

A Buddhist Approach to Western Children's Fiction: Thirty-eight Mangala in Charlie and the Chocolate Factory, Matilda and Bud, Not Buddy¹

Alisa Pimwongsa²

¹Thesis M.A.(English and Communication) Ubon Ratchathani University 2010

²B.A.(English) M.A.(English and Communication) Teacher, Sikhoraphumpisai School, Surin

บทคัดย่อ

งานวิจัยนี้ศึกษาตัวเอกในนิยายตะวันตกสามคน ได้แก่ ชาร์ลี บิ๊กเก็ท ในนิยายของ โรอัล ดาห์ลเรื่อง ชาร์ลีแอนด์เดอะช็อคโกแล็ตแฟคทอรี มาทิลด้า เวิร์มวูด ในนิยายของโรอัล ดาห์ล เรื่อง มาทิลด้า และบัตต์ แคลด์เวล ในนิยายของคริสโตเฟอร์ พอล เคอติส ในการศึกษา ลักษณะพัฒนาด้านคุณธรรมจริยธรรมที่พบในตัวละครเด็กเหล่านี้สามารถตีความได้ด้วยหลักธรรมเรื่อง มงคล 38 ประการของพุทธศาสนา มงคล 38 ประการเป็นเครื่องมือคัดสรรอย่างหนึ่งที่น่ามาวิเคราะห์ความประพฤติ ความคิด และคำพูดของตัวละครเด็กในมุมมองแบบพุทธ มงคล 38 ประการเป็นหลักธรรมสำหรับชาวพุทธทั่วไปควรนำมาใช้ในชีวิตประจำวัน ผลการศึกษาพบว่าตัวละครเด็กสามคนมีความประพฤติ ความคิด และคำพูดที่ดี และอธิบายตีความตามหลักมงคล 38 ประการได้ งานวิจัยเกี่ยวกับนิยายเยาวชนในอนาคตสามารถขยายไปสู่บริบทการสอนในห้องเรียนที่ให้ผู้เรียนชาวพุทธเรียนวรรณกรรมตะวันตก การใช้หลักธรรมของพุทธศาสนาจะช่วยให้ผู้เรียนชาวพุทธเข้าใจคุณค่าศีลธรรมในตัวละครเยาวชนตะวันตกและพร้อมกันนี้ยังได้เชื่อมโยงคุณค่าทางศีลธรรมนั้นไปยังบริบททางพุทธศาสนาของตนเองได้

คำสำคัญ : พุทธศาสนา มงคล 38 ประการ วรรณกรรมเด็กและเยาวชน

Abstract

The research study investigates the three main characters in three western children's novels –Charlie Bucket in Roald Dahl's *Charlie and the Chocolate Factory*, Matilda Wormwood in Roald Dahl's *Matilda*, and Bud Caldwell in Christopher Paul Curtis' *Bud, Not Buddy*. In the study, characteristics of moral development as explicitly represented in the main children characters can also be interpreted through a Buddhist perspective according to the principle of thirty-eight Mangala or thirty-eight blessings (มงคล 38 ประการ). The Buddhist principle of thirty-eight Mangala is a selective, Buddhist analytical tool to study the main children characters' behaviors, thoughts and words. Thirty-eight Managala is one of the Buddhist principles which involve moral codes as blessings common people should adopt in their daily lives. The results of this study indicate that the three main characters' good behaviors, thoughts and words can be interpreted by using the Buddhist principle of Thirty-Eight Mangala. Further studies of children's fiction can be carried out in a literature classroom where Buddhist learners are required to read western fiction. Using Buddhist principles can help Buddhist learners understand moral value in western children characters, and at the same time they can relate the moral value to their Buddhist background.

Keywords: Moral Buddhism Thirty-Eight Mangala Children's Literature

Introduction

Generally, children's literature focuses on teaching the young readers moral lessons. There are several children characters who represent "the good hearts" and can be explored in more details and with an approach that adds to the western, Christian way of analyzing moral development. Buddhist principle or Dhamma which is believed that is a universal teaching for all in the world. For this reason, it might be applied to understand children literature, the western children literature.

To analyze Buddhist moral values in Western children's books, the researcher has chosen to focus on Roald Dahl's Charlie and the Chocolate Factory, Matilda and Christopher Paul Curtis' Bud, Not Buddy. These novels show children characters who lack opportunities in the beginning but later are fulfilled with happiness and hope for a better life. Behind their success is their good hearts and will that are important for building self-esteem, a western cultural pattern for young people in order to achieve things in their future life.

Since the books are written from the two Christian writers' point of view, the main characters show moral values from a Christian perspective. However, as a Buddhist person, the researcher is interested in and believes that Buddhist principle or Dhamma is a universal teaching for all in the world and can be applied to understanding Western children's literature. For example, Prissana Thiengkrathok (2009) found that the character Tintin in The Adventure of Tintin, a Western comic book written by George Remi, has qualities of a good man according to Buddhist perspective because he holds Buddhist moral values. Therefore, the study will examine the main character's moral value in a view of Buddhist perspective. In a sense, it is an exploration of children literature with a cross-cultural approach.

Methodology

The main children characters in the three western children books: Charlie Bucket from Charlie and the Chocolate Factory, Matilda Wormwood from Matilda and Bud Caldwell from Bud, Not Buddy were selected to be analyzed in order to find their moral values which are their good behaviors, words and thoughts. This research study investigates three children books including Charlie and the Chocolate Factory, Matilda and Bud, Not Buddy. The analysis mainly focuses on morality in children characters using Buddhist principle of thirty-eight Mangala as follows:

1. Not associating with fools
2. Associating with wise
3. Expressing respect to those worth of respect
4. Living in an amenable location
5. Having done good deeds in one's past
6. Setting oneself up properly in life

7. Artfulness in knowledge
8. Artfulness in application
9. Artfulness in usage
10. Artfulness in speech
11. Cherishing our parents
12. Raising our children
13. Cherishing our husband or wife
14. Not leaving one's extended family
15. Generosity
16. Dhamma practice
17. Looking after one's extended family
18. Blameless work
19. Abstaining from unwholesomeness
20. Restraint from drinking intoxicants
21. Non-recklessness in the Dhamma
22. Respect
23. Humility
24. Contentment
25. Gratitude
26. Listening regularly to Dhamma teachings
27. Patience
28. Openness to criticism
29. The sight of a true monk
30. Regular discussion of the Dhamma
31. The practice of austerities
32. Practising the Brahma-Faring
33. Seeing the Four Noble Truth
34. The attainment of Nirvana
35. A mind invulnerable to worldly vicissitudes
36. Sorrowlessness
37. Freedom from subtle defilements
38. The blissful mind

Results

The results of this study indicate that the three children protagonists have moral values relating to 38 Buddhist Mangala, but each of them does not represent all the principle of Thirty-Eight Blessings (Mangala).

Charlie Bucket represents Blessing Ten: Well-spoken speech, Blessing Fifteen: Charity; liberality; generosity, Blessing Seventeen: Rendering aid to relations, Blessing Nineteen: Abstaining from evils and avoiding them, Blessing Twenty-Four: Contentment, Blessing Twenty-Five: Gratitude, Blessing Twenty-Seven: Patience; forbearance; tolerance and Blessing Twenty-Eight: Amenability to correction; obedience.

Matilda Wormwood represents Blessing Ten: Well-spoken speech, Blessing Nineteen: Abstaining from evils and avoiding them, Blessing Twenty-Two: Reverence; respect; appreciative action, Blessing Twenty-Three: Humility; courtesy; politeness, Blessing Twenty-Five: Gratitude, Blessing Twenty-Seven: Patience; forbearance; tolerance and Blessing Twenty-Eight: Amenability to correction; obedience.

Bud Caldwell represents Blessing One: Not to associate with fools; to dissociate from the wicked, Blessing Ten: Well-spoken speech, Blessing Fifteen: Charity; liberality; generosity, Blessing Twenty-Three: Humility; courtesy; politeness, Blessing Twenty-Five: Gratitude, Blessing Twenty-Seven: Patience; forbearance; tolerance and Blessing Twenty-Eight: Amenability to correction; obedience.

Details of the found Buddhist Mangala in the three novels

Charlie Bucket from *Charlie and the Chocolate Factory* represents a good boy and portrays moral value relating to ten of thirty-eight Buddhist Mangala. Through the course of the story, Charlie represents Buddhist Mangala no.9 Artfulness in usage. Charlie always goes to his grandparents' room and greets them with polite words as 'Good evening, Grandpa Joe, and Grandma Josephine, and Grandpa George and Grandma Georgina,' after every dinner in order to listen to the stories of those old people. He listens to them about half an hour and then goes to bed every night. This is his good routine. It makes him know what time and activity he should do. Secondly, he represents Buddhist Mangala no. 10 Artfulness in speech. Because of having highly trained discipline, Charlie always speaks politely with the older people as using the word 'please' at the end of the sentence. For example, Charlie asks Grandpa Joe to tell him about Mr. Wonka's background. He says, 'Will you tell me now, Grandpa Joe, please?' Thirdly, he represents Buddhist Mangala no.15 Generosity. Charlie who is a poor little boy knows the word 'giving'. When he gets a small bar of chocolate his parents give him for his birthday only once a year, he does

not hesitate to share it with them and the grandparents. He really wants them to taste chocolate as he begged them to take the chocolate two times. This also means that Charlie is worried about their hunger, too. This is an example of being a good child that he does not think about only himself but his whole family.

Fourthly, he represents Buddhist Mangala no.17 Looking after one's extended family. Being a good boy, Charlie is chosen to get the prize from Mr. Wonka. He gives Charlie his own chocolate factory and wants him to live there where is bigger, more beautiful and comfortable than his house. Charlie rides the glass lift back home to take his grandparents and parents to live with him in the factory because they are the grown-ups that he respects. He wishes them to be happy with the new place, Mr Wonka's factory. He knows that the new place is safer and more comfortable than his house. He wishes and hopes them to have better lives.

Fifthly, he represents Buddhist Mangala no.19 Abstaining from unwholesomeness. Abstinence from unwholesomeness means never do the ten wrong things (the tenfold) or way of sinful actions which are; 1. killing, 2. stealing, 3. sexual misconduct, 4. lying, 5. abusive speech, 6. slander, 7. frivolous speech, 8. covetousness, 9. ill-will and 10. wrong view (Phra Maha Somchai Thanavuddho, 2005). In the story, Charlie does not lie to his mother about getting a gold ticket. He finds a fifty-pence piece in the snow by accident. It does not belong to people around him because they are not interested in the money and go hurrying past him. Then, he pulls it out from the snow and goes to the nearest shop to buy a bar of chocolate. This is what Charlie tells his mother. It is the truth. He told her how he got the Golden Ticket from the beginning and in the end by not telling a lie. From this scene, children will see that it is easy to have morality and be good children by telling the truth and not telling a lie, and then they can imitate the character.

Sixthly, he represents Buddhist Mangalas no.24 Contentment. Contentment means a feeling of happiness and satisfaction. Both Charlie and Grandpa Joe feel happy and can laugh although they found out that there was no Golden Ticket in the chocolate wrapper. They do not feel sad or disappointed with their bad luck. Charlie is pleased with what he has.

The seventh Mangala represented by Charlie is Buddhist Mangalas no.25 Gratitude. Charlie shows his gratitude by refusing his mother's own piece of bread. He loves and feels sympathy with his mother very much. He knows well that his mother is hungry as well. He wants her to be full with her own food, a piece of bread. He does not make himself to be a burden on his family. Therefore, he has to refuse to eat it. He is ready and willing to be in the same situation as his family is facing as Grandma Josephine tells Grandpa George, 'He refuses to take any of ours. I hear his mother tried to slip her own piece of bread on to his plate at breakfast this morning, but he wouldn't touch it. He made her take it back.' 'He's a fine little fellow, Moreover, after buying a bar of chocolate, Charlie plans to give the rest of the money to

his mother. It is the money that he found in the snow by accident. In fact, he can keep money without telling anybody and spend it on what he wants, but he does not do that. It is safer and better to give it to his mother because she is responsible for the family's expenditure. She can spend the money on buying food and the necessary things for the whole family.

Next, Charlie represents Buddhist Mangalas no.27 Patience. Charlie is patient for hunger. On the way to his school, he has to walk pass the chocolate factory. So, he can smell the chocolate and see other children taking bars of creamy chocolate out of their pockets and munching them greedily. It is torture to see others eating food while we are hungry. To get rid of this hunger, some people sometimes beg for food or steal it if those who have it do not give us food. But Charlie is patient with hunger. No matter how much hunger for food he has and how much torture it is to see other children eating chocolate, he can stand for the tough situations. He never lets hunger lead him to do bad things. Moreover, Charlie is patient for other's words and gossiping. Although someone is saying that he is a skinny little shrimp and poor, he chooses not to speak back or scold that person. He can control his anger. Finally, Charlie represents Buddhist Mangalas no. 28 Openness to criticism. When it is the time that Charlie opens the chocolate's wrapper with a hope of getting a golden ticket, he finds nothing. His parents and grandparents cheer him up and tell him that there are three tickets left. So, he doesn't show any sad or disappointed feelings. On the other hand, he obeys and listens to what the four older people said to him that at least he still had the bar of chocolate as he replied to them immediately as 'Yes, I know.'

Matilda Wormwood represents ten Buddhist Mangalas. Firstly, she represents Buddhist Mangalas no.4 living in an amenable location. Nearly every weekday, Matilda is left alone. She asks her father to buy her a book to read in a house. Although the father refuses to buy Matilda a book, she does not feel sad. Instead of crying like a baby, she goes to the public library because she knows that there are many books waiting for her to read. She chooses to live in a place which has good environment as a public library.

Secondly, she represents Buddhist Mangalas no. 7 Artfulness in knowledge. Matilda has taught herself to read by studying newspapers and magazines that lay around the house when she was three. She learns by herself and pays attention to the books. Actually, most little girls like playing with friends but Matilda. On the other hand, she always goes to the library to find good books. According to her great learning, she can read fast and well at the age of four.

Thirdly, she represents Buddhist Mangalas no.9 Artfulness in usage. Matilda loves reading. She does not waste her time on watching television or playing dolls like other children do. Although her parents do not pay any attention to and even ignore her, she does not cry and feel sad. Then, she trains herself by going to the li-

brary nearby to read books. She often goes there in order to practice her reading.

Fourthly, Matilda represents Buddhist Mangalas no. 10 ~~Artless speech~~ Artless speech. Matilda has well-spoken speech. When she asks for help from people, especially from older people, she would say the word 'please' to them. And when older people help or give something to her, she would always say the word 'thank you', too.

Fifthly, she represents Buddhist Mangalas no. 19 Abstaining from unwholesomeness. One of abstaining from evils is 'covetousness'. Her father who works as a used car seller tells Matilda the way he cheats his customers by mixing a lot of sawdust with the oil in the gear-box of the car in order to make it runs longer smoother. Matilda does not agree with what his father does. She feels embarrassed with doing bad thing as she says to him many times that, "But that's dishonest, daddy", "It's cheating", "It's disgusting. You're cheating people who trust you" and "It's dirty money. I hate it." Although Mr. Wormwood is her father and they live in the same house, she does not definitely agree with what he has done. Matilda is only five but she does not want money from dishonesty and cheating people are dirty. Moreover, not telling lie, which is abstaining from evils, can be seen in this character. Matilda does not accept what she does not do. She tries to explain to Miss Trunchbull, a head teacher, that she does not put a long thin slimy yellow-bellied lizard in her glass. No matter how she explains to Miss Trunchbull, she does not believe but punishes her.

Sixthly, she represents Buddhist Mangalas no. 22 Respect. Matilda has high respect to her teacher, Miss Honey. She really cares about her teacher's feeling. Matilda cheers Miss Honey up by speaking good words and having appreciative actions to her. For example, Matilda says that she loves a rotten tea made by Miss Honey and says that pulling up the rope to get water is fun. These words make Miss Honey feels better because she always thinks that she is poor and lives uncomfortably in a very small house.

Seventhly, she represents Buddhist Mangalas no. 23 Humility. Matilda always behaves and speaks politely to older people that makes Miss Honey knows that Matilda is a good girl as she thinks in her mind that 'What a nice child is. I don't care what her father said about her, she seems very quite and gentle to me.' Miss Honey's thought can explain character of Matilda. Moreover, what Matilda behaves politely to her makes Miss Honey forgets Mr. Wormwood's negative words to Matilda.

Eighthly, she represents Buddhist Mangalas no. 25 Gratitude. Miss Trunchbull is very angry with Mr. Wormwood because she finds out that he cheats her by selling a bad car for her. So, she tells Matilda that her father is a thief and a robber. Although Matilda knows well that her father is a cheat car seller, she loves him very much. She does not want Miss Trunchbull scolding her father. She protects him by telling Miss Trunchbull that he is clever at his business.

Ninthly, Matilda represents Buddhist Mangalas no.27 Patience. During a

meal time in one evening, Matilda asks her mother to eat in a dining-room because her family always eats off their knees and watches television. She wants to read books in the dining-room but her father does not allow her to do that. Matilda is patient. She can control her bad feeling. Although how angry she is with her parents, she is patient by keeping quite and does not speak back. She keeps her anger inside her mind. She knows that hating parents is wrong, so she does not show her feeling. Finally, she represents Buddhist Mangalas no. 28 Openness to criticism. "So during each lesson I shall give you one of these text-books to study. At the end of the lesson you can come up to me with your questions if you have any and I shall try to help you. How does that sound?" "Thank you, Miss Honey," Matilda said. "That sounds fine." According to the above conversation, Matilda is obedient. She listens to what Miss Honey tells her. And she is easy to agree with Miss Honey by saying 'That sounds fine.'

Bud Caldwell of Bud, Not Buddy represents ten Buddhist Mangalas. Firstly, Bud represents Buddhist Mangalas no. 1 Not associating with fools. Unfortunately, Bud moves to a new foster home living with the Amoses family who has a bad son, Tod Amos. Tod likes fighting and always hit Bud. But, Bud does not associate with the fool, Todd. Although it is Todd who began the fight, Bud tries not to fight him back. It means that he does not want to play with a naughty boy like Todd. He tries to escape from him by hiding under the bed and hopes that Todd will stop fighting game.

Secondly, he represents Buddhist Mangalas no. 3 Expressing respect to those worth of respect. Bud feels grateful to his pretend father and mother. They help Bud get breakfast in time by pretending that Bud is their son and gets him in the line to get food. Although it is just a feeling, at least Bud feels appreciative inside and honor them as he says, 'I was grateful to these people.'

Thirdly, he represents Buddhist Mangalas no. 4 Living in an amenable location. After he has escaped from his foster home, Bud is homeless. He does not know where to go but he chooses to read books in the library. He does not go to any dangerous places. He knows that a library is a good place because he can read books and learns new things there. Being in a library makes him enjoy reading a whole day. Fourthly, he represents Buddhist Mangala no. 9 Artfulness in usage. Bud has artfulness in usage although he is small boy. He checks everything such as folding the blanket in his suitcase every night. So, he knows that if something is lost because he does this as his routine. Moreover, he is ready all the time for unexpected situation. For example, he takes his own blanket with him and sleeps on it under the Christmas tree when he leaves his foster home.

Fifthly, he represents Buddhist Mangala no. 10 Artfulness in speech. Jerry is sad and worried that he is going to move to a new foster home with the three little girls. Although Bud is also worried about his new own foster family, he makes his

friend, Jerry, to feel better and cheers him up with his words. He says that Jerry should not worry about that but him. He tells Jerry that playing with little girls is fun. Sixthly, he represents Buddhist Mangala no. 15 Generosity. Bud is generous. He does not feel angry with Todd when Todd fights him, but when he thinks positively and feels sympathy for Todd and understands his feeling. He says to himself that if he were in Todd's situation, he would feel unhappy if other boy lived in his family.

Seventhly, he represents Buddhist Mangala no. 23 Humility. Bud behaves politely in the meal time with people. He tries to do as they do. He tells himself not to eat greedily like a pig because this action is impolite.

Eighthly, he represents Buddhist Mangala no. 25 Gratitude. Bud is gratitude to his mother. He tells about his mother to his friend in the good way. He always remembers his mother's words in his mind. Although his mother has passed away for a long time, he thinks of her. According to what the mother tells him, he has the inspiration to live and continue finding his father.

Ninthly, he represents Buddhist Mangala no. 27 Patience. Bud is a patient boy. He is punished by Mr. and Mrs. Amos because they think that Bud begins fighting. They take him sleep in the dark room alone without any lights in it. If a ten-year-old normal kid is facing this situation, he will cry out loud. But Bud can stay in the room without crying. Finally, he represents Buddhist Mangala no. 28 Openness to criticism. Bud is obedient. He listens to what Miss Thomas commands him. She wants him to do the chores in the house while he is living here. He does not show his behavior that he does not want to do it. He smiles to Miss Thomas that means he is willing to do it.

Discussion

The researcher found that the characters in the three children books, Charlie Bucket, Matilda Wormwood and Bud Caldwell have moral values that can be described by the Buddhist principles of Thirty-eight Blessings(Mangala). Their good behaviors, thoughts and words make them "the protagonists" in their own stories which are the good examples for young readers who want to be "blessed". Generally, Buddhist teachings provide principles for practicing of how one can behave right, and if one behaves in righteous ways it means he or she has received blessing in life: "Those who have done these things see no defeat and go in safety everywhere. To them these are the highest blessing."(Phra Rajvaramuni, 1977).

According to the results of the study, Buddhist principle can be applied to understand moral in the western children books – Charlie and the Chocolate Factory, Matilda and Bud, Not Buddy. The stories of the books can be a good source for Thai teachers who teach English because they are a guideline for them to integrate teaching English texts and morality. They can design their teaching plans such as activities

or examination from these children books. Then, the students will absorb morality from reading the books and get character education finally.

Having the Blessings(Mangala) in the characters make them moral heroes and heroines. In addition, they all met success in their lives. Although they lacked good opportunities in the beginning like other children, later their lives were fulfilled with happiness and better living conditions. For example, Charlie Bucket was poor at first but finally gets the chocolate factory from Mr.Wonka. Matilda Wormwood did not receive love from parents, but later she lived and got love from Miss Honey, who loved her most. And Bud Caldwell lost his both mother and father and became an orphan, but later he found his grandfather and lived with him happily.

Although the books were written from westerners' point of view, the main characters essentially portray moral values relating to Buddhist thirty-eight Mangala. The results indicate that all the main characters are good children who have significant Buddhist Mangala as their distinctive qualities.

Conclusion

Each of the three novels – Charlie and the Chocolate Factory, Matilda and Bud, Not Buddy has both good and bad representations of characters according to Buddhist morality. From the research, the main characters do not represent all the Thirty-eight Blessings(Mangala). For example, Charlie and the Chocolate Factory shows its good points according to Buddhist morality in that it has eight Blessings: Well-spoken speech, Charity, liberality, generosity and Rendering aid to relations. Matilda shows its good points according to Buddhist morality, it has seven Blessings such as Blessing Ten: Well-spoken speech, Blessing Twenty-Two: Reverence; respect; appreciative action, and Blessing Twenty-Five: Gratitude. Bud, Not Buddy shows its good points according to Buddhist morality in that it has seven Blessings such as Blessing One: Not to associate with fools; to dissociate from the wicked, Blessing Ten: Well-spoken speech, and Blessing Twenty-Seven: Patience; forbearance; tolerance. Depriving of some Blessings does not affect how much morality learners can develop from reading the books. The main focus is to encourage learners to see how the characters receive good results after being good children with the emphasis on the Blessings in their lives. The books can be a good source for Thai teachers who teach English because these can be used to integrate teaching English texts and morality. Teachers can design teaching plans that include moral learning activities by using these children's books. Then, the students will absorb morality from reading the books and get character education finally.

Young readers could follow these good examples and applied them in their real lives. On the other hand, if the characters lacked the quality of the Blessings(Mangala), they would become the rouges instead of heroes and heroine.

Their lives would have been with vice rather than virtue and the vicious words, thoughts and behavior never bring success to life. In short, with a Buddhist approach, the protagonists in these three novels can be observed of their qualities of the Blessings (Mangala). It proves that reading the books with a moral approach can motivate those who want to be successful in life if they cultivate the Blessings doctrine in themselves. The books are worth reading if a reading task requires moral improvement among young readers and when moral lessons can be learned through fiction.

References

- Biskin, Donald and Hoskisson, Kenneth. "Moral Development Through Children's Literature", *Journal of The Elementary School*, 75: 152-157, 1974.
- Chaiymukh, Chanpen. *Essential of Literature for Children*. Phranakhon Si Ayutthaya: Phranakhon Si Ayutthaya Rajabhat University Press, 2006.
- Christopher, Paul Curtis. *Bud, Not Buddy*. New York: Dell Laurel-Leaf, 1999.
- Dahl, Roald. *Charlie and the Chocolate Factory*. England: Puffin Books, 2001.
- Dahl, Roald. *Matilda*. America: Puffin Books, 2007.
- Edgington, D. William. "To Promote Character Education, Use Literature For Children and Adolescents", *Journal of The Social Studies*, 113-116; May-June, 2002.
- EncyclopediaBritannicaOnline. Literature for children. <http://www.britannica.com/ebi/article?eu=297478&query=mother%20goose>. 2003.
- Gamble, Niki and Yates, Sally. *Exploring Children Literature Teaching the Language and Reading of Fiction*. Great Britain: The Cromwell Press, 2002.
- Gooderham, David. "Still Catching Them Young? The Moral Dimension in Young Children's Books", *Journal of Children's Literature in Education*, 24(2): 115, 1993.
- Johnson, J. Nancy and Giorgis, Cyndi. "2000 Newberry Medal winner: A conversation with Christopher Paul Curtis", *Journal of The Reading Teacher*, 54(4): 424-435, 2001.
- Mahrita. *An Analysis of Intrinsic Elements in Roald Dahl's Novel Matilda*. Master's thesis: University of North Sumatera, 2008.
- Phra Tavin Tavinto. *Buddhist Ethics*. Nonthaburi: Sahamitr Press, 2001.
- Prapasri Sriha-umpai. *Religious and Ethical Foundations of Education*. Bangkok: Chulalongkorn University Press, 2000.
- Prissana, Thiengkrathok. *An Analysis of Moral Values in the Adventures of Tintin*. Master's thesis: Ubon Ratchathani University, 2009.
- Ryan, Kevin. "The New Moral Education", *Journal of Phi-Delta- Kappan*, 68(4) : 228-233, 1986.
- Serock, Erica. *Shade of Color: The Changing Face of Children's Literature*. <http://escholarship.bc.edu/dissertations>. 2003
- Suh Kim, Bernadyn and Traiger, Jerome. "Teaching Values Through Elementary Social Studies and Literature Curricula", *Journal of Education*, 119(4): 723-726, 1999.
- Thanavuddho, Somchai. *A manual of peace: 38 Steps towards Enlightened Living*. Thailand: Craftsman Press, 2005.
- Wannarat, Tongawat. *Ethical Contents Analysis in Juvenile Literature*. Master's thesis: Chiangmai University, 2006.
- Wikipedia. Roald Dahl. http://en.wikipedia.org/wiki/Roald_Dahl. 15 March 2011.