represent the virtue of compassion and respect for elders.

"Grandmother walks slowly with the aid of a stick, bending her back": the image of the

grandmother in need of assistance and support displays a loving attitude towards the elderly, assuring their well-being and comfort.

The stories that happened during the reign are told by grandmother, smiling. Sharing stories with a smile emphasizes the grandmother's responsibility in passing along traditions and experiences, embodying a beneficent act of preserving family history.

"Grandma is beautiful ... she is god to our house": The grandmother is described as "god" in this line, suggesting that everyone respects her and understands her significance in the context of the family. Concern for the grandmother's physical well-being is shown in "Grandmother goes slowly with the help of a stick, bending her back". The description of the grandmother's slow movement and use of a stick indicates a concern for her physical well-being and comfort.

"Grandma is beautiful . . . she is god to our house": the reverence for the grandmother represents a sense of togetherness and interconnectedness within the family, anchored in a kind attitude towards one another. Caring for family relations: "The stories that happened during the reign are told by grandmother, smiling": the act of sharing stories and keeping a happy atmosphere contributes to the functioning of families and demonstrates a kind aim to tie together and connect.

Grandma is described as "god who brings treasure to the house" in the line "Grandma is beautiful . . . she is god to our house" because of the respect and awe that are shown for her position and experience. Warmth and love in "Grandma is smiling, showing her toothless mouth": the imagery of the grandmother's smiling, toothless mouth generates feelings of warmth, care, and love, emphasizing the emotional connection and benevolent feelings.

Despite the presence of other values like tradition, universalism, and conformity, the primary concern for the grandmother's well-being and the display of warmth and respect clearly support the value of benevolence.

3.11 Let's Learn- අයන්ත කියන්න ලොවටම ඇහෙන්න

(Values- Achievement, Self -Direction, Universalism, Hedonism

අයන්ත කියන්න ලොවටම ඇහෙන්න -එන්න මගේ මල්ලී

දුවන්න පනින්න නටන්න ගයන්න -එන්න මගේ නංගී

පාසල නම් රන් දෙවොලේ - දෙවියන් වන් ගුරු කැලගේ

සිත දිනමින් පා හෙවණේ - ශිල්ප ලබා මතු දවසේ

ලෝකය දකින්න එහි සැරිසරන්න

එන්න මගේ මල්ලී - එන්න මගේ නංගී

කාසි පනම් හිටි හැටියේ-සතුරෝ ගෙන යති රහසේ

පොතින් පනින් ලද දැණුමේ-ධනය සදාකල් සුරැකේ

ඥානය වඩන්න කාලය ගෙවන්න

එන්න මගේ මල්ලී -එන්න මගේ නංගී (Jayalath, 2002)

Let the whole world hear that you study-come my brother

To run, jump, dance and sing-come my sister

The school is the Golden Temple

Win the heart of god like teachers

And gaining knowledge in the future.

See the world and roam there

Come my brother- come my sister

Treasures like money can be stolen away

Suddenly by thieves

But the knowledge gained

From books is preserved forever

Spend time cultivating wisdom

Come my brother- come my sister

According to the published language, the most important value from Schwartz's theory appears to be achievement, which is the value of striving for achievement, mastery, and personal improvement. The value of education, learning and self-improvement is frequently emphasized in the book. The text is related to the value of achievement in the following way:

"Let the whole world hear that you study": The focus on studying demonstrates a dedication to intellectual development and the acquisition of knowledge, which is consistent with the value of success. Gaining esteem and reputation, "winning the hearts of god-like teachers and gaining knowledge in the future": the desire to gain the respect and admiration of teachers, as well as to gain knowledge, displays a desire for personal accomplishment and recognition. "Spend time cultivating wisdom": spending time cultivating wisdom demonstrates a commitment to personal growth and development, representing the value of success in the investment of personal development.

"See the world and roam there" represents encouraging people to explore and widen their horizons, suggesting an ambition for one to succeed through new experiences and learning. Successful long-term investment, "treasures such as money can be stolen away suddenly by thieves, but knowledge gained from books is preserved forever": the example above emphasizes the enduring significance of knowledge acquisition as a type of long-term achievement. The struggle

for excellence: "The school is the Golden Temple ", a metaphorical comparison of school to a respected place implies a desire for excellence and personal progress via education.

"Come my brother... come my sister": the repeated summons to action inspire individuals to take the initiative in their own personal growth, demonstrating the benefits of self-deprecation. Empowerment through education: "Come my brother- Come my sister": the encouragement to participate in education and personal improvement symbolizes empowerment through knowledge, which aligns with the ideal of achievement. In general, the examples in the text continuously stress the value of education, personal growth, seeking knowledge, and accomplishment. These aspects work together to emphasize the importance of achievement as a primary theme in the narrative.

"See the world and roam there": the invitation to travel the globe and broaden one's horizons is consistent with the universal values of curiosity and openness.

"Spend time cultivating wisdom"

The act of growing wisdom serves not only the individual but also the larger community, embodying compassion.

The repeated phrase, "Come my brother-Come my sister" promotes conformity to the concept of education and the pursuit of knowledge.

"The school is the Golden Temple": comparing the setting of school to a cherished location represents tradition and reverence for the educational institution. Hedonism represents the enjoyable actions described, such as in "Run, jump, dance, sing" corresponding to the value of seeking pleasure and delight.

3.12 Our Beloved Teacher- ඇය කොන්ඩේ දිගට දාලා හැම උදේම එනවා

(Values: Benevolence, Universalism, Tradition)

ඇය කොන්ඩේ දිගට දාලා හැම උදේම එනවා
පාට පාට මල් වැටිවිව සාරි අඳිනවා
පොත් මිටියයි කුඩෙයි අතේ නෑ වරදින්තේ
එයාට අපි විවර් කියලයි අමතන්නේ
අපේ පන්තියේ ලමයි එක්ක ඇ හරි යාලයි
ඇ පාසල් නාවදාට පන්තිය පාලයි
ගමරාළගේ කතාවටයි අපි හරි ආසා
කවදාවත් නෑ පන්තියේ කරන්නේ සොෂා
සීනා ගෙනෙන කතා තමයි ඇ පවසන්නේ
ආදරයෙන් සැමදා අප හට සලකන්නේ
ඇය අසලම ගැවසෙන්නට අපි හරි ආසයි
මේ පන්තිය දමා යන්න අපි හරි ලෝභයි (Jayalath, 2002)

She keeps her hair long and comes in the morning
Wears sarees with colorful flowers.
Every day she has the book bundle,
And the umbrella in her hand,
We call her Teacher.
She is so friendly with the children of our class
We miss her when she doesn't come to school
We also really like *Gamarala's* story
Never make noise in class.
She tells us funny stories

We are always treated with love
We love to be near her
We are reluctant to leave this class

According to the lyrics, the most significant value from Schwartz's theory appears to be benevolence, which is care for the well-being of others. A nurturing and compassionate setting is reflected in the recurrent focus in the song on the teacher and pupils' supportive interactions. The following is how the song relates to the value of benevolence:

"She is so friendly with the children in our class": the teacher's friendly demeanor exhibits a caring attitude, expressing the principle of benevolence in her relationships with the pupils. "Every day the book bundle and the umbrella in her hand": the teacher's regular presence with her teaching materials indicates her dedication to educate the children and caring for their learning. "We call her Teacher": the students' polite reference to her as "Teacher" demonstrates a grateful recognition of her duty as an educator and leader.

"We are always treated with love, and we love to be near her": The pupils' expressions of being treated with love and their desire to be close to her demonstrate a strong emotional connection built on benevolence. The use of humor and storytelling helps to build an environment that is nurturing and enjoyable, which is consistent with the concept of benevolence. "She tells us funny stories" indicates nurturing attachment. "We are very reluctant to leave this class" shows the kids' unwillingness to leave the class. Tradition comes in "wears sarees with colorful flowers": wearing sarees with colorful flowers is a traditional clothing that demonstrates a connection to cultural customs.

"She wears sarees with colorful flowers and keeps her hair long": the teacher's clothing and presence in the class every morning

represents a universal ideal of caring for and respecting her role which implies a strong emotional connection and attachment to the teacher, resulting from a kind interaction. "Never make noise in class": the teacher's order to preserve discipline demonstrates her concern for establishing a positive atmosphere for learning, which corresponds with a benevolent approach to education. Encouragement to learning is shown in "The school is the Golden Temple": comparing the school to a renowned place denotes the teacher's responsibility for promoting respect for learning and individual development, reflecting the virtue of benevolence.

4. Conclusion and Recommendation

Several conclusions can be drawn from the analysis of the numerous texts given, in regard to Schwartz's Theory of Basic Human Values. The songs highlight a diverse range of values, each of which contributes to the thematic content of the songs. Values such as benevolence, tradition, achievement, stimulation, self-direction, universalism, and harmony with nature appear frequently in many writings, reflecting the complexities of human experiences and viewpoints. Cultural norms, family dynamics and social expectations have an impact on the values emphasized in the songs. Each stanza provides insight into the values and attitudes that prevail in the depicted environments. The majority of the literature emphasize good principles like consideration, empathetic understanding, respect, education and tradition. These values emphasize the value of relationships, personal development and ethical considerations in various parts of life. While some values are always present, others such as power and achievement, are usually less emphasized. This implies that the texts may place a high value on human ties, empathy and shared experiences over competition or control.

The songs also emphasize cultural variety, as certain values are influenced by cultural

norms and customs. Cultural practices and beliefs frequently connect with values such as benevolence, tradition, and harmony with nature. Analysis of texts through the lens of Schwartz's theory is a powerful tool for exploring and understanding the underlying values, beliefs, and motivations that drive human behavior and relationships.

Benevolence appears to be the value that is most frequently employed, appearing in songs, according to the study of the songs that were provided. This could be due to the fact that many of the songs deal with family connections, giving, and empathy, all of which naturally correlate with the concept of benevolence. The benevolent presence in the analyzed songs most likely represents themes of nurturing, love, and support.

Power appears to be the least used value among the available texts and themes. While these songs contain a variety of ideals, the theme of desiring control, dominance, or authority is not emphasized. Relationships, empathy, personal growth, and shared experiences are prioritized over power dynamics or the exercise of control. In conclusion, children's songs wield significant potential for instilling values in young minds. This study provides insights into how these songs can effectively convey essential life principles, thereby contributing to the holistic growth of children's personalities.

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