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AXIOLOGICAL EDUCATION IN EARLY CHILDHOOD THROUGH STORY-BASED READING ACTIVITIES

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ANNOTATION

ABOU Afash Hoda

„Axiological Education in Early Childhood through Story-Based Reading Activities".

***PhD thesis in Education Sciences*. Chișinău, 2026**

Thesis structure: introduction, three chapters, general conclusions and recommendations, a bibliography of 164 sources, 145 pages, annotations in Romanian and English, 6 appendices, 24 tables and 14 figures.

Publications on the thesis topic: eleven scientific publications, including three articles in specialist journals, four papers in international scientific conference proceedings, and four scientific-methodological papers.

Keywords: axiological education, early childhood education, value orientations, children's literature, story-based reading, pedagogical model, PRK-VT, values development, preschool children.

Field of study: School Didactics by Levels and Subjects (English Language)

Research aim: to theoretically substantiate, develop, implement, and experimentally examine the *PRK-VT Pedagogical Model (Promoting Reading in Kindergarten as a Tool for Value Transmission)*, which integrates story reading with structured, teacher-guided educational activities designed to support the development of value orientations among preschool children.

Research objectives: to establish the conceptual, theoretical, and psychopedagogical foundations of axiological education in early childhood; to examine the educational potential of children's literature and story-based reading for values development; to identify and substantiate the pedagogical principles, conditions, strategies, and techniques of values education; to develop and implement the PRK-VT Pedagogical Model; to assess and compare the ten basic and four higher-order value orientations of preschool children participating in different story-reading conditions; to analyze the patterns of value orientations across repeated assessments, examine the reliability of the assessment instrument, and interpret selected differences according to sex.

Scientific novelty and originality of the research derive from the conceptual clarification and integration of axiological, developmental, and sociocultural perspectives on values education in early childhood; the theoretical substantiation and pedagogical operationalisation of the PRK-VT Model; the establishment of a structured relationship between educational value objectives, culturally appropriate story selection, guided reflection on narrative situations, participatory activities, and the assessment of children's value orientations. It contributes to the development of a systematic pedagogical approach to axiological education adapted to the linguistic and sociocultural characteristics of Arabic-speaking preschool children in Israel.

The research contribution to addressing an important scientific problem consists in establishing the theoretical and pedagogical foundations for the systematic development of value orientations among preschool children through story-based reading activities.

Theoretical significance of the research lies in the integrated examination of axiological education from philosophical, psychological and pedagogical perspectives; the conceptual differentiation between educational values, value orientations, social norms, attitudes, and observable behaviour; the identification of the pedagogical potential of children's literature for values education; and the theoretical substantiation of the PRK-VT Model.

The practical value of the research lies in the development, implementation, and evaluation of a set of pedagogical strategies and instruments integrated into the *PRK-VT Model* that provides an adaptable framework for planning and organising axiological education through children's literature. The proposed pedagogical strategies for value transmission through storytelling, structured teacher-guided activities, interactive methods of analysing characters' behaviours and moral choices, role-play, drawing, cooperative games, assessment instruments, and methodological guidelines can be applied in preschool educational institutions to support children's participation in value-oriented learning activities.

Implementation of scientific results was achieved through a ten-month quasi-experimental pedagogical investigation conducted in two Arabic-speaking kindergartens in Segev Shalom, in the Negev region of southern Israel, involving 60 preschool children aged five to six, distributed into an experimental class and a comparison class of 30 children each. Both classes participated in daily story-reading activities, while the experimental class additionally engaged in structured, teacher-guided activities organised according to the PRK-VT Model. The children's value orientations were assessed through ten monthly administrations of the Arabic version of the *Picture-Based Value Survey for Children (PBVS-C)*.

ADNOTARE

ABOU Afash Hoda.

Educația axiologică a preșcolarilor prin activități de lectură bazate pe povești.

Teză de doctor în științe ale educației. **Chișinău, 2026.**

Structura tezei: introducere, 3 capitole, concluzii generale și recomandări, bibliografie din 164 de surse, 145 pagini, adnotări în limbile română și engleză, 6 anexe, 24 tabele și 14 figuri.

Publicații la tema tezei: 11 publicații științifice: 3 articole în reviste științifice de specialitate, 4 lucrări în materialele conferințelor științifice internaționale, 4 lucrări științifico-metodice.

Cuvinte-cheie: educație axiologică, educație timpurie, orientări valorice, literatură pentru copii, lectura poveștilor, model pedagogic, PRK-VT, dezvoltarea valorilor, copii de vârstă preșcolară.

Domeniul de studiu: Didactica școlară pe trepte și discipline de învățământ (limba engleză)

Scopul cercetării constă în fundamentarea teoretică, elaborarea, implementarea și examinarea experimentală a *Modelului pedagogic PRK-VT (Promoting Reading in Kindergarten as a Tool for Value Transmission)*, care integrează lectura poveștilor cu activități educaționale structurate, ghidate de cadrul didactic, orientate spre dezvoltarea orientărilor valorice la copiii de vârstă preșcolară.

Obiectivele cercetării: stabilirea fundamentelor conceptuale, teoretice și psihopedagogice ale educației axiologice la vârsta preșcolară; examinarea potențialului educativ al literaturii pentru copii și al lecturii poveștilor în dezvoltarea valorilor; identificarea și fundamentarea principiilor, condițiilor, strategiilor și tehnicilor pedagogice de realizare a educației axiologice; elaborarea și implementarea *Modelului pedagogic PRK-VT*; evaluarea și compararea celor zece orientări valorice fundamentale și a celor patru dimensiuni ale valorilor de ordin superior la preșcolarii implicați în diferite condiții de desfășurare a activităților de lectură; analiza dinamicii orientărilor valorice în cadrul evaluărilor repetate, examinarea fidelității instrumentului de evaluare și interpretarea diferențelor selectate în funcție de sex.

Noutatea și originalitatea științifică a cercetării constau în precizarea și integrarea conceptuală a abordărilor axiologice, dezvoltării psihologice și socioculturale privind educația valorilor la vârsta preșcolară; fundamentarea teoretică și operaționalizarea pedagogică a *Modelului PRK-VT*; stabilirea unei relații structurate între finalitățile educației axiologice, selectarea poveștilor adecvate contextului cultural, reflecția ghidată asupra situațiilor narative, activitățile participative și evaluarea orientărilor spre valori ale copiilor. Cercetarea contribuie la dezvoltarea unei abordări pedagogice sistematice a educației axiologice, adaptate particularităților lingvistice și socioculturale ale copiilor de vârstă preșcolară vorbitori de limbă arabă din Israel. *Rezultatele obținute ce contribuie la soluționarea unei probleme științifice importante în domeniu constau în determinarea și fundamentarea reperelor teoretic-pedagogice ale dezvoltării sistematice a orientărilor valorilor la copiii de vârstă preșcolară prin activități educaționale bazate pe lectura poveștilor.*

Semnificația teoretică a cercetării este argumentată de abordarea integrativă a educației axiologice din perspectivă filosofică, psihologică și pedagogică; delimitarea conceptuală dintre valorile educaționale, orientările spre valori, normele sociale, atitudini și comportamentele observabile; identificarea potențialului pedagogic al literaturii pentru copii în formarea valorilor; fundamentarea teoretică a *Modelului pedagogic PRK-VT.*

Valoarea practică a cercetării constă în elaborarea, implementarea și evaluarea unui ansamblu de strategii și instrumente pedagogice integrate în *Modelul PRK-VT , care* oferă un cadru flexibil și adaptabil pentru proiectarea și organizarea educației axiologice prin intermediul literaturii pentru copii. *Strategiile pedagogice de transmitere a valorilor prin lectura poveștilor; activitățile educaționale structurate și ghidate de cadrul didactic; metodele interactive de analiză a comportamentelor și alegerilor morale ale personajelor; jocurile de rol, activitățile de desen și jocurile cooperative; instrumentele de evaluare și reperele metodologice* pot fi aplicate în instituțiile de învățământ preșcolar, contribuind la stimularea reflecției asupra valorilor și la implicarea copiilor în activități educaționale.

Implementarea rezultatelor științifice s-a realizat în cadrul unei cercetări pedagogice cvasi-experimentale, desfășurate pe parcursul a zece luni în două instituții de învățământ preșcolar cu predare în limba arabă din localitatea Segev Shalom, regiunea Negev, sudul Israelului. Eșantionul cercetării a cuprins 60 de copii cu vârste între 5 și 6 ani, repartizați în două grupe a câte 30 de copii: grupa experimentală și grupa de comparație. Ambele grupe au participat la activități zilnice de lectură a poveștilor, însă grupa experimentală a beneficiat suplimentar de activități structurate, ghidate de cadrul didactic, organizate conform *Modelului PRK-VT*. Evaluarea orientărilor valorice s-a realizat prin zece administrări lunare ale versiunii în limba arabă a instrumentului *PBVS-C* .

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LIST OF ABBREVIATIONS

VCS – Values-Cognitive Storytelling

PRK- VT – Promoting Reading in Kindergarten as a tool for Value Transmission

PBVS-C – Picture-Based Value Survey for Children

ANOVA – Analysis of Variance

SPSS – Statistical Package for the Social Sciences

ZPD – Zone of Proximal Development

PATHS – Promoting Alternative Thinking Strategies (a social-emotional learning program)

HLE – Home Literacy Environment

SD – Standard Deviation

df – Degrees of Freedom

η^2 – Partial Eta Squared (effect size)

INTRODUCTION

Relevance and Importance of the Research Topic. The relevance of this research derives from a pedagogical problem that is easy to overlook in early childhood education: the distinction between naming a desirable value and creating conditions in which a child can understand and practise it. Preschool children encounter expectations concerning respect, cooperation, fairness and responsibility in everyday interactions, but a moral statement expressed by an adult does not necessarily become a stable priority in the child's own decisions. Axiological education therefore requires an explicit account of educational purposes, developmentally appropriate experience and the forms of mediation through which values are interpreted in a community. Within this perspective, the research examines the added educational opportunities created when story reading is followed by intentionally organized discussion, role-play, drawing and cooperative activity. The research concerns a specific preschool setting; it does not presume that the same method produces identical outcomes in all cultural or institutional environments [21; 62].

From an axiological perspective, education concerns both the values that guide educational aims and the means through which these values become part of lived experience. L. Cuznețov's concept of education through the axiological optimum establishes an important distinction between value-goals, value-norms and value-means and emphasizes the interrelationship between Goodness, Truth and Beauty [62]. D. Antoci likewise examines axiological education as an educational process oriented towards values and their place in the formation of personality, while recognizing the influence of historical and sociocultural change [21]. These contributions provide a conceptual basis for interpreting the educational potential of stories beyond a narrowly moralizing approach.

The Moldovan pedagogical tradition establishes the normative aims of axiological education, but it does not by itself explain which features of a reading exchange make those aims understandable to young children. International syntheses by S. E. Mol, A. G. Bus and colleagues distinguish interactive reading from simple exposure to printed text, while D. Narvaez cautions that the intended moral of a story is not necessarily the meaning a child constructs [149; 150; 151]. For this study, the pedagogical question is therefore how an educator connects a value-related intention with narrative interpretation, dialogue and participation, without presuming that these processes are identical to the assessed value orientation.

In the present study, the focus is the preschool period, especially children aged five to six. At this developmental stage, explanations of social norms need to be connected with experience, emotion, imitation, dialogue and play rather than treated exclusively as abstract verbal knowledge. T. Șova's general pedagogical synthesis [134] and the Moldovan Curriculum for Early Education [120] are used here as comparative pedagogical references for child-centered, integrated and activity-based

learning; they are not presented as regulations applicable to Israel. Their relevance lies in supporting the translation of an axiological framework into age-appropriate educational situations.

Evidence from shared-book-reading research supports a more precise account of the teacher's role. D. Aram, Y. Fine and M. Ziv distinguish adult references to story events from richer socio-cognitive exchanges about characters' feelings and motives; G. J. Whitehurst and colleagues document the educational potential of interactive picture-book reading in early childhood. In the Israeli context, research by A. Haj-Yahya and K. Abu-Baker examines socio-emotional themes in children's literature written in Arabic and Hebrew. Together these works support the educational plausibility of guided dialogue, but they do not permit an inference that simply presenting a value in a story automatically changes a child's durable value hierarchy [24; 74; 139].

Evidence should be attributed to the educational outcome actually examined. The meta-analysis by N. Dowdall and colleagues reports effects of shared picture-book interventions on language, whereas the meta-analysis by C. Noble and colleagues highlights variations in how reading interventions affect language skills [65; 155]. Z. M. Flack, A. P. Field and J. S. Horst focus specifically on vocabulary learning from shared storybooks [144]. These findings explain why the quality of reading interaction deserves attention, but none of the three analyses establishes that a particular story determines the child's moral priorities. The present thesis treats narrative comprehension as a pedagogical prerequisite rather than as a substitute for values assessment.

The educational significance of a story depends on how a child interprets the events, explains the characters' intentions and considers alternative actions. D. Narvaez's analysis challenges the assumption that a moral message is automatically extracted from a narrative, while R. Lever and M. Sénéchal show the value of elaborative questioning for children's narrative construction [147; 151]. This literature justifies a sequence moving from comprehension to interpretation and guided participation; it does not justify treating an appropriate response to a question as proof of stable moral character.

The process can be understood through complementary explanatory levels. A. Bandura's social cognitive approach helps interpret how children observe and reproduce behaviours modelled by adults and narrative characters [32]. U. Bronfenbrenner's ecological perspective draws attention to the relationship between the kindergarten, family and wider community [44]. S. H. Schwartz's theory identifies a motivational structure of values that can guide systematic analysis, while the Picture-Based Value Survey for Children (PBVS-C) provides a developmentally adapted means of assessing children's values [64; 130]. These theories serve different functions: the axiological model establishes educational aims, developmental and ecological frameworks explain learning conditions and value theory supports operational assessment.

The core pedagogical issue, therefore, is not whether children's stories contain values, but under what educational conditions encounters with those values can contribute to children's understanding, expression and behaviour. A programme that combines reading with structured post-reading activities may offer a more coherent pathway than only reading. This proposition is investigated empirically in the research; it is not assumed to be established in advance [81].

Professional motivation. The research topic emerged from sustained professional experience with preschool education in Arabic-speaking communities in the Negev region of southern Israel. Practical observations suggested a recurring challenge for teachers: a story may elicit an appropriate response during the reading session without necessarily producing an observable change in the child's subsequent social choices. Since these were professional observations rather than systematic baseline measurements, they are treated here as a resource basis for formulating the research problem, not as empirical evidence of a widespread decline in children's behaviour. This distinction is important: the present investigation seeks to describe and assess a planned pedagogical response, rather than to validate an impression formed outside the study.

Social motivation. The Arab-Bedouin communities of southern Israel constitute a culturally and linguistically specific educational context in which the relationship between family expectations, community traditions and institutional learning requires careful attention. It would be reductive to treat cultural distinctiveness as a deficit or to presume that the values expressed by the home and kindergarten are necessarily in conflict. Instead, the research examines how story selection and teacher mediation can support dialogue around shared human values while respecting children's cultural experiences [9; 10].

Scientific motivation and state of research. Research on interactive book reading, narrative play and preschool development offers differentiated evidence about language, comprehension and social participation. Meta-analyses by N. Dowdall and colleagues, C. Noble and colleagues, and S. E. Mol and colleagues synthesize findings on language and literacy, whereas A. Nicolopoulou and colleagues examine a narrative-and-play approach involving social competence [65; 150; 152; 155]. These outcomes are related to, but not interchangeable with, motivational value priorities. The specific scientific task of the thesis is to connect an explicitly axiological intention with a culturally situated programme of teacher-mediated narrative activity, while maintaining a clear conceptual boundary between the learning opportunities and the measurement construct.

A description of the current state of research in the field and the identification of the research problem. Historical and linguistic contextualization is not a decorative addition to the thesis. Research on Arab education and identity in Israel draws attention to the institutional conditions in which children encounter educational narratives, while studies of Arabic diglossia show that the

linguistic form of story reading can influence access to narrative meaning. These findings justify attention to the child's spoken language, the selection of intelligible story texts and the mediation of culturally meaningful examples. They do not justify treating Arab-Bedouin children as a homogeneous group or attributing psychological traits to ethnicity [9; 10; 19; 28].

The existing Maktabat al-Fanoos programme is a particularly important comparator because it already distributes Arabic-language stories and encourages reading practices involving families and educational institutions. Therefore, the originality claimed for PRK-VT (*Promoting Reading in Kindergarten as a tool for Value Transmission*) is not the invention of storytelling as a method. It consists in the proposed organization of aims, story selection, structured activity and repeated value-related assessment within the study's particular setting. This distinction prevents the research gap from being overstated and gives the empirical comparison a more defensible pedagogical interpretation [13; 81; 86].

The historically shaped educational context is part of the research problem, not merely its geographical background. Within Israel, the state education system includes distinct general Jewish, religious Jewish and Arab educational streams, with Arabic serving as the language of instruction in the Arab stream. The relationship between schooling, cultural identity and minority status has therefore developed within a specific institutional history [9; 19; 25; 115]. The Arab-Bedouin communities of the Negev form a particular part of this wider context; their experiences should not be treated as representative of every Arab community in Israel. A historically informed axiological approach asks how family narratives, local memory and educational institutions participate in the negotiation of continuity and change, without assuming that tradition and contemporary educational aims are necessarily opposed [49; 89].

Language is a substantive component of this cultural context. In Arabic-speaking early childhood settings, the relationship between everyday spoken Arabic and the literary/standard variety used in books can influence children’s access to narrative meanings. Research on Arabic diglossia and specifically designed kindergarten story-reading activities addresses this linguistic dimension, although its findings on literacy do not establish changes in children’s values [28]. Research on representations of identity in Arabic school textbooks likewise illustrates that cultural selection and representation warrant critical attention; its elementary-school findings cannot simply be transferred to the present preschool sample [100]. For this thesis, these studies justify examining how stories are selected and discussed, rather than assuming that the same text carries an identical meaning for every child.

The language of narrative discussion must be considered alongside the form of the written text. L. Fitton, A. L. McIlraith and C. L. Wood synthesize shared-reading interventions with children

learning English as an additional language [143]. Their findings cannot be directly transferred to Arabic diglossia, but they illustrate why language access and interactional support should be specified rather than assumed. For Arabic-speaking kindergartens in the Negev, the corresponding methodological implication is to verify that children understand the situation, the characters' intentions and the proposed alternatives before asking them to evaluate a value-related dilemma.

The research also takes account of existing local educational provision. Maktabat al-Fanoos (the Lantern Library), established for Arabic-speaking children in Israel, already uses culturally relevant literature and activities to promote reading, social-emotional dialogue and engagement between educational settings and families [13]. An evaluation of this programme was undertaken in Arabic-speaking kindergartens in 2016 [86]. It would therefore be incorrect to claim that values-oriented reading or structured pedagogical resources were absent from the Arab preschool sector. The question addressed here is narrower and empirically testable: whether the PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission) configuration of story selection, guided discussion and systematically planned follow-up activities is associated with different assessed value orientations than story reading alone in the two participating kindergarten groups.

The research problem: What pedagogical conditions in story-based reading activities may contribute to preschool children’s understanding, expression and manifestation of values?

The aim of the research lies in: providing a theoretical foundation for developing, implementing and experimentally examining the PRK-VT Pedagogical Model, which integrates story reading with structured, teacher-guided educational activities aimed at developing value orientations in preschool children.

Research hypotheses: Story-based reading activities will have positive effects on preschool children's values education if:

1. Story reading is based on the theoretical and methodological foundations of values education and is carried out through the implementation of the PRK-VT Pedagogical Model. The experimental group is expected to demonstrate an increase in scores across the ten basic value dimensions compared with the control group.

2. The experimental group would have higher mean scores than the control group on the four higher-order value dimensions.

3. Group differences would reach the specified threshold for practical significance on most basic value dimensions.

4. Girls and boys would differ in their assessed priorities on selected value dimensions, without a predetermined direction for these differences

Research Objectives:

1. To clarify the conceptual, axiological and psychopedagogical foundations of values education in early childhood and establish the pedagogical functions of story-based reading.
2. To describe and examine the PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission) sequence of reading, guided discussion and structured follow-up activities in comparison with reading alone, using the ten basic value dimensions as outcome indicators.
3. To compare the two participating classes on the four higher-order value dimensions derived from the assessment framework.
4. To describe the monthly patterns of assessed value priorities across the ten observation points and distinguish these descriptive patterns from evidence of progressive intervention-related change.
5. To examine the reported internal consistency and practical suitability of the Arabic-language PBVS-C in the participating classes, while distinguishing this examination from a full psychometric validation.
6. To describe and critically interpret the reported comparisons between girls and boys on selected value dimensions, taking account of the scope and consistency of the available aggregate results.

Methodology of scientific research. *The research was conducted on the basis of theories, ideas, concepts, laws and principles from the fields of science of education, developmental psychology, and family pedagogy and psychology.*

The theoretical framework separates three levels of analysis. Educational axiology specifies the purposes guiding story selection; developmental and sociocultural perspectives explain dialogue, modelling and play as learning conditions; the theory of basic human values supplies categories for describing assessed priorities. PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission) connects these levels through planned activities. Their relationship requires attention to possible differences between values highlighted in stories and dimensions measured by PBVS-C.

The theoretical argument is organized around different analytical functions rather than around an undifferentiated collection of authors. *L. Cuznețov and D. Antoci* inform the normative interpretation of education; *A. Bandura and U. Bronfenbrenner* contribute developmental and environmental explanations; *S. H. Schwartz* specifies the motivational structure of the values under consideration; and *A. K. Döring* and colleagues supply the basis for the picture-supported value-assessment approach. These positions are complementary, but none of them substitutes for transparent

documentation of how the Arabic version of the assessment was administered and scored [21; 32; 44; 62; 64; 128].

1. Axiological foundations. *L. Cuznețov's* theory of education through the axiological optimum distinguishes value-goals, value-norms and value-means, and organizes educational purposes around interrelated dimensions of Goodness, Truth and Beauty [62]. D. Antoci conceptualizes axiological education in relation to the formation of values and the social context of education [21]. *D. Antoci* and *E. Burladean's* work further indicates why the value orientations of teachers and parents matter when analyzing preschoolers' observable behaviours [20]. In this dissertation, these sources inform the pedagogical interpretation of value formation; they are not presented as instruments specifically validated for the Israeli sample.

2. Developmental, pedagogical and ecological foundations. *A. Bandura's* social cognitive theory helps to explain observation, modelling and the role of meaningful activity [32], while U. Bronfenbrenner's ecological approach locates children's experiences in interconnected family, kindergarten and community settings [44]. *T. Șova's* general pedagogical account [134] and the Moldovan early education curriculum [120] provide comparative support for age-appropriate activities and integrated development. Their pedagogical implications are adapted to the participating setting through culturally meaningful stories, guided dialogue and practical activities; the Moldovan curriculum is not treated as Israeli educational legislation.

3. Value structure and assessment. *S. H. Schwartz's* model distinguishes ten basic motivational value types and their higher-order groupings [128; 130]. *A. K. Döring* and colleagues developed a picture-based approach to investigating children's values [64], while later work relevant to Arabic-speaking children is reported by *A. Maslamani* and colleagues [101]. These sources justify the selection of value categories and the measurement strategy; the empirical chapter must still report the reliability, scoring procedures and limitations of the instrument as actually used in this study.

Research methods: The study uses a quasi-experimental comparison of sixty children aged five to six in two existing kindergarten classes. Both classes participated in story reading; the experimental class also undertook planned value-focused activities, including guided dialogue and practical continuation of narrative situations. Ten monthly assessments described the selected value dimensions across the research period. The methods of comparison and statistical procedures, together with the limits of interpreting the findings beyond the participating classes, are reported in Chapter 3. The study was conducted in two randomly selected kindergartens in Segev Shalom, a Bedouin town in southern Israel. Sixty children participated - 27 boys and 33 girls - aged 5-6. Segev Shalom has 32 kindergartens, each with an average of around 30 children.

The scientific originality of the research is performed at three levels: conceptual differentiation, pedagogical operationalisation and context-specific empirical examination. These contributions are related, but each addresses a different aspect of the investigated problem:

1. Conceptual and contextual contribution. The research connects the axiological approaches of Moldavian researches *L. Cuznețov* and *D. Antoci* with the developmental, motivational and culturally situated dimensions of preschool story reading. It distinguishes an educationally selected value-theme (for example, fairness in a story) from a child's motivational value priority and from behaviour observed in a particular situation. This differentiation permits dialogue between Moldovan pedagogical thought and literature on Arabic-speaking education in Israel without equating their institutional contexts [13; 21; 62; 115].

2. Pedagogical-methodological contribution. PRK-VT (*Promoting Reading in Kindergarten as a tool for Value Transmission*) specifies a sequence of educator decisions: identify a value-related purpose; select an intelligible narrative dilemma; invite children's alternative interpretations; organize a participatory follow-up task; and document the chosen indicators. Its contribution is the connection between those actions and their adaptable use within an educational setting, not any claim to invent reading, dialogue or role-play.

3. Empirical-applicative contribution. The study examines the additional post-reading activities in one class alongside the reading routine in another, across ten monthly assessment occasions. It documents the comparative profile of basic and higher-order value dimensions and the reported statistical contrasts. The empirical contribution is a described application of the model and an interpretable set of outcomes in the participating classes, providing grounds for subsequent replication.

Theoretical Significance:

1. Conceptual differentiation: the thesis identifies criteria for separating normative educational aims, value-related situations represented in stories and motivational preferences recorded through assessment. These distinctions support careful interpretation of claims about preschool values education.

2. Pedagogical explanation: the narrative is treated as a mediated learning situation influenced by language, the nature of a character's choice, educator questioning and children's participation. This account clarifies the conditions in which stories can become educational resources rather than assuming an automatic effect.

3. Methodological specification: PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission) separates elements that can be consistently described from decisions

requiring local adaptation, including story language, examples and activities. This provides a basis for future testing with documented procedures and clearly defined indicators.

The praxiological value of the research lies in the development, implementation, and evaluation of a set of pedagogical strategies and instruments integrated into the *PRK-VT Model (Promoting Reading in Kindergarten as a Tool for Value Transmission)*, aimed at fostering value orientations among preschool children through storytelling and guided educational activities. The model offers an integrative, flexible, and adaptable approach that takes into account children's developmental characteristics and sociocultural contexts.

Furthermore, the *pedagogical strategies for value transmission through storytelling; structured teacher-guided educational activities; interactive methods for analyzing and reflecting on characters' behaviors and values; instruments for assessing preschool children's value orientations; and methodological guidelines for integrating values education into story-reading activities* can be effectively applied in early childhood educational institution. These practical contributions provide educators with a systematic framework for promoting prosocial behavior, moral reflection, and the development of value orientations among preschool children.

Summary of Thesis Chapters

The Introduction outlines the research topic, its relevance and significance in the context of contemporary preschool education, the research aim and objectives, the general hypothesis, the scientific novelty and originality of the results, the scientific problem addressed, the theoretical significance and practical value of the research, the implementation of the research findings, and the overall structure of the thesis.

Chapter 1, Theoretical Foundations of Values Education in Early Childhood, examines the main concepts of values education, including values, moral development, value orientations, attitudes, social norms, and behaviour. It discusses the psychological, developmental, educational, and sociocultural factors that influence how children develop and understand values.

Particular attention is given to *S. H. Schwartz's* theory of basic human values, which identifies ten values grouped into four broader dimensions: self-transcendence, conservation, self-enhancement, and openness to change. This theory provides a framework for understanding children's value orientations.

The chapter also explores the role of children's literature in values education, showing how stories can help children understand moral choices, discuss different behaviours, and reflect on their relationships with others. It provides the theoretical basis for developing a structured approach to values education through story reading, considering the needs of Arabic-speaking preschool children and the educational context in Israel.

Chapter 2, Pedagogical Foundations and Development of the PRK-VT Model for Values Education in Preschool, examines the pedagogical principles, methods, and educational conditions necessary for promoting value orientations through children's literature. The chapter presents a theoretical analysis of values education in preschool, clarifying key concepts such as values, moral development, value orientations, attitudes, social norms, and behaviour. It examines the psychological, developmental, pedagogical, and sociocultural factors influencing value formation in early childhood.

Particular attention is given to *S. H. Schwartz's* theory of basic human values, which identifies ten values organised into four higher-order dimensions: self-transcendence, conservation, self-enhancement, and openness to change. This framework provides the theoretical basis for understanding and assessing children's value orientations.

The chapter also examines the role of children's literature in values education, highlighting how storytelling can encourage moral reflection, dialogue, and social understanding. It establishes the conceptual foundation for a structured story-based approach to values education, considering the developmental needs of Arabic-speaking preschool children and the sociocultural context of early childhood education in Israel.

Chapter 3, Experimental Investigation of the PRK-VT Model in Developing Preschool Children's Value Orientations, presents the research methods, implementation of the educational programme, and analysis of the findings. The ten-month study involved two Arabic-speaking preschool classes. Both classes participated in regular story reading, while the experimental class also took part in structured activities based on the PRK-VT Model, including discussions, drawing, role-play, and cooperative games focused on cooperation, honesty, generosity, respect, and responsibility. Children's value orientations were assessed using the Arabic version of the *Picture-Based Value Survey for Children (PBVS-C)* [64], based on Schwartz's theory of basic human values [130]. The instrument measures ten basic values grouped into four broader dimensions, with reported reliability coefficients above 0.86. The chapter compares the value orientations of children in both classes, examines patterns recorded through monthly assessments, and considers differences between girls and boys. The findings show notable differences between the groups, which are discussed in relation to the educational activities and children's developmental and sociocultural backgrounds. The chapter also addresses the study's limitations, particularly the use of two existing classes and the difficulty of assessing the separate effects of individual activities.

The General Conclusions and Recommendations summarise the main theoretical and empirical findings on the development of preschool children's value orientations through story-

based activities. They highlight the contribution of the PRK-VT Model to values education, particularly in Arabic-language preschool settings, and the importance of combining storytelling with guided discussions and interactive activities.

The recommendations focus on selecting appropriate stories, organising value-oriented activities, and integrating them into everyday preschool teaching. The section also identifies the study's limitations and suggests further research involving larger samples, long-term outcomes, and the relationship between children's value priorities, moral reasoning, and social behaviour.

1. THEORETICAL AND AXIOLOGICAL FOUNDATIONS OF EDUCATION IN EARLY CHILDHOOD

1.1. Conceptual and Theoretical Framework of Axiological Education

The place of values in education is widely acknowledged, yet the concept itself is not as straightforward as it may first appear. In ordinary speech, a value can mean something that is worthwhile, a principle that deserves respect, or a preference that influences a decision. In research, these meanings cannot simply be treated as interchangeable. A study concerned with axiological education must establish whether it is examining the ideals promoted by an educational institution, the priorities expressed by children, or the actions through which such priorities become visible. This distinction is especially important in preschool education, where children often reveal their understanding through play, interaction and choices rather than through abstract explanations.

Axiology, understood as the philosophical inquiry into values, addresses questions about the good, the true, the just and the beautiful, as well as the criteria by which something acquires significance. Educational axiology brings these questions into the field of educational aims: what is worth cultivating, why particular qualities are desirable, and what responsibilities educators assume when selecting values for educational practice. Axiological education, however, is not only a theoretical position. It refers to a deliberate pedagogical process in which values inform the choice of content, the organisation of relationships and opportunities for children's participation. The distinction is practical as well as conceptual: one can declare respect to be an educational priority without yet creating conditions in which children learn to practise respect [17].

Values must also be distinguished from neighboring concepts. A norm is an expectation about appropriate conduct in a particular group or situation; a value provides a broader reason why such conduct might matter. An attitude expresses a favorable or unfavorable orientation towards an object, person or practice, whereas a value commonly operates as a more general criterion for evaluating alternatives. A habit may become firmly established through repetition without being accompanied by a child's reflective understanding of its meaning. Moral judgement, meanwhile, involves evaluating an act in relation to ideas such as fairness, harm or responsibility. In educational practice, these dimensions often overlap, but they should not be confused: following a rule, preferring kindness and understanding why another child needs help are related, not identical, educational outcomes.

The relationship between values and action raises an additional difficulty. An ideal may be sincerely affirmed but not consistently enacted, particularly when circumstances are unfamiliar or

when several priorities compete. A child may wish to keep a toy and, at the same time, recognise another child's desire to share it. The significance of this situation cannot be captured by classifying the child as either “generous” or “selfish”. It invites examination of developing priorities, awareness of others, and the conditions that support a decision. From an axiological perspective, preschool education should therefore provide occasions for children to encounter and negotiate such tensions, rather than treating values as fixed labels attached to behaviour.

Studies of early prosocial development further complicate any direct equation between knowing a rule and acting on it. *M. Paulus* distinguishes early forms of helping, comforting and sharing, while *C. A. Brownell* and colleagues associate parents' emotion-focused conversations with toddlers' prosocial responses [141; 156]. Because these investigations concern early developmental processes and interactional contexts, they should not be interpreted as direct tests of the present kindergarten programme. Their contribution is conceptual: a discussion of generosity or care ought to distinguish moral vocabulary, sensitivity to another person's need and actual situated behaviour.

The theoretical contribution of *S. H. Schwartz* is useful at this point because it moves beyond an undifferentiated list of desirable qualities. His theory describes values as motivational goals that differ in relative importance and are organised according to patterns of compatibility and potential conflict. The familiar ten basic value types include benevolence, universalism, self-direction, stimulation, hedonism, achievement, power, security, conformity and tradition [128; 130]. These categories offer a language for analysing priorities and their relationships. They do not, by themselves, constitute a programme of moral education, nor do they indicate that one set of cultural practices must be considered superior to another.

This distinction between description and prescription is central to the present study. Schwartz's model can help identify what a measurement instrument is intended to assess, while a pedagogical conception must still explain why and how particular experiences are organised. For example, benevolence may be expressed through concern for a familiar person, whereas universalism extends concern beyond close relationships. Security and self-direction can likewise come into tension when a child faces a choice between familiar routines and independent exploration. A worthwhile story may make these tensions visible, but reading the story does not guarantee a specific change in the child's priorities. The task of educational research is to distinguish the potential of the narrative from the outcome actually observed.

For the empirical component of this thesis, the *Picture-Based Value Survey for Children* (PBVS-C) is especially relevant. *A. K. Döring and colleagues* developed the picture-based approach to make values research more accessible to younger respondents by reducing dependence

on abstract verbal descriptions [64]. Its theoretical connection to Schwartz is clear, but its interpretive scope needs to be respected. An instrument of this kind seeks to assess children's relative value priorities under defined conditions; it is not a direct measure of moral character, permanent internalisation or the quality of every everyday decision. Consequently, the experimental findings must be expressed in terms of assessed value orientations, unless additional observational evidence justifies broader conclusions.

A different, complementary perspective is provided by scholarship in the Republic of Moldova. In *Educație prin optim axiologic: teorie și practică*, *L. Cuznețov* situates values within the aims and processes of education rather than treating them as a separate thematic component [62]. Her discussion of values as educational purposes and means is relevant because it connects what educators hope to cultivate with the ways in which they conduct educational activity. The conceptual emphasis on *Goodness*, *Truth* and *Beauty*, alongside the spiritual and cultural dimensions also addressed in the work, offers a normative horizon. It reminds us that educational decisions concern not only the efficient acquisition of skills but also the human significance of the relationships and experiences through which children grow.

Cuznețov's conception should not, however, be reduced to a formula in which three ideals are simply matched to three classroom activities. The pedagogical question concerns their meaningful connection. The value of goodness can inform the way children respond to another person's difficulty; truth can be approached through sincerity, explanation and the distinction between fact and invention; beauty can be encountered in the aesthetic and emotional qualities of a story, in language and in children's creative responses. These examples are interpretive applications proposed for this work, not ready-made exercises claimed to have been specified by *L. Cuznețov*. Their significance lies in showing how a broad axiological orientation might enter the lived experience of a preschool group.

Another reason for drawing on *L. Cuznețov* is the attention she gives to the family and to preschool age. Her treatment of axiological education in early childhood considers the responsibilities of adults and the educational possibilities of play, together with the gradual participation of the child in cultural life [62]. This emphasis helps correct a common imbalance in research on values: educational responsibility cannot be assigned entirely to the story, the curriculum or the teacher. Young children encounter value-related expectations in family routines, peer interactions and the informal meanings attached to ordinary events. A kindergarten intervention must work within this wider environment, even when the experiment itself does not measure every influence occurring outside the educational setting.

D. Antoci approaches axiological education from a perspective that gives particular weight to the relation between values, educational change and historical experience. In her examination of tradition and postmodernity, she treats education as a process oriented towards, through and for values, while drawing attention to the factors that shape value formation in contemporary society [21]. Her argument is useful because it discourages a simplistic opposition between cultural continuity and educational renewal. Traditions may contain important forms of intergenerational knowledge and belonging; at the same time, educational practice must remain capable of reflection, dialogue and critical consideration when circumstances change.

D. Antoci's position has methodological implications for a study conducted in a culturally distinct setting. Commitment to general educational values should not erase the language, memories and practices through which children and families make sense of those values. Nor should cultural traditions be described as static rules shared by every member of a community. An axiological approach must distinguish between the ethical purposes of education and their contextually situated expression. This distinction will guide the later examination of story selection and pedagogical mediation in Arab-Bedouin kindergartens in southern Israel.

The study by *D. Antoci* and *Elena Burladean*, focused on the value orientations of preschool group managers and parents in relation to children's behavioural manifestations, adds another relevant level of analysis [20]. Its importance for the present framework is the recognition that value education takes place across relationships among adults and children. The child's response to a narrative is not formed in an educational vacuum. The teacher's questions, the emotional climate of the group and the expectations conveyed in family life all contribute to the meanings available to the child. The study's focus should not be interpreted as proof of a particular causal pathway in work's sample; rather, it helps justify examining pedagogical interaction as an essential part of the educational situation.

A significant extension of this theoretical argument emerges from *C. Cucoș's* distinction between the descriptive and prescriptive functions of educational axiology. His work on pedagogy and axiology, together with his later discussion of axiological education as both an aim and a principle of formation, prevents values education from being reduced to a list of desirable personal qualities. A descriptive inquiry asks which values are visible in a community and what conflicts arise among them; a normative inquiry examines which values educators have reason to cultivate and how this responsibility can be justified. For preschool pedagogy, the distinction is consequential. A narrative in which a character lies, excludes a peer or refuses to help is not devoid of educational value. It can become an occasion to identify the competing considerations and discuss the consequences of a choice. The educational intention is not to celebrate negative conduct

but to make its moral significance available for examination. In this respect, the story serves simultaneously as an object of interpretation and a medium of ethical inquiry [60; 61].

The relation between the axiological optimum proposed by *L. Cuznețov* and the arguments developed by *C. Cucoș* is one of productive complementarity rather than theoretical equivalence. *L. Cuznețov* emphasises the purposeful coordination of educational values, means and relationships, whereas *C. Cucoș* foregrounds the need to justify the very selection and interpretation of values in educational encounters. In her later synthesis on the philosophy and axiology of education, *L. Cuznețov* also places pedagogical action in a broader philosophical framework. Taken together, these positions suggest that a value-oriented lesson should answer three distinct questions: why the selected value matters, which experience can make it intelligible to a particular child, and what evidence could reasonably indicate a change in understanding or orientation. PRK-VT addresses these questions through its normative aims, culturally mediated reading and structured follow-up activity, but the empirical PBVS-C scores refer only to the final, defined measurement domain. They cannot substitute for direct observation of every part of the proposed educational process [61; 62; 63; 64].

G. Văideanu's historical reflection on education at the transition between centuries broadens this discussion beyond a predominantly individual understanding of moral formation. Educational aims evolve in response to changes in social organisation, communication and cultural participation; they are therefore neither completely timeless in their practical expression nor reducible to immediate social demands. This position can be read alongside the international normative perspective articulated in UNESCO's 2023 Recommendation on education for peace, human rights and sustainable development. The Recommendation does not present a preschool measurement instrument or prescribe a story-based intervention. Its relevance to the thesis is instead its emphasis on education as a sustained, rights-conscious and participatory enterprise. For the present study, such principles justify the choice of dialogue, care, non-discrimination and respectful disagreement as educational orientations, while leaving open the empirical question of how the participating children respond to specific activities [136; 137].

A pedagogical principle becomes operational only when it can be recognized in the teacher's decisions and the child's opportunities for participation. A. Pyle and E. Danniels describe a continuum between child-initiated play and teacher-guided activity; D. S. Weisberg and colleagues similarly conceptualize guided play as combining purposeful adult scaffolding with children's exploration [157; 164]. For axiological education, this suggests neither an exclusively prescriptive lesson nor unstructured play, but a justified balance between the educator's value-related objective

and the child's autonomy to interpret a narrative dilemma. These studies inform pedagogical design and are not evidence that a specific value dimension necessarily changes.

These Moldovan contributions should be understood in relation to, rather than in place of, international value theory. *L. Cuznețov* primarily strengthens the normative and pedagogical interpretation of educational purposes; *D. Antoci* draws attention to historical change and to the social conditions of value formation; *T. Șova* provides a broader framework for intentional pedagogical organisation. *S.H. Schwartz* offers a descriptive model of motivational value priorities, while the PBVS-C makes part of that model accessible to empirical study with children [21; 62; 64; 128; 134]. They address different questions and are not interchangeable theories. The research draws a connection among them as an original synthesis for its specific research problem, without attributing the synthesis itself to any one author.

A useful way of testing this conceptual coherence is to ask what happens when a story is introduced into a preschool group. A narrative may contain a character who helps a friend, refuses an unfair request or negotiates a conflict. At one level, the educator has selected the story because it offers an opportunity to discuss a value. At another, the child encounters an emotionally meaningful situation involving motives and consequences. The teacher's questions can invite the child to compare alternative decisions, express disagreement or relate the episode to personal experience. A subsequent game, drawing or cooperative task can give the child an opportunity to revisit the problem in a different form. None of these moments is equivalent to a permanent change in the child's values, but together they provide a pedagogically intelligible sequence.

Shared reading is a setting for meaning-making rather than a uniform instructional technique. The analyses by *S. E. Mol* and colleagues distinguish dialogic exchanges from routine reading, and *R. Lever and M. Sénéchal* show how elaborative discussion can support narrative construction in kindergarten [147; 149; 150]. The relevance for the present model is the specification of what adults ask, how children respond and which interpretive opportunities follow the narrative. Findings on vocabulary or narration cannot be directly equated with value internalisation, but they help substantiate the mediating actions incorporated into the model.

A. G. Bus, M. H. van I. Jzendoorn and A. D. Pellegrini's meta-analysis established an influential empirical basis for joint book reading, while the later syntheses of *S.E. Mol* and colleagues examined the additional contribution of dialogic and interactive techniques [142; 149; 150]. The progression in this literature is theoretically important: the educational activity is not defined only by the presence of a book, but by the participation structure around it. In the present context, the same distinction motivates explicit planning of dialogue and follow-up activity,

without implying that evidence concerning reading outcomes can automatically establish an effect on value priorities.

The relationship between cognition, emotion and social action is also important, though it should not be treated as a guaranteed causal chain. A child may understand why a character feels excluded, experience sympathy, and still find it difficult to include a peer during free play. Conversely, the child may participate in an inclusive activity before being able to explain its moral significance. Development is uneven, and value-related responses are shaped by context. For this reason, the thesis uses *cognitive, affective and behavioural* aspects as complementary analytical perspectives, not as a rigid sequence through which every child must pass. The practical programme can create opportunities at each level without claiming to have measured all three directly.

The cognitive dimension accounted by *J. Piaget, L. Kohlberg, G. Văideanu* [110; 91; 137] explain how children come to understand moral structures; the affective dimension accounts for how they come to care about them; referring to the behavioural dimension, *Bandura* [32] examinates how moral understanding translates into action. This structure demonstrates, in their comprehensive study of the preschool child, that socio-moral development proceeds through the simultaneous activation of cognitive comprehension, affective identification, and behavioural attitude, a process in which literary narratives play a decisive mediating role during the ages of five and six. This threefold synthesis is not merely an academic exercise: it has direct methodological consequences. A research design that measures only cognitive uptake as *L. Kohlberg* [90] considers, will systematically underestimate the affective and behavioural transformations that the present dissertation aims to investigate. The dissertation therefore combines the *S. H. Schwartz* [130] Value Survey (cognitive-motivational measurement) with structured behavioural observation and qualitative interviews capturing affective response - an integrative methodology that the conceptual analysis offered in *Abou Afash and G. Grădinari* [71] makes theoretically defensible.

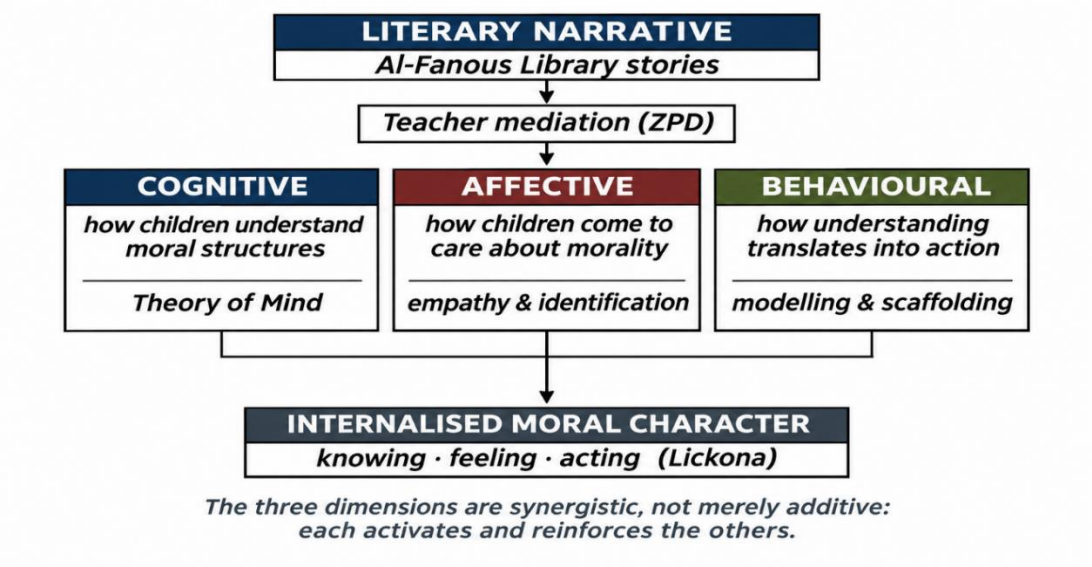


Figure 1.1. The Integrated Tripartite Model of values education through Literature

Two further theorists deserve specific elaboration in connection with this threefold model. Within the behavioural dimension, the present dissertation draws on *A. Kozulin's* [92] reading of *Vygotsky's* emphasis on the role of the "more knowledgeable other"- in this case, the kindergarten teacher - whose mediation of value-laden texts transforms passive exposure into active internalization through scaffolded dialogue within the zone of proximal development. Within the affective dimension theory of empathy development, narrative identification produces moral motivation through a specific psychological mechanism: the child who feels with a character feels for that character's moral situation, and this empathic resonance functions as the primary affective driver of subsequent prosocial action.

The distinction can be further clarified by connecting moral learning with the study of children's personal epistemologies. In classroom case studies, *J. Brownlee* and colleagues examined how teachers' and pupils' understandings of knowledge and justification enter moral education; the relevance here is pedagogical, since dialogue about why a character acts in a particular way involves more than rehearsing a rule [45]. *D. Narvaez's* integrative ethical education approach offers a complementary account in which moral competence includes sensitivity to situations, judgement, motivation and the practice of ethical action [106]. These perspectives justify varied post-reading tasks, while remaining conceptual resources rather than direct tests of the PRK-VT model.

The link between personal priorities and outward conduct is also not one-to-one. K. Misgav and colleagues studied relations among value orientations, sustained attention and spontaneous helping in children aged eight to nine [102]. Their findings underscore that behaviour depends on

more than a declared value preference. Because their participants were older than the five- to six-year-olds in the present thesis, the study can inform interpretation but cannot be treated as direct evidence that the preschool intervention generated durable prosocial behaviour.

The cultural-historical dimension strengthens rather than replaces this conceptual argument. Education in the Arab sector of Israel has developed within particular institutional arrangements and debates concerning language, citizenship and identity [9; 19; 26; 115]. Within that wider context, Arab-Bedouin communities in the Negev have diverse local histories and educational experiences. It would be inaccurate to assume that a single narrative interpretation represents every family or that all children enter kindergarten with identical cultural expectations. The educational relevance of this setting lies in the need to understand how the selected stories are made meaningful for the participating children, not in declaring cultural difference to be an experimentally established cause of their responses.

Language adds a further layer. Arabic-speaking preschool children may encounter everyday spoken varieties and literary Arabic in different situations, including encounters with books. Research on story reading and Arabic diglossia makes this linguistic issue relevant to the design of preschool activities [28]. Its findings concern language and literacy, not a direct improvement in value orientations. Accordingly, linguistic accessibility and cultural relevance should be understood here as conditions for meaningful participation in a story-based activity. Whether the intervention is associated with a change in the values assessed by the PBVS-C is a separate empirical question.

Existing practice in Israel also places a useful limit on claims of novelty. The *Maktabat al-Fanoos programme* already provides Arabic-language children's books and reading-related resources intended to encourage engagement among children, educators and families [13]. The potential contribution of the research must be more specific: the conceptual organisation of selected value aims, guided narrative discussion and follow-up activities within the PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission) pedagogical model, together with an examination of assessed outcomes in the participating groups. This is a defensible form of contextual and methodological originality, provided that the model is described precisely and the evidence is interpreted with due restraint.

A distinction between pedagogical intention and empirical evidence remains essential throughout this argument. The intention to cultivate benevolence, for example, belongs to the educational design; a child's interpretation of a story belongs to the process of meaning-making; and a score on a picture-based instrument belongs to the assessment procedure. These levels can inform one another, but none can stand as proof of the others. The fact that an educator discusses

honesty does not establish that children have acquired an enduring disposition to be honest. Similarly, a measured change in relative value priorities does not necessarily establish a lasting behavioural transformation. Clear distinctions of this kind help protect both the credibility of the experiment and the educational value of the proposed model.

The conceptual argument can now be brought together without conflating its different sources. Axiological education begins with reasoned educational purposes, takes form in culturally and developmentally meaningful experiences, and is examined through carefully chosen indicators. In a story-based approach, a narrative provides the shared situation, guided conversation supports the examination of motives and consequences, and subsequent activities offer opportunities for participation. The empirical instrument captures only the outcome dimensions for which it was designed. Figure 1.1 presents this relationship as a framework for organising the intervention; it should be read as an analytical proposal rather than as an experimentally established causal mechanism.

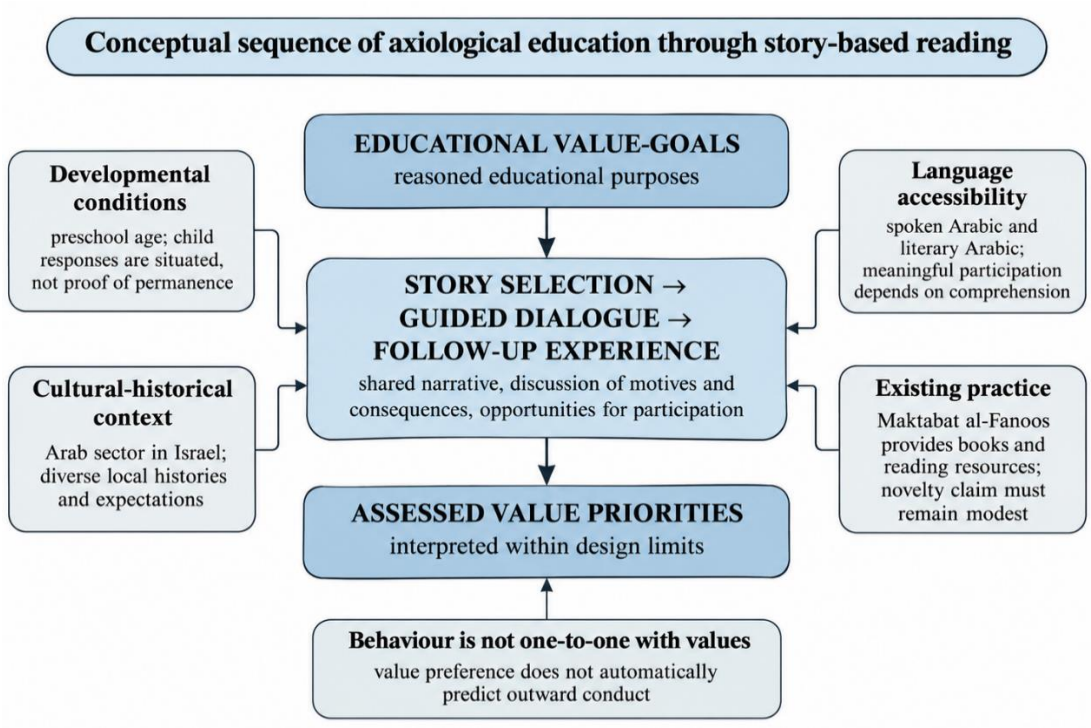


Figure 1.2. Conceptual sequence of axiological education through story-based reading
(*conceptual synthesis developed in this research*)

The sequence in Figure 1.2 becomes clearer when its conceptual levels are separated. A narrative is a pedagogical resource, not a value in itself; dialogue is an educational process, not a score; and a child's response must be interpreted in relation to both developmental conditions and the limits of measurement. Table 1.1 sets out the distinctions used to prevent these categories from

collapsing into one another. It is an analytical synthesis for the present research, not a taxonomy attributed to a single theorist.

Table 1.1. Analytical levels of values education in early childhood (conceptual synthesis developed in this research)

Analytical level	Guiding question	Preschool illustration	Role in the research
Normative aim	Why does this value matter educationally?	Respect and care	Justifies educational aims; not a score
Value priority	How important is it relative to other values?	Benevolence, security, self-direction	Assessed by the PBVS-C
Narrative content	How does a story represent the issue?	A character faces a sharing dilemma	Criterion for story selection
Teacher mediation	How is the issue discussed and practised?	Dialogue, play and cooperative tasks	Element of the intervention
Child response	What can a child express in this situation?	An explanation or group participation	Situated evidence; not proof of permanence

The table also clarifies why value education cannot be assessed by counting the frequency with which a virtue appears in a story. The presence of a helpful character may justify discussing benevolence, but it tells us little about the relative importance children assign to that value. Nor does the child's repetition of an educator's answer reveal whether the child has made the meaning personally significant. In the empirical chapter, the PBVS-C results should therefore be presented as observations of assessed priorities under the study conditions, while the narrative and follow-up activities are described as elements of the pedagogical intervention [64].

An important analytical distinction concerns the relationship between educational value, individual preference and socially desirable conduct. A preference indicates what a child chooses in a particular situation; a value refers to a relatively general motivational orientation; and conduct is an observable response that may have several explanations. Sharing a toy, for instance, may express benevolence, compliance with an adult request, an expectation of reciprocity or a wish to avoid conflict. These possibilities should not be collapsed into a single moral interpretation. The experimental instrument associated with *A. K. Döring* and colleagues is useful precisely because it approaches the relative importance of value orientations rather than treating isolated acts as transparent evidence of moral character. *S. H. Schwartz's model* further invites attention to possible conflicts between objectives, not merely to the accumulation of desirable traits. For the present study, this distinction establishes a rule of interpretation: a narrative may make a value intelligible, a structured activity may provide an opportunity to practise it, and an assessment score may describe a related orientation, but the transition from one level to another remains a question requiring evidence [64; 128; 130].

Axiological education should consequently be understood as a form of reasoned educational mediation rather than the direct transmission of a fixed inventory of virtues. A child is not only a recipient of adult prescriptions but also an emerging participant in social life, capable of questioning an apparent injustice, negotiating a rule and expressing a preference that differs from the teacher's expectation. The educational significance of such participation does not require treating all choices as equally defensible. Instead, the teacher may explain why particular actions have consequences for other people while allowing the child to compare possible responses. This position connects the normative orientation emphasized by *L. Cuznețov* with the concern for educational development articulated by *L. Kohlberg and R. Mayer*. It suggests that the quality of a value-oriented activity depends not simply on whether children repeat the approved answer, but on whether the conditions of learning encourage comprehension, participation and progressively better-grounded judgement. This remains a pedagogical criterion rather than a separate developmental outcome measured in the experiment [62; 90].

The notion of an axiological optimum offers a particularly productive point of integration. In *L. Cuznețov's* formulation, value-goals, value-norms and value-means cannot be reduced to interchangeable categories. A goal such as respect must be connected with norms that protect the dignity of others and with means that embody, rather than contradict, that goal. An educator cannot plausibly cultivate respect by systematically humiliating a child for an incorrect response, even if the declared topic of the lesson concerns kindness. The same principle applies to story-based activity: inclusive discussion, appropriate opportunities to speak, sensitivity to different family experiences and careful resolution of disagreement become part of the axiological content of education. This approach allows a stronger interpretation of the PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission) model, because the educator's conduct and the social climate of the activity are treated as conditions that may support or undermine its stated objectives. Its strength is theoretical coherence; the present study did not independently test the classroom climate as a mediating variable [20; 21; 62].

A literary interpretation can be personal, analytical, intertextual or performative rather than a repetition of an adult's preferred message. *L. R. Sipe's* classroom-based account of children's literary understanding offers categories for recognizing this diversity, while M. Nikolajeva's cognitive approach foregrounds the relation between narrative, emotion and readers' reasoning [154; 159]. These sources help distinguish the expressive possibilities of picture books from the narrower aim of eliciting a single moral conclusion. A developmentally appropriate teacher can invite children to compare the characters' options before identifying the value-relevant question that will be explored in a subsequent activity.

A further conceptual issue is the difference between consensual ethical concerns and culturally situated expressions of those concerns. Care, justice and responsibility may be recognizable across different educational settings, while the gestures through which children learn to express them vary with language, family routines and community expectations. The theory of basic values is valuable here because *S. H. Schwartz* analyses motivational relations that extend beyond a single school system; it does not follow, however, that a specific activity or text will have an identical meaning in every setting. The methodological task is therefore double: to identify a defensible general concept of the value and to examine how it is made accessible to the participating children. This distinction helps avoid two opposite errors, namely assuming that a culturally specific practice is universally obligatory and treating cultural variation as an obstacle to any common ethical vocabulary. The dissertation's contribution lies in developing a pedagogically situated synthesis rather than asserting that its selected programme has resolved philosophical debates about the universality of values [42; 115; 127; 128].

Finally, the evaluative dimension of axiological education requires conceptual modesty. A child may correctly identify that a character has behaved unfairly without responding fairly in a subsequent disagreement; conversely, a child may act generously before being able to offer an explicit verbal justification. In both cases, it is necessary to distinguish understanding, reported importance, behavioural enactment and durable personal commitment. *J. Brownlee's* discussion of personal epistemologies in moral education offers a useful reminder that educators and children can approach the justification of moral claims differently, while *M. W. Berkowitz's* principles of character education show why an institution's organised practices matter beyond a single lesson. In the present study, the PBVS-C scores represent a defined assessment domain. Claims about empathy, reflective judgement or internalisation should therefore be expressed as theoretically plausible pathways for future research, not as unmeasured results of the completed intervention [35; 45; 64].

A further test of the relationship between values and action is provided by the distinction between costly and non-costly prosocial decisions. In their investigation of children aged five to twelve, L. *Abramson, E. Daniel and A. Knafo-Noam* found that the importance assigned to self-transcendence values was associated with costly sharing, whereas a corresponding relation was not observed for non-costly giving under more strongly normative conditions [1]. The implication for axiological pedagogy is not that a story about generosity will necessarily produce sharing, but that a child’s choices reflect the interaction between motivational priorities, perceived social expectations and the concrete cost of acting. *E. Kruse, I. Faller and K. Read* likewise examined whether personalised storybooks could affect children’s comprehension and subsequent sharing;

this design separates the narrative manipulation from a behavioural outcome [93]. Together these studies suggest a research distinction that is essential for PRK-VT: narrative comprehension, endorsement of a value and enactment of a prosocial decision should be treated as theoretically related, but empirically distinct, dimensions. The present thesis measures only the stated value-related priorities and does not establish behavioural transfer.

Axiological education in this investigation is consequently defined as an intentional, developmentally appropriate and culturally responsive process through which educational values are made accessible in shared experiences, explored through guided interaction and revisited in purposeful activities. The definition is proposed as a working synthesis of the theories reviewed (Promoting Reading in Kindergarten as a tool for Value Transmission) above, not as a literal definition taken from *L. Cuznețov, D. Antoci, T. Șova or S.H. Schwartz*. Its usefulness lies in connecting the broad educational purpose of values formation with procedures that an educator can describe, organise and critically evaluate.

This framework establishes the conceptual boundary of the study. It explains the rationale for investigating story-based reading as a medium of axiological education, but it does not predetermine the success of the PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission) model. The following sections will examine these conceptual distinctions in relation to the historical, cultural and developmental conditions of early childhood, before the pedagogical model is specified and evaluated within the existing experimental design.

1.2. Historical, Cultural and Psychopedagogical Foundations of Values Development in Early Childhood

Values are formed in relationships long before children can explain them in abstract language. In early childhood, they are encountered in the ordinary situations of family and kindergarten life: who is invited to join a game, how an adult responds to a mistake, whether a promise is kept, and what happens when two children disagree. These experiences are not culturally empty. They take place within languages, institutions and shared memories that influence both the meanings assigned to behaviour and the expectations placed on the child. For this reason, a study of axiological education through stories cannot begin and end with a list of virtues contained in literary texts. It must also consider the historical and cultural circumstances in which stories are selected, told and discussed.

The present research examines axiological education among preschool children attending Arabic-language kindergartens in the Negev region of southern Israel. This location requires precision. The Arab population of Israel is internally diverse, and the history of Bedouin

communities in the Negev cannot be treated as identical to the histories of Arab communities in the Galilee, the Triangle or mixed cities. Nor does a shared language eliminate differences between families, settlements and educational institutions. Research on minority education and identity in Israel establishes why cultural belonging and institutional arrangements matter to schooling [9; 19; 115]. It does not justify assuming that all children in a particular community endorse an identical hierarchy of values. The appropriate starting point is therefore a contextual account rather than an essentialised portrait of a culture.

A historical perspective helps explain why the kindergarten occupies a complex place in the life of the Negev Bedouin community. Abu-Rabia's account of twentieth-century educational development follows the transition from patterns of mobility and local forms of social organisation towards increasing settlement and participation in institutional education [8]. Abu-Saad traces the expansion and difficulties of schooling in the Negev in relation to substantial social and political changes [10]. These histories do not portray education as a simple replacement of one set of beliefs by another. Instead, they point to a period in which formal institutions, family authority, economic opportunities and cultural continuity became newly interdependent. Preschool education is one part of that longer process, even though the historical studies were not designed to measure the value orientations of contemporary preschool children.

The establishment and expansion of modern schooling also changed the relationships through which children encountered educational authority. In family and community life, shared expectations may be transmitted through everyday routines, narrated family experiences, religious practices and the conduct of older relatives. Kindergarten introduces additional structures: professional educators, group rules, curricular priorities and interaction with children beyond the immediate family circle. These structures may reinforce familiar values, provide new settings in which to interpret them, or make tensions between expectations visible. The existence of such tensions should not be equated with a conflict between a supposedly unchanging tradition and a uniformly modern school. Actual families and teachers interpret both continuity and change in different ways [9; 10].

In this environment, the purpose of culturally responsive pedagogy is neither to romanticize established practices nor to dismiss them. It is to make educational purposes understandable and open to reflection while recognizing the child's experiences and language. A story about helping a neighbour, for example, might invite discussion of care, reciprocity and responsibility. Yet children may understand the situation through different family experiences or relationships. The teacher's task is not to demand a single rehearsed moral, but to encourage children to describe what a character wants, consider the consequences of alternative actions and listen to their peers. The

cultural dimension is present in the questions and interpretations as much as in the story's setting [69; 70].

Research on cultural identity in Arab education in Israel provides a necessary caution here. Educational materials and institutions may communicate collective narratives, representations of language and belonging, and different understandings of citizenship [3; 9; 115]. Such studies are relevant to the design of narrative activities because the selection of a book is never entirely neutral. However, findings about school systems or elementary textbooks do not automatically describe a preschooler's individual experience. In the present thesis, the historical-cultural context serves to justify careful selection and interpretation of stories, not to assign predetermined beliefs to children before assessment.

Language is another central condition of participation. Arabic-speaking children encounter spoken varieties of Arabic in everyday communication, while many printed books rely more heavily on a literary or standard variety. These forms are connected but not interchangeable, and the degree of familiarity with storybook language may vary. Research on Arabic diglossia and story reading in kindergarten indicates that the form of language used in educational activities is relevant to early literacy development [28]. This is not evidence that one linguistic variety necessarily produces stronger moral values. It does mean that comprehension, the phrasing of questions and opportunities for children to respond in a familiar linguistic register deserve attention when story-based activities are organised.

The distinction becomes particularly important when the teacher interprets a child's response as an expression of a value. A child who remains silent after a question about a character may be unsure about vocabulary, hesitant to speak in a group, or still reflecting on the situation. Silence is not, by itself, evidence that the child lacks empathy. Similarly, reproducing the wording of a book may show comprehension or memory without demonstrating a stable preference for the value named. An educationally sensitive approach allows children to use their own language, play, drawing or joint action to explore narrative situations, while keeping the interpretation of such responses proportionate to the available evidence [24; 28].

The relationship between the home and the kindergarten deserves equal consideration. Adults do not all explain rules or respond to conflicts in the same way, and children learn to navigate these differences as they participate in both environments. In the Moldovan literature, D. Antoci and Burladean examine the relation between the value orientations of educators and parents and the behavioural manifestations of preschoolers [20; 123]. This work is useful because it directs attention to the educational relationship rather than viewing values as isolated attributes of the child. Its findings arise from a different national context, however, and cannot be imported as

empirical results for Arab-Bedouin kindergartens. What can be transferred is the analytical question: how do family and educational expectations meet in children's daily experiences?

L. Cuznețov's conception of education through an axiological optimum adds a normative dimension to this question [62]. It treats education as a process in which adult choices, relationships and meaningful activities should be related to broader human values. When brought into the present context, this approach suggests that the educator should attend both to the moral substance of the story and to the manner in which the story is mediated. A lesson on respect becomes contradictory if children are discouraged from asking questions or speaking about their own experiences. L. Cuznețov's theoretical perspective is conceptually applied to the educational context examined in this work, without implying that her original framework was specifically developed for Arab-Bedouin preschool education. The pedagogical perspective of T. Șova further underlines the need for intentional organization of educational situations and the educator's role in creating conditions for children's development [134]. Within a preschool group, the meaning of a narrative is explored not only through listening but also through peer conversation, role play, choices and joint activity. A child who hears a story about fairness can encounter the same issue when materials must be shared or when a game requires a collective decision. The relation between the story and these experiences does not emerge automatically. It must be prepared by the educator, who decides which questions to pose, which responses to invite and which follow-up activities are feasible for the group.

These concerns intersect with a developmental understanding of values. Children of preschool age are developing language, perspective-taking, self-regulation and the ability to coordinate several reasons for action. They can recognise that two characters have conflicting wishes without being able to resolve every moral dilemma in adult terms. Pedagogy should therefore work with concrete situations rather than assume that children can articulate philosophical definitions. Stories offer a shared point of reference: the characters' actions create a distance that makes sensitive topics discussable, while images and narrative sequence support attention and recall. Yet the value of the story depends on its accessibility and the quality of the interaction around it, as research on shared book reading also suggests [24; 74].

An instructive distinction can be made between telling a child what the correct choice is and supporting the child in examining a choice. Direct explanation sometimes has a place in early childhood education, particularly when a child needs guidance about safety or harm. But an exclusively declarative approach may leave little room to consider motives, emotions and conflicting needs. During story discussion, the teacher can ask why someone acted as they did, whether another solution was possible and how others may have felt. Follow-up play can bring the

issue closer to the child's social world. These are pedagogical opportunities, not guarantees of internalization; their consequences remain matters for careful evaluation.

The need for such care is reinforced by the theory of basic human values. Schwartz's framework distinguishes motivational orientations including benevolence, conformity, tradition, security and self-direction, among others [127; 128]. In a single narrative these priorities may support each other or come into tension. Helping a friend may express benevolence, for instance, while following an established group rule may involve conformity. The context of a particular story can make both motivations intelligible. A culturally aware educator does not infer that a value type belongs exclusively to a particular ethnic or religious community, nor does the theory determine which value a child ought to prefer.

A further distinction concerns developmental observation and formal assessment. The Picture-Based Value Survey for Children (PBVS-C) was developed to investigate value priorities at an age when abstract self-report is difficult [64]. Its use in the existing experiment provides a defined assessment procedure, but it does not convert a ten-session or ten-occasion classroom intervention into a complete measure of children's moral development. The assessment asks a particular question about relative values under particular conditions. The narrative discussions and activities, by contrast, are educational processes. Treating these as different levels prevents the thesis from mistaking engaging classroom participation for proof of durable value change.

The relationship between personal and social orientations in preschool education can be examined through the situations in which several legitimate expectations meet. A child may wish to retain an object while a peer asks to use it, or may feel loyal to a family habit while encountering a different routine in kindergarten. These situations are not merely behavioural incidents requiring immediate correction. They can also be understood as early opportunities to distinguish preference, obligation, reciprocity and the anticipated consequences of a decision. An axiological approach becomes educationally meaningful when the adult makes the alternatives intelligible instead of assuming that an instruction alone will resolve the underlying conflict. This interpretation is compatible with the distinction between value-goals, value-norms and value-means proposed by L. Cuznețov [62] and with the motivational tensions discussed in S. H. Schwartz's account of values [128].

In an early childhood setting, the passage from an adult's rule to the child's own explanation is gradual and uneven. The teacher may initially name an expectation, explain why it matters and demonstrate an appropriate response. Yet repeated instruction does not automatically establish that the child can apply the same consideration when circumstances change. The distinction can be illustrated by the difference between sharing an object on request and proposing an arrangement

when two peers independently wish to use it. Both behaviours may be socially appropriate, but the second requires children to consider competing intentions and negotiate a response. Stories can support discussion of such choices because fictional events create some distance from immediate interpersonal conflict. The child can examine what the characters know and desire before being invited to consider a related classroom situation.

This approach also clarifies the significance of intergenerational experience without treating the family as a uniform source of prescribed values. The ways in which adults explain hospitality, respect, autonomy or mutual responsibility may vary among households and within the same household. A literary text offers the educator a common object of discussion, not an instrument for ranking family practices. When a story depicts a disagreement between younger and older characters, the teacher may ask which obligations each character recognises and what kind of response could preserve respect while allowing the younger person to express a reasoned preference. Such questions create a pedagogical space for reflection without requiring a child to disclose private family circumstances. The cultural context remains relevant, while the analysis concerns the educational interaction rather than predetermined qualities attributed to an ethnic group [21; 44; 74].

The relevance of this differentiation is methodological as well as ethical. The present investigation uses the PBVS-C to describe assessed value-related orientations, whereas the pedagogical analysis concerns the conditions in which children encounter, discuss and rehearse choices [64]. Neither a cooperative episode during a lesson nor a stated preference on a questionnaire can be treated, by itself, as a complete account of a child's moral development. A stronger interpretation separates the objectives of axiological education, the forms of participation made possible by the teacher and the indicators actually recorded. This separation is especially important in a longitudinal programme, where repeated exposure may make a narrative familiar without establishing whether a value has become stable across situations.

The local institutional context also shows that Arab preschool education in Israel already includes programmes designed to improve teaching, interaction and family involvement. A formative and summative evaluation by *Nijim-Ektelat and Sorek examined* a multi-year programme in Arab kindergartens, including kindergartens in Bedouin municipalities of the Negev [107]. The report is relevant because it demonstrates that the quality of the preschool environment, professional development and parental partnership have been recognized as interconnected educational issues.

Earlier initiatives likewise sought to expand access to early childhood education in Arab communities. *R. Savaya and M. Waysman* evaluated an advocacy programme concerned with

preschool enrolment, municipal provision and professional staffing [67; 78; 121]. Such evidence belongs to the history of educational provision rather than directly to the psychology of children's values. Nevertheless, it helps locate a study of story-based axiological education within a wider movement from questions of access to questions about what happens inside educational settings. In the present inquiry, the central issue is not simply whether children receive books, but how the reading experience is organised to support meaningful participation.

The *Maktabat al-Fanoos* programme provides a relevant example of existing educational practice in Arabic-speaking communities. By making children's books available and encouraging their use in family and preschool activities, the programme supports early learning and discussions of social and cultural issues [13]. Against this background, the PRK-VT model focuses on the systematic integration of literary texts, teacher-guided interaction, and practical activities into a pedagogical approach whose outcomes can be examined through specific indicators of children's value orientations.

The effectiveness of this approach also depends on its suitability for the participating children. Story selection and classroom activities should take into account children's linguistic abilities, previous experiences, and opportunities to engage with the situations presented in the narratives. These considerations inform the adaptation of the pedagogical programme to the local setting. However, observations about the participating group should not be generalised to the wider Arab-Bedouin community without supporting empirical evidence.

An important methodological implication follows. The cultural relevance of an intervention cannot be established by its geographical location alone. To make the argument convincing, the pedagogical justification must demonstrate why the selected narratives and activities are suitable for the children involved: their language, familiarity, opportunities for participation and the kinds of moral situations they present. This explanation may draw on professional knowledge of the educational setting, but those observations should be identified as contextual judgement unless they were gathered systematically. They cannot be transformed into claims about all Bedouin families or treated as independent empirical findings.

Nor should culture be introduced retrospectively as an explanation for any unexpected experimental result. The existing design compares two groups of thirty children and follows assessed values across ten measurement occasions. It can be used to examine differences associated with the intervention under the study conditions, subject to the statistical limitations discussed in Chapter 3. It was not designed as a cross-cultural comparison between Arab and Jewish children, between Bedouin and non-Bedouin families, or between different historical

generations. Cultural knowledge is indispensable for interpreting what the activities mean in this setting; it does not create a causal variable that the research did not measure.

The historical, cultural and psychopedagogical perspectives can therefore be brought together around a practical question: how can stories become occasions for children to discuss, reconsider and enact values in a way that respects their language and lived experience? The answer proposed in this work does not depend on the novelty of storytelling itself. It depends on whether the model gives educators a sufficiently clear procedure for moving from narrative situations to reflective interaction and purposeful activity, and whether the selected measures permit a cautious evaluation of its outcomes. This distinction defines both the educational promise and the limits of the research.

The history of early childhood pedagogy also offers a more differentiated account of why values should be experienced rather than merely declared. In J. A. Comenius's early educational writings, attention to the first six years of life is linked to the responsibility of adults for organising meaningful beginnings in learning and conduct. His position arose in a particular religious and historical environment, and its normative premises cannot be transferred unchanged into a contemporary pluralistic kindergarten. Nevertheless, the pedagogical idea that early education requires intentional yet age-sensitive guidance remains relevant. In PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission) this historical insight is reframed as an obligation to select intelligible stories, formulate questions that children can grasp, and design opportunities for constructive participation. The classical source thus supports a pedagogical rationale; it is not treated as experimental evidence for the effectiveness of a modern reading programme [55].

J. H. Pestalozzi's emphasis on experience, relationships and elementary education adds another dimension. His approach drew attention to the child's formation through concrete encounters, language and affective bonds rather than through abstract verbal instruction alone. The familiar contemporary interpretation of his pedagogy as engaging thought, feeling and action offers a useful heuristic for distinguishing three opportunities in a story-based activity: understanding what occurred, attending to the experience of the characters, and trying out a response in a practical situation. These opportunities should not be confused with three necessarily consecutive stages of development or with three independently measured outcomes in the present experiment. Instead, they help justify why drawing, cooperative play and dramatisation can extend the pedagogical encounter beyond a teacher's explanations [109].

F. Frobel's conception of play as a central expression of early development and M. Montessori's account of the prepared environment illuminate different aspects of agency. *F. Fröbel* is particularly important when stories are re-created through symbolic play: children can reproduce

a conflict, invent a new response and negotiate meaning with peers. Montessori, by contrast, helps foreground the ethical significance of the environment and opportunities for self-directed action. Children cannot learn responsibility solely by hearing it praised; they also need bounded possibilities for choice, care for shared materials and respect for other participants' activity. These approaches are not interchangeable, nor should one be used as historical proof of the other. Their joint relevance lies in showing that guided values education need not eliminate initiative. Within PRK-VT, teacher mediation can establish a safe framework while preserving children's choice of role, interpretation and mode of participation [68; 103].

A developmental clarification is needed before these principles are translated into moral-education objectives. J. Piaget's account of children's moral judgement distinguishes the social acquisition of rules from the gradual ability to consider cooperation, intentions and reciprocity. *L. Kohlberg* later developed a more formal theory of moral reasoning, in which the justification of a decision matters in addition to the decision itself. The two theories differ in scope, methodology and developmental claims; a preschool child aged five or six should not be assigned a definitive Kohlbergian stage on the basis of a classroom response. Their common relevance for story discussion is more modest and defensible: an educator can ask whether a rule is fair, whether a character acted intentionally and how an alternative decision might affect another person. Such questions introduce moral reasoning without assuming that children's verbal explanations establish mature moral judgement or stable value internalization [90; 91; 110].

The sociocultural perspective associated with *L. S. Vygotsky* connects this moral dialogue with the conditions of participation. Questions, prompts and collaborative interpretation provide temporary forms of support that children may gradually appropriate in their own accounts of social situations. The educational object is therefore not a pre-defined correct answer, but a situated process in which children acquire language for motives, alternatives and consequences. This account complements *J. Piaget's* focus on the development of rules and reciprocity while differing from a purely individual sequence of cognitive stages. It also helps explain why a child's limited fluency in the literary variety of Arabic should not be confused with an absence of moral understanding. In the setting studied, accessible language and dialogic scaffolding are conditions for meaningful participation, not independently demonstrated causes of differences in value scores [28; 92; 110].

Table 1.2. Historical-cultural dimensions of values education and implications for the present research (conceptual synthesis developed in this research)

Analytical dimension	Evidence considered	Pedagogical implication	Limits of inference
Historical schooling	Negev educational development and social transformation	Recognise the school-community relationship	History does not determine a child's values
Minority identity	Scholarship on Arab education and cultural belonging	Discuss representation and belonging sensitively	Not every family shares one cultural position
Arabic language context	Research on spoken/literary Arabic and story reading	Check narrative comprehension and access	Literacy findings do not prove moral change
Family–kindergarten relations	Studies of adult orientations and preschool behaviour	Invite dialogue between home and kindergarten	Moldovan evidence is not Israeli outcome data
Child development	Preschool pedagogy, guided reading and play	Use concrete dilemmas and participatory tasks	Participation does not prove internalisation
Local reading provision	Maktabat al-Fanoos and family reading practice	Position PRK-VT relative to existing practice	Reading for values is not a novel invention
Institutional quality	Evaluation of Arab kindergarten improvement programmes	Attend to teacher preparation and interaction	Another programme cannot validate PRK-VT
Value assessment	Schwartz framework and the PBVS-C	Specify assessable value priorities	Scores do not exhaust moral development

Table 1.2 distinguishes contextual knowledge from pedagogical action and empirical inference. Historical accounts explain why formal education developed under particular social conditions; they do not establish a hierarchy of values for an individual child. Research on language supports attention to accessibility and comprehension, while scholarship on family and preschool relations draws attention to the adults and peers who mediate experience. None of these strands can substitute for the actual assessment results. Together, however, they provide defensible reasons for adapting activities to the participants rather than presenting story-based reading as a culturally neutral technique. The model envisaged in the present thesis is best understood as a mediated educational sequence. Historical experience and family practices help shape the contexts children recognise; a selected story offers a common narrative situation; discussion allows motives and consequences to be considered; and follow-up activities create further opportunities to apply and reconsider the issues raised. Assessment belongs alongside this process but should not be

mistaken for its entirety. Figure 1.3 represents this relationship as a conceptual map, not as a causal diagram validated by the experiment.

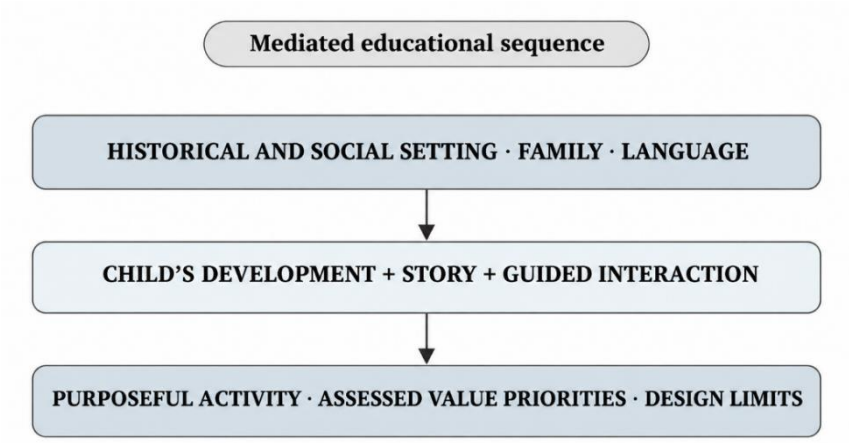


Figure 1.3. Historical, cultural and developmental mediation of story-based axiological education *(conceptual synthesis developed in this research)*

A developmental account of axiological education should not identify early childhood with moral passivity. Children of preschool age encounter conflicts of interest, preferences for fairness and expectations of mutual assistance in everyday interactions, although their explanations and self-regulation remain dependent on social experience and language. The study of *L. Abramson*, *E. Daniel and A. Knafo-Noam* concerning costly sharing and non-costly giving illustrates why the behavioural meaning of helping depends partly on the circumstances and demands of a task. A child who freely offers a resource when doing so entails a personal cost is participating in a different situation from one who gives an object that is no longer needed. In a story-based classroom, educators can make such distinctions comprehensible by exploring what a character loses, gains or risks when choosing to help. This produces a richer pedagogical question than asking which character is simply 'good' or 'bad', while remaining consistent with the limited ability of an illustrative story to establish enduring psychological change [1; 64].

The sociocultural explanation of learning is particularly relevant for the design of narrated dilemmas. The educational theory of *L. S. Vygotsky*, discussed in the volume edited by *A. Kozulin* and colleagues, places learning within socially mediated activity and recognizes the role of language, tools and guided participation. In preschool practice, the teacher's contribution is not confined to supplying the right interpretation of a story. It may consist in reformulating a child's incomplete explanation, juxtaposing two different opinions, inviting another child to illustrate a possibility or supporting the group in identifying consequences that were initially overlooked. The educator thus establishes a temporary structure for reasoning that children may not yet sustain independently. These considerations justify the use of guided dialogue in the proposed model,

while they do not establish that the individual children in this research passed through a specific zone of proximal development as a result of the programme. That would require an assessment procedure different from the PBVS-C [24; 92].

A. Bandura's social cognitive theory provides a complementary account of observed action and perceived agency. Stories offer behavioural models, but modelling is not a purely mechanical process: children also notice the consequences assigned to a character, the reactions of adults and peers, and their own perceived capacity to perform a similar action. The idea of self-efficacy offers a useful educational nuance. A child may regard helping as desirable yet avoid offering assistance when unsure how to proceed. In this case, a post-reading activity can break down a prosocial action into manageable possibilities: asking a peer what assistance is needed, negotiating shared materials or seeking adult support without abandoning the intention to help. Such exercises offer opportunities for rehearsal and confidence, but it would be inaccurate to interpret changes on a value-priorities instrument as direct measurements of self-efficacy. The theories are complementary explanatory lenses, not substitute operationalization of the same construct [31; 32].

The ecological perspective of *U. Bronfenbrenner* broadens the unit of pedagogical reflection from the individual reading session to the relationships among family, kindergarten and community. A story about generosity may be discussed at school, repeated with a caregiver and revisited during an ordinary interaction among siblings. Where these experiences support one another, they can provide continuity; where expectations differ, they can open a space for sensitive dialogue. The notion of continuity should nevertheless not be misread as a demand for complete uniformity between home and school. Families can value respect while expressing it through different customs, and children need not be made responsible for resolving every disagreement among adults. A coherent programme can therefore invite family participation through optional, non-evaluative tasks and familiar language, preserving the educator's responsibility to support every child's access to the activity [30; 44; 46].

Language mediates the accessibility of value-related experience at several levels: the child must understand the narrative sequence, infer what different characters know or feel, and formulate a response that can be heard by others. In Arabic-speaking early childhood education, distinctions between everyday spoken Arabic and literary or standard registers can affect the linguistic demands of a book. Research by *I. A. Asadi, N. Atila and S. Saleh* on kindergarten story reading and Arabic diglossia supports careful attention to this dimension, and the work of *A. Shahbari-Kassem* and colleagues directly addresses lexical and phonological distance in Arabic story comprehension. These sources concern language development and narrative understanding; their

findings must not be presented as demonstrations of values education. Nevertheless, they justify a practical design principle: a child should not be classified as lacking an ethical concept merely because the story's linguistic formulation is difficult to process. Where appropriate, educators may use paraphrase, images and familiar examples to make the dilemma intelligible without changing the educational aim [28; 97; 131].

The connection between developmental theory and cultural context can be summarized as differentiated mediation. The same educational value may require different forms of explanation, time for response and opportunities for practice across children who vary in experience, confidence and linguistic resources. The central task is not to adjust an identical activity to an abstract cultural stereotype, but to observe how the actual group responds and to modify support accordingly. *G. Biesta, M. Priestley and S. Robinson* emphasise the role of professional agency and teachers' beliefs, a perspective that reinforces the educator's responsibility for judgement rather than scripted delivery alone. For the PRK-VT framework, this implies that fidelity should be defined through stable purposes and core pedagogical functions, while implementation remains responsive to children's meanings and circumstances. This balance between explicit structure and educational judgement is an important feature of a viable model, though the completed data do not measure educator agency directly [25; 37; 92].

In summary, the specific character of axiological education in the research setting lies less in the existence of distinct or exclusive “Bedouin values” than in the encounter between broad educational aims and historically formed ways of communicating, belonging and learning. This position guards against two symmetrical errors: imposing a universal pedagogical formula without regard for context, and portraying culture as a fixed determinant of every child's response. A pedagogical model can instead be both principled and responsive. For the present work, this means using the literature and the educational experience available in Arab-Bedouin kindergartens to inform the organization of story-based activities while leaving the assessment of their effectiveness to the completed experiment.

The next subchapter turns to children's literature as a field of inquiry in its own right. The focus will shift from the social and developmental conditions of axiological education to narrative form, illustration, character identification and the pedagogical possibilities of shared reading. These literary and didactic elements are needed before the PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission) model can be discussed as a coherent and reproducible intervention in Chapter 2.

The preceding comparison establishes a useful boundary between conceptual heritage and empirical findings. Classical pedagogues did not develop the PBVS-C, and the contemporary

theoretical categories used in the thesis should not be projected back onto their historical programmes. Their value lies in identifying enduring questions about agency, adult guidance, experience and participation. Modern values theory, narrative research and the PRK-VT (*Promoting Reading in Kindergarten as a tool for Value Transmission*) design provide different analytical layers: the former organises motivational orientations; reading research examines processes of literary interaction; and the present intervention proposes a way of joining an educational value-goal to a particular follow-up activity. Keeping the layers distinct makes the theoretical framework more explanatory and avoids the appearance that many authorities are being invoked to support a single, overly broad claim [24; 68; 102; 128].

1.3. Children's Literature and Story-Based Reading as Conceptual Structure for Axiological Education

Children's literature has long been part of preschool education, but the educational value of a story cannot be reduced to the moral sentence that an adult may attach to its ending. Young children encounter narratives as episodes populated by characters who want something, encounter an obstacle, make choices and live with consequences. Pictures, rhythm and dialogue make these episodes accessible before children can read independently. A story can therefore bring an abstract concern-fairness, care, responsibility or freedom-into a situation that children are able to imagine. This pedagogical possibility is important, but it does not mean that the value named by an educator is automatically adopted by every child who hears the story.

The point of departure for this subchapter is the distinction between three related but different objects of analysis: the values represented in a literary text, the learning opportunities created by an adult-led reading activity, and the values or behaviours subsequently observed in children. The first can be investigated through careful analysis of the story. The second depends on how the reading is organised, on the questions asked and on the possibilities for response. The third calls for an explicit assessment procedure and should not be inferred solely from the presence of a virtue in the narrative. Keeping these distinctions visible allows children's literature to be considered as a pedagogical resource without treating it as an automatic mechanism of moral formation.

This perspective is compatible with axiological approaches developed in the Republic of Moldova, while also requiring their adaptation to the present educational setting. *L. Cuznețov's* work on education through an axiological optimum places value formation in the broader relationship between the child's development and the educational environment [62]. *D. Antoci's* discussion of tradition and postmodernity shows why values education cannot be understood as

the mechanical preservation of a fixed list of inherited norms [21]. Together, these contributions support a conception of story reading in which a shared cultural text creates opportunities for reflection, not merely the recitation of an approved answer. Their works provide conceptual guidance; they do not constitute experimental evidence about Arab-Bedouin kindergartens.

Research on storytelling also demonstrates that forms of participation matter. R. Isbell and colleagues compared storytelling with story reading in relation to oral-language complexity and comprehension, while A. Nicolopoulou and colleagues studied a narrative-and-play activity involving children's language and social competence [146; 152]. Such evidence offers a rationale for including retelling, dramatization and discussion as differentiated modes of engagement. These are not interchangeable with moral-value outcomes: they create opportunities to articulate reasons and coordinate perspectives, but their specific contribution to value priorities remains a separate empirical question.

The corpus described in the existing research includes a selected group of ten stories from *Maktabat al-Fanoos*. Their themes were coded in the original analysis and summarised as frequencies in Table 1.3. These figures are retained here as descriptive results of the preliminary coding reported in the research. They should not be read as percentages of the children who possess each value, nor as independently replicated estimates of the wider programme's content. In particular, the distinction between a narrative theme and a *S.H. Schwartz* motivational category must be respected when interpreting the table [127; 128].

Table 1.3. Value themes identified in ten selected Al-Fanoos stories: reported descriptive frequencies (coding reported in the research; see interpretive note)

Narrative value theme / code	Interpretive description	Stories coded (N=10)	Share
Benevolence	Welfare of close others	9	90%
Tradition	Respect for cultural customs	8	80%
Conformity	Social norms & obedience	8	80%
Kindness / care*	Descriptive theme; overlaps Schwartz benevolence	8	80%
Universalism	Welfare of all & nature	7	70%
Security	Stability & safety	7	70%
Self-Direction	Independence & creativity	6	60%
Achievement	Personal success	4	40%
Power	Social status & authority	3	30%
Hedonism	Pleasure & gratification	2	20%

The most frequent labels in the existing coding are benevolence, tradition and conformity, followed by universalism and security. They suggest that these selected narratives offer recurring occasions to discuss relations with others, family expectations and social responsibility. Nevertheless, Table 1.3 contains a classification issue that requires explicit acknowledgement.

“Kindness” was entered as an additional descriptive category, although it is not an eleventh-and certainly not a separate tenth-motivational value in Schwartz’s basic theory. In the present text it is therefore labelled as an overlapping narrative theme rather than a discrete Schwartz category. Stimulation, one of the ten theoretical types, is not separately tabulated in the original frequency summary. Without re-examining the story-by-story coding sheets, its frequency cannot legitimately be reconstructed or assumed to be zero. The reported counts remain unchanged.

A similar caution applies to interpretation of the apparently high frequency of communal or prosocial themes. A selection of ten stories may be shaped by their educational availability, by the research aims and by the criteria used for identifying values in passages and illustrations. It cannot by itself demonstrate a distinctive value structure in all Arab-Bedouin families. Contextual scholarship can help to explain why some topics are educationally salient, but it should not turn a thematic analysis into a claim about an entire population. The analytic value of Table 1.3 lies in showing how a concrete set of texts can be linked to educational intentions, provided that the coding rules are transparent.

Schwartz’s theory supplies a more precise language for this connection. Values are understood as desirable trans-situational goals that vary in importance and guide evaluations and choices. In the basic framework, ten motivational types are organised through relationships of compatibility and tension. Benevolence concerns the welfare of those with whom one is in frequent contact; universalism extends concern towards broader groups and nature; self-direction emphasises independent thought and action; and conformity concerns restraint of actions that may harm others or violate shared expectations [127; 128; 129]. These are conceptual distinctions, not ready-made diagnoses of a child’s character.

The circular arrangement also matters for reading a story. A character who chooses to share an object may simultaneously express concern for a friend, conform to an adult’s instruction and relinquish an immediate personal wish. If the teacher classifies the episode only as “sharing is good,” the tension between motives disappears. A more productive educational discussion asks whom the action helps, what the character might lose, whether another response was available and how the classmates understand the choice. Such questions can make values intelligible as considerations that sometimes compete, rather than as isolated vocabulary words.

The ten value types are summarized in Table 1.4. They are relevant to the empirical study because the PBVS-C operationalizes children’s value priorities through developmentally accessible pictures [64]. Yet there is a distinction between using the Schwartz taxonomy to code the themes of books and using an instrument based on that taxonomy to assess children. The same conceptual labels may be employed in both tasks without making the two datasets equivalent. The

thesis should therefore avoid describing a frequency of benevolence in texts as if it were a measured increase in benevolence among the participants.

Table 1.4. Schwartz's ten motivational value types and higher-order orientations (theoretical synthesis)

Value Type	Central Goal	Representative Specific Values	Higher-Order Dimension
Power	Social status, prestige, and control over resources	Social power, authority, wealth	Self-enhancement
Achievement	Personal success via demonstrated competence	Ambitious, capable, successful	Self-enhancement
Hedonism	Pleasure and sensuous gratification	Pleasure, enjoyment of life	Self-enhancement / Openness
Stimulation	Excitement, novelty, and challenge	Daring, varied life	Openness to change
Self-Direction	Independent thought and action	Freedom, creativity, independence	Openness to change
Universalism	Welfare of all people and nature	Equality, social justice, protecting the environment	Self-transcendence
Benevolence	Welfare of close others	Helpful, honest, forgiving, loyal	Self-transcendence
Tradition	Respect for cultural and religious customs	Pious, humble, moderate	Conservation
Conformity	Restraint of actions violating norms	Polite, obedient, self-disciplined	Conservation
Security	Safety and stability of society and self	National security, family security, cleanliness	Conservation

The literary form itself helps explain what story-based reading can offer in a preschool classroom. Illustrated stories present more than verbal propositions: a frightened face, an empty chair or a character's hesitant movement may express a social situation before it is named in words. Illustrations can be used to invite children to notice what a character sees, feels or expects. For a child who is still acquiring the language of explanation, pointing to a picture and offering a brief comment can be a meaningful form of participation. At the same time, picture and text are not always equally transparent; an adult may need to clarify unfamiliar vocabulary or explain a sequence of events before discussing its ethical implications.

The selection of stories should also recognize the child as an active interpreter rather than a passive audience for adult-selected moral themes. In a small qualitative study involving fifteen second-grade pupils, *A. Bayraktar* found that children's reported book preferences were associated with aspects of characters, plot and narrative engagement. Because the participants were primary-school pupils rather than preschoolers, these findings cannot be used to predict the preferences of the five- and six-year-olds in the present research [33; 87]. They nevertheless sharpen a pedagogical question: a book selected solely because it appears to illustrate a desirable value may

not offer a dilemma that children find intelligible or worth discussing. For PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission), literary appeal, linguistic accessibility and the potential for several defensible interpretations should be considered alongside the intended axiological theme.

Research has begun to describe these overlapping learning processes more precisely. *E. Breitfeld, C. E. Potter and C. Lew-Williams* found that children aged approximately four and a half to five and a half could learn vocabulary, remember narrative information and extract a moral lesson during shared book reading [43]. Their study supports the possibility of multidimensional learning from a picture book, but it does not establish that a remembered lesson becomes a stable value orientation. Such a distinction is particularly important for this thesis because the completed experiment used a value-assessment instrument rather than a direct behavioural test of every moral situation encountered in the stories.

Shared reading also depends on the adult's manner of participation. In a study involving 58 families, *D. Aram, Y. Fine and M. Ziv* examined a programme in which some parents received guidance for repeated interactive readings. The guided approach encouraged attention first to the story's plot and then to characters' mental states and the connection between narrative situations and children's own experiences [24]. The study demonstrates why it is useful to distinguish exposure to a book from the quality of dialogue around it. The family setting, particular sample and intervention procedures mean that these findings provide a rationale rather than a direct estimate of the effects expected in kindergarten experiment.

From a sociocultural perspective, the teacher does more than deliver text aloud. Conversation provides children with ways of naming and comparing experiences: "Why did the character hide the toy?", "What might her friend believe?", "What could happen if she tells the truth?" Such questions can support perspective-taking and reasoning by linking narrative actions to motives and consequences. Vygotskian accounts of guided participation offer a useful theoretical explanation of why interaction may matter [72; 92; 108]. Nevertheless, a story discussion is not a laboratory measure of Theory of Mind, nor can a child's verbal answer be taken as unambiguous evidence of empathy or value internalization.

A. Bandura's account of observational learning contributes a different explanatory element. Fictional characters can function as symbolic models; children may notice what a character does and what follows from the action. It is plausible that role-play or other post-reading activity gives an additional opportunity to rehearse a prosocial response. But imitation is not synonymous with a durable value commitment. A child who repeats a character's apology because the teacher expects it may not yet have incorporated concern for others into everyday choices [32]. This

limitation is precisely why discussion, guided application and careful assessment must be considered together rather than treated as interchangeable effects of reading.

The narrative itself can also resist a single moral interpretation. Characters are rarely interesting because they behave correctly at every moment. They hesitate, misunderstand one another, defend their interests or change their minds. If every story is reduced to an instruction-be obedient, be generous, tell the truth-its literary openness is lost. Axiological education should not suppress ambiguity; it can use ambiguity to help children hear different reasons and consider circumstances. A story about telling the truth, for example, may raise questions about responsibility and kindness when an honest answer could hurt a friend. Age-appropriate dialogue can acknowledge the difficulty without turning the activity into an abstract philosophical examination.

Empirical findings also make it necessary to avoid exaggerated claims. Kruse, Faller and Read examined whether personalizing a story about sharing was related to children's identification with a character and their behavior, using a design that included questions and a sharing task [93]. That design is important because it distinguishes comprehension of the moral message from its application. The present study should maintain the same conceptual discipline even though its instruments and intervention are different. A change in a value questionnaire must be reported for what it measures, not for every possible social behavior associated with that value.

Recent research offers a more direct example of why story content can matter. *H. Chen, D. Lyu and L. Zhu* compared socially themed picture books with books on other topics in a study of 60 children aged four to five and their parents. After eight weeks, the socially themed reading condition showed higher prosocial behavior and empathy measures, and the authors reported mediation through empathy [51]. This supports the plausibility of carefully selected stories as a resource for social development. It does not provide proof of identical mechanisms in the Arab-Bedouin setting, nor does it mean that empathy mediates the outcomes in the present experiment: empathy was not established as a mediator in the design.

The literature of the Republic of Moldova offers a valuable complementary perspective on the educational use of literary texts. In her axiological framework, L. Cuznețov places the educational significance of values in the relationship between moral orientation and the child's developing personality [62]. D. Antoci highlights the tension between inherited value systems and social transformation [21]. T. Șova's pedagogical treatment of educational organization can inform the structuring of participatory activities appropriate to developmental needs [134]. These sources help to explain why reading should be connected with purposeful interaction and reflection; none of them, taken alone, validates a particular reading programme in Israeli kindergartens.

A further distinction concerns the difference between a narrative's apparent lesson and the problem that children actually recognise while listening. In an adult's reading, a story about a lost object may primarily concern honesty; children may instead focus on the owner's disappointment, the fear of punishment or the attraction of keeping the object. These responses need not be dismissed as misunderstandings. They indicate which elements of the situation are available to the child's present experience and therefore provide an entry point for pedagogical mediation. D. Narvaez's work on moral stories cautions against assuming that the intended moral is invariably the interpretation constructed by the listener [151]. The educator can begin with the children's accounts and then draw attention to details that complicate an initial judgement.

Literary form offers resources for this process that direct moral instruction does not always possess. A character's hesitation, a reversal of expectations or an ending that leaves a question unresolved may invite children to consider several possible explanations. In a picture book, the illustration may offer information that is absent from the words: a child standing apart from a group may appear uninterested, shy or excluded. The significance of the illustration is not that it proves one psychological state but that children can be asked what they noticed and why different interpretations remain possible. The work of M. Nikolajeva on cognitive approaches to children's literature and L. R. Sipe on children's classroom responses provides a conceptual basis for recognizing the interpretative character of this encounter [154; 159].

For axiological education, the sequence of interpretation matters. It is often useful to begin with the event, proceed to the reasons that may have shaped a choice, and only then discuss which values are implicated. If the teacher identifies the moral category at the outset, children may concentrate on reproducing the expected word rather than examining the circumstances that give the value meaning. Conversely, leaving the discussion entirely without direction may prevent younger children from connecting the episode to a comprehensible social situation. A developmentally appropriate exchange requires a balance between interpretative freedom and guidance. Adult support is therefore not opposed to children's agency: it can make the narrative accessible while leaving room for their own explanations [92; 163].

This perspective also helps avoid a narrow treatment of characters as either virtuous models or undesirable counterexamples. A character may act generously for reasons that are open to question, or follow a classroom rule while failing to notice a peer's need. The teacher can direct attention to intentions, consequences and alternatives without asking children to classify the entire person as good or bad. Such an approach preserves the literary complexity of the text and connects it with value-related deliberation. It also provides a clearer bridge to the PRK-VT model: the

educational object is not a moral formula extracted from a book, but a structured opportunity to interpret human situations through reading, dialogue and subsequent participation.

The distinction between a didactic story and an ethical inquiry can be articulated through the interaction of narrative form and moral reasoning. A story may contain a recognizable conflict without providing a single morally simple character or an unequivocal resolution. *J. Piaget's* discussion of intentions and rules helps explain why children should be asked not only what a character did but what that character understood and why another participant might disagree. L. Kohlberg's approach further directs attention to the reasons children offer for judging an action, without implying that a brief conversation yields a reliable stage classification. Questions such as "Was following the rule enough in this situation?" and "What could the character have done differently?" can encourage perspective-taking while allowing children to express uncertainty. This is a stronger pedagogical justification for guided reading than the assumption that the presence of a virtuous protagonist inevitably produces virtuous behavior [24; 90; 110].

A story-based approach must also distinguish the representational content of a narrative from the child's subsequent conduct. A tale about generosity may create a space for identifying what it means to help, yet actual sharing depends on competing wishes, relationships and the situation. Contemporary findings on children's personal values and their giving behavior indicate why neither narrative recognition nor a questionnaire score should be treated as a complete substitute for observation. The design of the present thesis includes PBVS-C assessments and a structured pedagogical programme, but it does not independently test every cognitive or behavioral process hypothesised by the model. Thus, narrative discussion, emotional engagement and participation are proposed mechanisms and practical opportunities rather than outcomes already demonstrated by the data [1; 64; 71; 81; 102].

Within Israel, the cultural dimension must be examined through the works and the educational environment actually involved. *A. Haj-Yahya and K. Abu-Baker* analysed representations of social-emotional learning in *Hebrew and Arabic children's literature* and identified differences associated with the language and sociopolitical context of the works in their sample [74; 132]. This provides a reason to examine the representational choices within a story: who speaks, whose perspective matters, which relationships are depicted, and what kinds of problems are made visible. It would be unwarranted, however, to infer from a corpus comparison that every Arabic-speaking child interprets friendship or autonomy in the same way.

The interpretive demands of picture books extend beyond identifying the plot. R. A. Mar, J. L. Tackett and C. Moore investigated associations between preschoolers' exposure to narrative media and theory-of-mind development, while M. Nikolajeva discusses the cognitive and

emotional work involved in engaging with fictional perspectives [148; 154]. The different research designs should not be conflated. Their relevance here is that questions about beliefs, feelings and competing intentions may be considered legitimate educational tasks, not simply decorative conversation after the story has been read.

The Maktabat al-Fanoos programme is an important practical point of reference. It already distributes books to young children in Arab communities in Israel, supports shared reading and provides engagement activities and guidance to educators and families [13]. The programme therefore demonstrates that book distribution and value-oriented discussion are established educational practices rather than an invention of the present dissertation. What requires examination is the particular structure, sequence and evaluation of the PRK-VT (*Promoting Reading in Kindergarten as a tool for Value Transmission*) pedagogical intervention. The original contribution, if supported by the completed evidence, is a contextualized pedagogical model and its empirical evaluation, not the claim that reading has never previously been used to discuss values.

Cultural responsiveness in selecting stories should also avoid using identity as a fixed checklist. Arabic-speaking preschool classrooms may include children with different experiences of settlement, family roles, mobility and contact with wider society. Familiar language and culturally recognizable situations can facilitate participation, but good literature can also broaden the horizon of experience. A book set outside a child's immediate community may create opportunities for universalism or curiosity when the teacher helps the children understand the situation. The decision is pedagogical: can this group of children access the text, reflect on its conflicts and connect the discussion to their own lives? The answer should arise from classroom knowledge rather than from broad assumptions about ethnicity.

The literature reviewed therefore points to at least five interacting theoretical orientations rather than a single theory that explains every effect of story reading. Axiological theory clarifies what is meant by a value; sociocultural accounts describe the role of dialogue; developmental research helps define accessible tasks; social learning directs attention to examples and consequences; and pedagogical scholarship concerns the organization of learning experiences. Table 1.5 summarizes what each orientation contributes and, equally importantly, what it cannot establish. The integration is a conceptual proposal, not an independently validated causal model.

Table 1.5. Theoretical approaches informing story-based axiological education: contributions and limitations (conceptual synthesis developed in this research)

Analytical approach	Key scholarship	Explanatory contribution	Role of stories and educator	Necessary limitation
Theory of basic human values	S. H. Schwartz; Döring et al.	Differentiates ten motivational orientations and relative priorities	Guides explicit coding of themes and use of PBVS–C	A theme in a story is not a child's value priority
Sociocultural mediation	L. S. Vygotsky; Kozulin et al.	Learning is shaped through language and guided participation	Shared reading, dialogue, teacher prompts and play	Scaffolding is not proof of internalisation
Social cognition and perspective-taking	Developmental social-cognitive research	Stories can raise questions about characters' beliefs, motives and feelings	Invite explanations of actions and consequences	Narrative understanding is not identical to moral conduct
Observational learning	A. Bandura	Models and anticipated consequences may inform behaviour	Consider a character's actions; test choices in role-play	Imitation alone does not establish stable values
Axiological education and pedagogical practice	L. Cuznețov; D. Antoci; T. Șova	Connects educational aims, value reflection and the child's lived experience	Links story discussion to purposeful formative activity	Moldovan theory requires contextual adaptation

The implications for the PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission) model can now be specified more carefully. Story selection identifies a narrative situation with possible value-related meaning. Reading and comprehension activities help children follow the plot and identify characters' goals. Educator-led questions bring alternative interpretations into discussion, while follow-up tasks-drawing, dramatization, cooperative play or another planned activity-may give children an occasion to express and explore what they have understood. This sequence makes the pedagogy describable and potentially reproducible. Its effectiveness must nevertheless be assessed by the study's actual instruments, not assumed from the sequence itself.

This distinction is directly relevant to the completed comparative experiment. The study contrasted a condition centered on story reading with a condition combining reading and follow-up pedagogical activities. The theoretical arguments reviewed here help justify why the conditions might produce different outcomes; they do not substitute for the statistical results. The reader should therefore encounter the PRK-VT (*Promoting Reading in Kindergarten as a tool for Value Transmission*) model in Chapter 2 as a methodological construction and the group comparisons in

Chapter 3 as an empirical assessment of that construction. The present subchapter establishes the plausibility and educational coherence of the intervention rather than reporting its success in advance.

An additional methodological caution concerns the unit of analysis. A story may contain a theme of solidarity, a teacher may conduct a discussion about solidarity, and a child may select an image in a questionnaire that reflects a benevolence priority. These are three distinct observations. They can be interpreted together only by showing clearly how the coding, teaching activities and measurements correspond. For this reason, the story corpus and the PBVS–C should be described in their respective methodological sections, with sufficiently transparent procedures to permit critical assessment [64]. A general statement that the stories "transmitted ten values" would conceal these necessary distinctions.

A historical view of children's literature adds a further qualification. Across different educational traditions, books written for the young have served purposes ranging from the reinforcement of expected conduct to the exploration of belonging, conflict and social change. It would be misleading to treat this history as a single progression from moral instruction to individual freedom. Stories are produced, translated, selected and read within institutions and communities, and these circumstances influence which characters are given a voice and what is presented as an acceptable choice. For the present research, the implication is practical: the pedagogical significance of a story should be examined in relation to its actual language, narrative situation and classroom use, rather than inferred from its national origin alone.

This is especially important when books present authority, gender roles, cooperation or relations between groups. An educator may wish to affirm respect for family traditions while still allowing children to ask how different characters understand the same situation. Such discussion need not require children to reject their community's values, nor should it oblige them to repeat a predetermined moral judgment. It offers an age-appropriate space in which inherited meanings, children's questions and the teacher's educational aims can meet. The corresponding research claim must remain proportionate: culturally attentive selection and guided reading are defensible pedagogical conditions, but the existing study cannot establish that a particular interpretation is shared by all Arab-Bedouin families.

A story's educational potential is shaped by literary form, not only by the moral content that an adult extracts from it. Characters can misunderstand one another; narrators can leave motives uncertain and illustrations can reveal information that is not expressed in words. The reader therefore participates in reconstructing meaning rather than merely retrieving an explicit message. *W. Iser's* account of aesthetic response offers a conceptual language for such participation, while

contemporary research on children's simultaneous learning of different kinds of information during shared book reading points to the complexity of the experience. In an axiological activity, this means that a thoughtful question may ask children to infer why two characters interpret the same action differently. Such a question makes room for perspective-taking without transforming the literary text into a simplistic rule sheet. The pedagogical sequence must respect the narrative's imaginative and emotional qualities: reducing every ending to a predetermined slogan can narrow, rather than enrich, children's encounter with literature [43; 85].

The relationship between illustration and verbal narrative is especially significant for children whose comprehension relies on multiple representational resources. A picture may show a hesitant posture, a neglected object or a subtle change in distance between characters. Inviting children to describe such details helps them ground a discussion in observable narrative evidence. However, an image is not a transparent indication of the reader's emotion or the character's intention; the educator should allow competing interpretations and return to the story for clarification. Work on multimodality by *E. Adami and S. Ramos Pinto* supports the broader view that meaning is reconstructed across semiotic modes and cultural conventions. This is particularly relevant when a story is translated, read in different Arabic registers or discussed by children whose home experiences vary. The present thesis uses such scholarship to motivate a pedagogical sensitivity to meaning-making, not to claim that a separate multimodal analysis of the selected books was completed [12; 28; 54].

Empirical research on shared reading warrants a differentiated interpretation. *D. Aram, Y. Fine and M. Ziv* investigate socio-cognitive references during parent–child book reading; *D. Bergman Deitcher* and colleagues examine preschoolers' mental-emotional conceptualization and social understanding through shared reading. These lines of work suggest that adult conversation around motives, feelings and alternative actions deserves attention in activity design. More recently, *H. Chen, D. Lyu and L. Zhu* reported an intervention with families reading socially themed picture books to preschool children aged four to five and examined both prosocial behaviour and empathy. That research provides evidence for its own population, comparison and outcomes. It cannot be imported as proof of the effectiveness of PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission), whose participants were older, activities were organised differently and main outcome measures assessed value orientations. The theoretically important connection is a testable possibility: empathic interpretation may be one pathway linking narrative experience to prosocial behaviour, but the mediator was not measured in the present dataset [24; 34; 51; 124].

Children's literature can also invite questions of power, exclusion and conflicting obligations. A book may depict a rule that appears efficient for the majority yet places a character at a disadvantage; another may treat a minority character as a passive recipient of help rather than a participant with agency. A critical reading activity can ask whose voice is heard, whose experience is absent and what alternative ending might respect different interests. The point is not to impose adult political categories on children but to build an age-appropriate awareness that the same event can appear differently from distinct positions. L. Hunt and K. Johnson's focus on critical literacy and social justice through storytelling is relevant as a conceptual resource, while research on culturally shaped representation in Arabic school materials illustrates the importance of examining whose experiences are legitimized. The latter findings concern a different educational level and cannot be generalized directly to the preschool sample [40; 84; 100].

A further theoretical distinction involves the selection of stories versus the pedagogical use of a story once selected. Selection may consider literary quality, intelligibility, representation of family life, developmental suitability and the presence of a situation that genuinely permits discussion. Use involves decisions about rereading, pauses, open-ended questions, dramatization and transfer to daily interaction. A beautifully written story may provide little room for a planned thematic exercise, while an overtly instructive story may lead children toward formulaic answers without meaningful engagement. *H. Levnat and A. Baram-Ashel* address considerations in the selection of literary texts for children; *G. J. Whitehurst* and colleagues document the potential of dialogic picture-book interventions for early development. Taken together, these sources support deliberate alignment between text choice and interaction, while leaving open the specific empirical effect of that alignment on value priorities [65; 94; 95; 139].

The contrast between *knowing, feeling and doing* is central to interpreting story-based values education. A child may identify a character's sadness, sympathize with that character and still be unsure how to include an isolated classmate during free play. To make the educational opportunity more concrete, the teacher can invite children to propose several realistic actions and discuss when each would be appropriate. The value of this strategy lies in connecting narrative understanding to possible participation, not in guaranteeing subsequent behavior. *E. Kruse, I. Faller and K. Read's* investigation of personalized storybooks and prosocial behaviour makes this research question explicit; evidence from broader preschool social-emotional programmes also underscores that classroom change usually involves structured support across multiple activities. This reasoning strengthens the rationale for adding guided activity after reading, but the claims made about the particular programme must remain limited to what its assessment actually captured [36; 51; 93].

The earlier research manuscript also included a preliminary catalogue of ten story titles and their proposed axiological themes. Such a catalogue is useful for considering how a teacher could select a narrative that offers an intelligible social dilemma. It should, however, be distinguished from the current study's descriptive coding frequencies: titles and translations transcribed in the earlier manuscript have not been verified against the exact ten editions underlying the completed experiment. Appendix No. 4 accordingly presents them as illustrative reading resources rather than as newly confirmed data about the empirical corpus.

A useful methodological gain from the earlier planning material is the distinction between selecting a narrative and analyzing it. Selection concerns linguistic accessibility, literary quality, cultural resonance and an intelligible dilemma; analysis asks what different characters want, which actions are possible, whose perspective is neglected and how the ending changes the situation. The teacher should avoid treating every narrative as an illustration of a single predefined virtue, because social situations often place values into tension rather than depicting them in isolation.

A story about someone being afraid of making a mistake for example, can create opportunities to discuss honesty, courage, belonging and the response of peers. As D. Aram and colleagues observe [24], the value-oriented question is not merely whether the character acted correctly, but what information the character possessed, what alternatives were available and how other characters might respond supportively. The conversation offers an opportunity for interpreting a value-related situation; it does not itself demonstrate durable internalization or establish an outcome measured by the PBVS-C.

In conclusion, children's literature is best understood as a culturally situated resource for guided axiological experience. Its educational potential emerges from the encounter between a narrative, the child's developmental capacities and the quality of interaction organised around the text. This understanding does not diminish the importance of stories; it gives a more precise account of why and under what conditions they may contribute to values education. It also establishes a clear boundary between established international and Moldovan theoretical contributions, the particular features of Arabic-language preschool education in Israel, and the findings that the experiment itself must substantiate. These distinctions provide the foundation for the pedagogical model developed in the following chapter.

1.4. Conclusions

The theoretical analysis undertaken in this chapter makes it possible to identify several conclusions that guide the subsequent development and examination of the pedagogical model.

These conclusions are presented as conceptual and methodological propositions, rather than as empirical results of the intervention.

1. Theoretical delimitation of the research object. The chapter has established that values, norms, attitudes and value orientations cannot be used interchangeably. A value refers to a relatively general and desirable goal; a norm specifies a socially expected form of conduct; an attitude expresses an evaluation of a particular object or situation; and a value orientation concerns the relative importance assigned to competing goals. In early childhood, these distinctions are especially consequential because an outwardly appropriate action may reflect imitation, the wish to please an adult, understanding of a rule or an emerging personal preference. Axiological education should therefore not be equated with discipline or with the repetition of moral expressions. Its pedagogical concern is the gradual creation of meaningful situations in which children can encounter, discuss and begin to use value-related distinctions.

2. Contribution of the axiological and psychopedagogical perspectives. The approaches associated with L. Cuznețov and D. Antoci provide a conceptual basis for treating education as a value-oriented process situated between enduring cultural references and changing social experience. They are complemented by psychopedagogical accounts of children's development and by research on educator mediation and early childhood activity, including contributions discussed in the thesis by T. Șova. These sources do not offer identical theories or a ready-made experimental procedure. Their contribution lies instead in clarifying why value-related learning must connect aims, relationships and educational conditions. Schwartz's model brings a different, motivational perspective: it distinguishes value types and the tensions between them, thereby offering a conceptual vocabulary for analysis without prescribing how children should be taught.

3. Historical-cultural grounding of the educational context. The history of Arab and Bedouin schooling in Israel, the relationship between institutions and families, and the linguistic circumstances of Arabic-language preschool education are relevant to the choice and use of learning materials. They help explain why a story's language, social setting and depiction of relationships can influence children's access to classroom dialogue. These contextual considerations should not be converted into fixed assumptions about every family or child. In this work, cultural specificity is treated as a reason for pedagogical attentiveness and for careful interpretation of the setting, not as an independent experimental effect. Nor does a comparison with educational scholarship from the Republic of Moldova establish a hierarchy between educational traditions. Its purpose is to make explicit how conceptual approaches may be adapted rather than simply transferred.

4. Educational possibilities and limits of children's literature. Illustrated stories can make value-related situations visible through characters' intentions, conflicts and consequences. Their educational potential lies not only in the lesson an adult announces, but also in the opportunities they create for emotional recognition, perspective-taking, comparison of alternatives and discussion of choices. At the same time, the existence of a prosocial theme in a text does not prove that the child who hears it will adopt the corresponding value. The content of a story, the quality of the guided interaction and the child's assessed response are three distinct objects of observation. Keeping them separate allows us to build a credible relation between literature and education without treating narrative exposure as a sufficient explanation of developmental change.

5. Justification for a structured pedagogical intervention. The reviewed literature supports an educational distinction between reading as exposure to a story and reading accompanied by planned pedagogical activities. In the latter case, the educator may guide comprehension, ask children to consider alternative perspectives and organise play, drawing or cooperative tasks through which an issue raised by the story can be revisited. These possibilities provide a rationale for examining the PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission) model as a structured approach to story-based axiological education. They do not establish its effectiveness in advance. That question belongs to the completed experiment, which compares the reading-only condition with reading supplemented by activities. The specific components, sequence and implementation of the intervention must be made explicit in Chapter 2 before its outcomes are discussed in Chapter 3.

6. Interpretation of values and assessment indicators. The use of Schwartz's value types and the Picture-Based Value Survey for Children provides a defined framework for describing priorities expressed by the participating children. It remains necessary to distinguish these scores from direct observation of stable moral conduct. Likewise, the frequencies reported for value themes in the selected stories represent the thematic coding reported in the research of a limited corpus, not the prevalence of those values among the children or in the wider community. The additional descriptive category 'kindness' must not be mistaken for an independent motivational type in Schwartz's ten-value model. A cautious correspondence between narrative analysis, pedagogical activities and assessment is therefore a methodological requirement rather than a merely terminological concern.

7. Delimitations and scientific contribution. The scientific interest of the research does not rest on a claim that stories or values education are new to preschool practice. Both have substantial traditions, including within Arabic-language reading initiatives already active in Israel. The distinctive task pursued here is to specify and evaluate a pedagogical sequence that connects the

selection of culturally and linguistically appropriate narratives with adult-guided reflection and follow-up activity in the participating setting. The chapter thus identifies the conceptual and contextual grounds for the proposed approach while leaving causal interpretation to the available empirical design. The results cannot by themselves establish differences between cultural populations or the lasting internalization of values beyond the period and measures examined.

The chapter establishes the conceptual distinctions and contextual considerations required by the first research objective. Chapter 2 uses these foundations to specify what PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission) adds to an ordinary reading routine; Chapter 3 then examines the reported class contrasts. This progression separates theoretical justification, pedagogical implementation and empirical interpretation.

2. PEDAGOGICAL APPROACH AND METHODOLOGY OF AXIOLOGICAL EDUCATION THROUGH STORY-BASED READING ACTIVITIES

2.1. Pedagogical Principles and Conditions of Axiological Education in Early Childhood

The pedagogical significance of axiological education is not exhausted by introducing children to words such as respect, fairness or kindness. In preschool settings, a value becomes educationally meaningful when children can recognise it in a concrete situation, consider the feelings and intentions of the people involved, and explore possible ways of acting. This progression is neither automatic nor uniform. It depends on how educational activities are arranged, how adults respond to children's interpretations and how opportunities for reflection are connected with everyday relationships. The central concern of this chapter is therefore the organisation of pedagogical conditions under which story-based reading may support children's developing understanding of values.

The theoretical foundations established in Chapter 1 provide three complementary points of departure. L. Cuznețov's account of education through an *axiological optimum foregrounds* the relationship between educational purposes, humanistic values and their expression in daily life [62]. D. Antoci interprets axiological education in relation to social and cultural change, reminding educators that values are not transmitted in a historical vacuum [21]. At the same time, the practical organisation of educational situations belongs to the wider sphere of pedagogy, where aims, content, methods and assessment must be treated as interdependent rather than isolated elements. Șova's pedagogical work offers a general framework for approaching this coherence in educational planning [6; 134]. These perspectives are useful together, but they should not be presented as if they proposed one identical model of preschool story reading.

An axiological pedagogy also needs curricular coherence. The Republic of Moldova's Curriculum for Early Education provides a comparative institutional example in which integrated activities, social interaction and developmental appropriateness shape the learning environment. The 2025 guide authored by *K. Raik* for the International Practitioners' Partnership Network extends the discussion of values beyond isolated thematic lessons to school culture, relations among educational partners and everyday decisions. Importantly, the guide was published by PractNet with institutional collaboration and is not itself an instrument for assessing Arab-Bedouin preschool children. Its pedagogical implication is that the value named in an activity should also be visible in how the educator responds to disagreement, organises group responsibilities and

communicates with families. For this dissertation, the Moldovan documents serve as comparative resources for curriculum design, not as legislation applicable to Israeli kindergartens [113; 120].

The UNESCO Recommendation adopted in 2023 provides a further point of reference, but its place in the argument must be defined precisely. It is a normative international instrument concerning peace, human rights, understanding and sustainable development, not a preschool lesson plan or a validation of the PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission) model. Its principles support a pedagogical environment in which dignity, non-discrimination, participation and respect are enacted in the treatment of children and in opportunities to hear different perspectives. A story that represents exclusion or unequal treatment can therefore be discussed in a way that distinguishes criticism of an action from rejection of the person. This distinction is especially important in culturally diverse learning settings: an educator should create room for multiple interpretations without presuming that a single account speaks for every child or every family [9; 116; 136].

The combined implications of *C. Cucoș, L. Cuznețov, K. Raik and UNESCO* can be described as alignment among four levels of educational practice. At the declared level, the curriculum identifies values that justify an activity. At the relational level, educator conduct demonstrates whether children are treated in accordance with those values. At the participatory level, children receive opportunities to deliberate and make choices. At the reflective level, teachers examine whether the experience was accessible and coherent. A discrepancy between these levels can weaken values education even when the selected story is well chosen: an educator may discuss fairness in a narrative while allowing only the most confident pupils to speak. This analytic extension is proposed here as a criterion for reviewing PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission) implementation, not as a claim that those four levels were scored separately in the experiment [61; 62; 113; 136].

For the present research, axiological education is understood as an intentional, developmentally appropriate process that creates opportunities to encounter, discuss, represent and practise values within shared educational experiences. The adjective intentional is important: the teacher does not leave the educational meaning of a story entirely to chance. Equally important is the qualification developmentally appropriate. Five- and six-year-old children may demonstrate concern, preference or disagreement before they can provide abstract definitions of the values involved. Their responses need to be heard within the linguistic and emotional possibilities of their age, rather than evaluated solely against adult moral vocabulary.

The first principle is the unity of educational purpose and lived experience**.** A story can introduce a conflict between honesty and convenience, or between personal gain and helping a

friend, but the educational encounter remains incomplete if the activity ends with naming the supposedly correct answer. The teacher may invite children to compare the characters' choices with situations they recognise in kindergarten: sharing materials, including a child in play, keeping a promise or repairing a disagreement. Such connections should be offered carefully. The intention is not to compel children to disclose private family experiences or to produce a uniform moral response; it is to make the value accessible through familiar, non-threatening situations.

A. Pyle, C. DeLuca and E. Danniels' scoping review shows that research on play-based pedagogy encompasses several distinct understandings of the teacher's role [158]. Together with the guided-play account developed by D. S. Weisberg and colleagues, this supports the distinction between adult-defined educational aims and the child's opportunities for exploratory response [164]. A teacher can therefore structure a values-related scenario without prescribing every statement or action children must produce. In PRK-VT, guided play is understood as a pedagogical choice to be documented, not as a uniformly effective method established across cultures.

This approach gives specific pedagogical meaning to the distinction developed in Chapter 1 between a value, a social rule and a value orientation. A rule can be repeated immediately; a value orientation is reflected in patterns of preference and interpretation that develop over time. The educational programme may teach children to name and consider a value, but the ability to state that one should help others cannot, by itself, demonstrate enduring benevolence. The Picture-Based Value Survey for Children (PBVS-C), which is employed in the completed experiment, provides a method for exploring reported value priorities in a format adapted to children [64]. Its scores should not be equated uncritically with directly observed moral conduct or permanent internalization.

The second principle concerns mediation through language, images and interaction. Preschool children encounter a story principally through an adult reader and a shared social situation. The pace of reading, the opportunity to examine illustrations and the questions asked before and after a narrative all shape what can be noticed and discussed. The social and cognitive possibilities of mediated learning are compatible with the cultural-historical approach represented in the volume edited by Kozulin and colleagues [92]. In the specific domain of shared book reading, *D. Aram, Y. Fine and M. Ziv* show why adults' references to plot and socio-cognitive themes warrant pedagogical attention [24; 88; 138]. These sources do not establish that any single technique is sufficient; rather, they direct attention to the quality of the interaction around the text.

Questions can be organised from description towards interpretation without becoming a rigid examination. A teacher might first ask what a character did, then what another character felt, and finally what alternatives were available. A useful question creates space for children to explain a

choice, not merely to guess which answer pleases the adult. If one child interprets a character's action differently from the majority, the disagreement can become an opportunity for comparison and reason-giving. Guided dialogue thus retains the educator's pedagogical responsibility while recognizing children as active participants in meaning-making.

Such dialogue requires emotional security. A child may hesitate to speak in a large group, may lack the words to describe a conflict, or may be uncomfortable when a story resembles a personal experience. The educator should therefore allow non-verbal responses, pair discussion, drawing or play-based representation when these are appropriate. The aim is not to diagnose children through their reactions to fiction. It is to ensure that engagement with a story does not depend exclusively on verbal confidence and that children can participate without being publicly judged. This condition is especially relevant when narratives touch upon exclusion, fear, family obligations or differing social expectations.

The third principle refers to active and varied participation**.** Reading aloud can open the encounter with a value, but it need not constitute the whole pedagogical activity. Retelling, role-play, puppet dialogue, drawing, collaborative decisions and the reconstruction of an alternative ending can bring different aspects of the same situation into view. These activities are not interchangeable: retelling chiefly checks narrative understanding, a puppet exchange may enable children to speak through a character, and cooperative play offers an opportunity to negotiate with peers. The educator's task is to select an activity according to its purpose and the children's readiness, rather than to add techniques simply to make reading more entertaining [22; 58].

Evidence concerning teacher perceptions must also be distinguished from evidence of an intervention's effects on children. A field survey of 249 kindergarten teachers in the Qassim educational region, reported by *N. M. A. Al-Matrodi and N. S. M. Al-Arini*, considered the perceived contribution of children's literature to social values and barriers to effective implementation [15]. Such findings support the practical relevance of combining narratives with participatory activities and teacher preparation. However, a survey of educators' assessments is not equivalent to direct observation of children's value development; for the present thesis, this distinction supports a transparent separation between pedagogical rationale, implementation fidelity and measured PBVS-C outcomes.

A complementary perspective comes from *V. L. C. Mota, A. I. Santos and M. M. T. da Silva*, who examined how twenty-four preschool teachers and fifty-three primary-school teachers in the Azores reported selecting and using children's books. Although respondents valued children's literature, the study identified variation in their practices and in the organisation of reading activities [104]. This is evidence about reported pedagogical decision-making, not a demonstration

that particular stories produce measurable changes in children's values. In the PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission) framework, the implication is methodological as well as practical: the intervention should specify the criteria for story selection, the purpose of post-reading tasks and the forms of teacher mediation. Such documentation makes implementation more transparent without treating educator enthusiasm as proof of programme effectiveness.

The distinction between ordinary reading and reading accompanied by structured activities is central to the completed empirical design of this thesis. Both participating groups received daily story reading. The experimental group additionally engaged in planned value-oriented activities, whereas the control group continued with daily reading without that additional structured component. The pedagogical argument advanced here concerns the potential contribution of this structured mediation. It does not imply that reading without supplementary tasks is devoid of educational value, nor does it assume in advance that every form of added activity is effective. Whether the groups differed on the measured value dimensions is examined in Chapter 3, using the data actually collected.

Evidence from broader preschool intervention research supports the importance of specifying both programme components and their intended outcomes. In the Head Start REDI study, *K. L. Bierman* and colleagues examined an enriched programme combining socio-emotional learning, language and emergent-literacy activities across forty-four classrooms [36]. In a separate cluster-randomized study involving thirty-five Head Start classrooms, C. C. Raver and colleagues analyzed the contribution of improved self-regulation to preacademic outcomes [116]. These investigations are relevant because they distinguish an educational activity package from the developmental constructs used to evaluate it. They do not, however, test Schwartz-type value orientations or validate PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission). Similarly, the review by R. C. Pianta, W. S. Barnett, M. Burchinal and K. R. Thornburg underscores the need to interpret preschool programme effects in relation to the evidence base and the characteristics of the educational setting [50; 111]. This comparison cautions against treating a two-class quasi-experimental difference as interchangeable with evidence from a multiclass randomized design. The work can justify its pedagogical organization through such literature while retaining an appropriately limited interpretation of its own PBVS-C results.

The fourth principle deals with cultural and linguistic responsiveness. The history of Arabic-language education in Israel, and of schooling among Bedouin communities in the Negev in particular, requires attention to the relationship between educational institutions, family life and the preservation or transformation of cultural practices. Abu-Saad's work provides a historical and

institutional perspective on these relationships [9; 10], while Abu-Rabia documents the educational transformations experienced by *Negev Bedouin communities* [8; 11]. These accounts caution against assuming that a pedagogical method becomes culturally appropriate merely because its materials are translated into Arabic. The narrative situations, vocabulary, examples and opportunities for discussion must also be intelligible and respectful within the local setting.

Cultural responsiveness must nevertheless be distinguished from stereotyping. Neither Arab families nor Bedouin communities can be treated as internally uniform in their educational expectations. Children may experience different household practices, forms of linguistic exposure and relationships with extended family members. A culturally relevant story may draw on local settings and familiar social relations without prescribing one correct or immutable version of community identity. The teacher can make room for both continuity and variation, encouraging children to recognize values in culturally meaningful situations while avoiding assumptions about what an individual child's family believes [76].

Language has a particularly important role in this process. In Arabic-speaking preschool settings, the language of everyday conversation and the register of written stories may not coincide in all respects. A child who follows the plot may still need support with unfamiliar vocabulary or idiomatic formulations. The educator can clarify words, paraphrase without trivialising the narrative and allow children to explain ideas in accessible speech. The relevant pedagogical objective is comprehension and participation. A child's developing command of a formal register should not be mistaken for the presence or absence of a value orientation. When the discussion concerns values, it is important to hear what the child means rather than only how elaborately that meaning is expressed [18; 126].

The fifth principle concerns the coherence between the story, the educator's response and the social climate of the classroom. Children notice how adults settle conflicts and distribute attention. If a story celebrates fairness while daily classroom interactions consistently reward dominance, the educational message becomes contradictory. This does not mean that a teacher can control every circumstance. It means that values education should be regarded as a feature of the educational environment as well as of a planned lesson. Bandura's social cognitive perspective offers a basis for attending to models of action and the social consequences children observe [32; 140]. In the present pedagogical interpretation, teacher behaviour is therefore part of the learning situation, not merely an external influence on it.

The sixth principle is a considered partnership with families. The family is an important setting in which children encounter examples of care, responsibility, cooperation and belonging, and these encounters may support or complicate classroom discussions. L. Cuznețov's work on

axiological education gives prominence to the human and relational dimension of education [62]. In preschool research, Antoci and Burladean place educators' and parents' value orientations in relation to children's behavioural manifestations [20; 133]. Their contribution is particularly relevant as a reminder that the kindergarten should not be analyzed in isolation from the child's social environment. At the same time, the present thesis does not include a separate experimental manipulation of parental values; any claims about a measured family effect would require evidence beyond the design described in Chapter 3.

Family participation can take modest and ethically appropriate forms: informing parents about the stories read, inviting voluntary conversation at home, or asking families to contribute suggestions for culturally meaningful narratives. Such activities need not require parents to adopt an externally prescribed language of values. The teacher should avoid assigning tasks that create unequal burdens or presuppose literacy resources unavailable to every household. In the empirical programme described in Chapter 3, children in both groups took the relevant monthly story home. Consequently, the mere circulation of stories between school and home cannot be treated as a distinctive element of the experimental treatment; the experimentally differentiated component was the set of structured activities conducted with the children [23; 125].

The existence of Maktabat al-Fanoos is also important for an accurate assessment of pedagogical novelty. This Arabic-language reading initiative has long supported access to children's books and family engagement with narratives in Israeli kindergartens [13], and institutional evaluation has addressed its operation [86]. The present dissertation does not claim to have introduced story reading or family access to books for the first time. Its potential contribution lies in specifying a value-oriented sequence of pedagogical activities and examining that sequence within a defined quasi-experimental comparison. The local programme is therefore part of the educational background against which the research design must be interpreted, not evidence of exclusive authorship of story-based education.

The seventh principle is purposeful selection of texts. A suitable story is not simply one that carries a positive message. The educator should consider whether its language can be understood, whether the illustrations help rather than confuse the narrative, whether the conflict is meaningful to the age group and whether the ending offers space for discussion. Stories in which every character is wholly good or wholly bad can be useful in some circumstances, but they may also narrow children's opportunities to consider competing motives. Text selection should therefore reflect literary quality, developmental accessibility, cultural appropriateness and the particular value-related question the teacher wishes to explore [52].

A story can also present a problematic norm without requiring the educator to endorse it. Characters may exclude a peer, make an unfair demand, misinterpret another's intentions or act out of fear. Rather than avoiding all such situations, teachers may use them to ask how the characters could respond differently, provided the material is age-appropriate and emotionally safe. In this way, values education does not reduce children's literature to a collection of moral slogans. The aesthetic integrity of the narrative remains important because uncertainty, identification, humour and surprise often generate the attention from which reflection becomes possible. This approach is consistent with the pedagogical potential of literary discussion [71; 112].

The eighth principle is continuity accompanied by pedagogical flexibility. Values are unlikely to be understood through one isolated conversation. Revisiting a theme across several stories and activities may help children recognise it in different circumstances. However, continuity should not become repetitive drilling. If a group already understands the sequence of a story, another verbatim retelling may add little; a short dramatization or a discussion of an alternative response may be more appropriate. The educator needs to observe children's engagement and adjust the activity accordingly. Pedagogical planning is thus better understood as a structured but revisable process than as a fixed script imposed on every class [114].

In this research, continuity also has a methodological dimension: the educational programme extended across ten months, and value preferences were recorded monthly using the PBVS-C. Repeated measurement makes it possible to describe changes in reported scores over the observation period, subject to the strengths and limitations of the instrument and design [64]. It does not by itself establish why a change occurred. The interpretation must consider the comparison between groups, the consistent administration of the instrument, and the possibility that children's repeated familiarity with picture-based questions affected their responses. These matters belong to the methodological and statistical discussion in Chapter 3, not to unsupported assertions in the theoretical foundation.

Finally, axiological education requires a proportionate understanding of assessment. The educator may notice how a child interprets a character's intention, negotiates with peers or explains a disagreement. Such observations can inform pedagogical decisions, but they are not equivalent to the quantitative value-priority indicators measured by the research instrument. Nor should a teacher infer the child's moral character from a single response. The picture-based assessment used provides one bounded form of evidence, while the wider educational goal includes forms of understanding and social participation that are more difficult to reduce to a score. Clear separation of these levels protects both the scientific argument and the child from overinterpretation.

The pedagogical conditions of values education can be expressed through a distinction between declarative, relational and procedural coherence. Declarative coherence requires that educators can explain the value to be explored and why it matters. Relational coherence requires that their interactions with children do not contradict the professed value. Procedural coherence requires that the activities offer a recognizable opportunity for understanding and practice. Consider an activity described as fostering cooperation: if children are rewarded only for outperforming their peers, its procedure may inadvertently privilege competition over shared responsibility. The concept of an axiological optimum advanced by L. Cuznețov is useful because it links aims, norms and means. *M. W. Berkowitz's* account of school-level character education similarly reminds educators that educational values are expressed in the structure of everyday practice. These approaches do not create an independent empirical measure in the present project, but they generate a demanding quality criterion for interpreting whether the model is pedagogically consistent [35; 62].

Teacher agency is another necessary condition. Values-related discussion differs from a mechanical question-and-answer routine because unexpected interpretations can arise: children may admire a character's cleverness while overlooking harm to others, disagree about whether honesty is always required, or describe a family expectation unfamiliar to the educator. *G. Biesta, M. Priestley and S. Robinson* analyze the relationship between professional beliefs and teacher agency, and A. Assor and colleagues discuss the internalisation of teaching practices in a framework informed by self-determination theory. These perspectives support the view that implementation quality depends partly on how teachers understand and responsibly adapt the activity. For a replicable model, it is therefore useful to specify both invariant functions, such as eliciting reasons and revisiting consequences, and adaptable decisions, such as the language, prompts and activity materials selected for a particular class. Fidelity should protect the educational logic of the intervention without suppressing professional judgement [4; 29; 37].

A participation-oriented environment must also give space to children who do not respond quickly or confidently in whole-group dialogue. One child may speak spontaneously, another may indicate a preference by choosing an illustration, and a third may express understanding more effectively during drawing or play. Providing alternative modes of response need not weaken the intellectual demand of the activity; it can make that demand accessible without confusing verbal fluency with moral insight. The developmental perspective of *L. S. Vygotsky*, interpreted through the scholarship collected by *A. Kozulin* and colleagues, supplies a rationale for supported participation, while research on early childhood classrooms warns against treating educator practice as separate from the organisation of learning opportunities. Thus, a discussion of fairness

may involve verbal justifications, re-enactment of a scenario and comparison of alternative outcomes. These are pedagogical possibilities for programme refinement rather than undocumented procedures retrospectively attributed to the completed experimental classes [38; 39; 92].

The classroom response to disagreement is itself an object of axiological reflection. When children offer conflicting views, the educator can distinguish between accepting a person as a participant and accepting every proposed action as ethically equivalent. For example, if one child argues that excluding a peer is justified because of a past disagreement, the teacher may validate the importance of the feeling while examining whether the proposed exclusion is fair. This separates emotion recognition from endorsement of a particular choice. *L. Kohlberg and R. Mayer's* discussion of development as an educational aim supports attention to the quality of reasoning, while *J. Brownlee's* study of moral education draws attention to different ways in which teachers and learners justify what counts as knowledge. In a story-based activity, thoughtful disagreement can become a resource for understanding values rather than an interruption to be eliminated. Such reasoning could be investigated in future work through analysis of recorded dialogue, not through PBVS-C scores alone [45; 90].

Assessment should likewise preserve a boundary between pedagogical feedback and research measurement. During a session, feedback can help the teacher decide whether children need another example or a clearer explanation; in the experimental study, assessment aims to describe defined value orientations across measurement occasions. These functions should inform each other without being conflated. If children receive immediate praise for endorsing a socially approved response, their subsequent questionnaire answers may reflect expectations about adult approval rather than independent priorities. This does not invalidate all teacher-guided assessment, but it makes administration procedures, consistency of prompts and awareness of possible response bias important. *A. K. Döring* and colleagues' work on picture-based assessment provides the conceptual measurement framework, while *C. S. Reichardt's* treatment of quasi-experimentation underlines the importance of design limitations when interpreting apparent programme effects [64; 117].

Taken together, these principles define a set of conditions for pedagogically mediated story reading: explicit but flexible educational aims; age-appropriate dialogue; varied participation; culturally and linguistically meaningful texts; consistent classroom interaction; respectful family-school communication; and cautious interpretation of children’s responses. The contribution of the proposed PRK-VT model should be assessed in terms of how coherently it operationalizes these conditions, rather than the mere assertion that literature transmits values. Subsequent sections

consider the Israeli preschool setting, concrete techniques of story-based work and the organisation of the model itself. Chapter 3 then evaluates the existing intervention without extending the conclusions beyond the evidence collected.

2.2. The Educational Potential of Story-Based Reading in the Israeli Preschool Context

The educational potential of shared story reading in preschool cannot be understood apart from the conditions under which a story is encountered. A book may be available in the classroom, yet its contribution depends on whether children understand the language, can follow the characters' actions and have opportunities to discuss what they have heard. In an axiological approach, reading is not reduced to transferring a ready-made list of desirable behaviours. It provides a narrative setting in which children may consider a disagreement, a difficult choice or the consequences of acting towards another person. The teacher's task is to connect this setting with the children's capacity to interpret rather than to insist on a single rehearsed moral conclusion.

Chapter 1 established why children's literature is relevant to early value-related learning. The present section has a different purpose: to examine what story-based activities can reasonably offer in Arabic-language preschool settings in Israel and what institutional, linguistic and cultural conditions shape their use. This distinction is important because the historical existence of storytelling, or the presence of a value in a printed text, is not sufficient evidence that a particular intervention improves children's measured value priorities. Pedagogical potential must be linked to identifiable forms of interaction and then assessed against the completed research design.

The evidence on reading interventions also advises against equating any shared-reading session with an identical educational process. The review by J. A. Towson and colleagues shows the significance of implementation components in dialogic reading, whereas R. Lever and M. Sénéchal highlight elaborative questions during children's construction of oral narratives [147; 160]. In culturally and linguistically specific classrooms, this implies attention to the sequence of questions, language accessibility, opportunities for children to speak and the fidelity of the planned activities. These features clarify how educators may organize the intervention, without making claims about outcomes that those studies did not assess.

An important part of the context is the coexistence of different languages and cultural experiences within Israeli education. Arabic-language preschool education operates within national educational arrangements while also responding to the histories and expectations of Arab communities. For children whose everyday language, family storytelling traditions and formal written language do not coincide perfectly, access to the meaning of a narrative may require deliberate mediation. Studies on the history and position of Arab education in Israel, including

Abu-Saad's analysis, establish the institutional importance of this context without implying that Arab or Bedouin families share one homogeneous set of practices [9; 10; 14; 98].

The Maktabat al-Fanoos programme is particularly significant because it shows that organised reading and engagement with children's books are already established elements of Arabic-language preschool education in Israel [13]. The initiative provides books and supports exchanges involving teachers, children and families. The potential educational value of reading should therefore be considered at several connected but distinct levels. At the literary level, children encounter characters, settings, conflicts and possible resolutions. At the interactive level, they listen, ask questions, compare explanations and become aware that others may interpret the same event differently. At the classroom level, stories may provide a common reference for play or cooperative activity. Finally, at the evaluative level, reported preferences or priorities may be examined through a specified instrument. The passage from one level to another is a pedagogical proposition to be investigated, not an automatic chain of effects.

For educators, a decisive distinction concerns a story's thematic content and the learning opportunities made available around it. A story may show a child helping a friend, but a discussion consisting solely of 'Was that good?' is unlikely to uncover the reasons children give for their judgments. More productive questions invite them to describe the situation, identify what each character wants, consider the effect of the choice on someone else and explore alternatives. Such questions do not require abstract philosophical vocabulary; they are grounded in events children can picture. D. *Aram, Y. Fine and M. Ziv's* research on joint book reading provides a relevant basis for attending to adults' references to narrative plots and socio-cognitive themes [24].

Table 2.1. Story-Based Pedagogical Strategies: Opportunities and Limitations (conceptual synthesis developed in this research)

Pedagogical strategy	Educational opportunity	Possible application in the preschool setting	Interpretative limit
Shared storytelling	Common narrative reference for discussion of choices, feelings, consequences	Read the story aloud; revisit a difficult decision made by a character	Listening alone does not demonstrate value internalisation
Puppets and role-play	Perspective-taking through symbolic representation	Represent contrasting responses to a disagreement	Role-play is not a direct measure of stable behaviour
Play-based follow-up	Opportunities to rehearse cooperation and negotiation	Organise a small-group task linked to the story’s conflict	Children may act differently outside the organised activity
Teacher–child dialogue	Scaffolded explanation of intentions and alternative actions	Use open questions and respectful discussion of different interpretations	Leading questions may elicit socially desirable answers

Digital or audiovisual adaptation	Additional accessible representations when appropriately available	Optional illustration or audio support, subject to local resources	Not a differentiated component of the completed experiment

The five strategies summarised in Table 2.1 are possible forms of pedagogical mediation rather than five experimentally compared treatments. Storytelling, puppet representation, guided conversation and play-based follow-up can each give children a different form of access to a narrative dilemma. Their limitations are equally significant. A confident verbal answer may reflect familiarity with the teacher's expectations, whereas a skilfully performed role-play may not predict how a child responds in an unstructured peer interaction. Digital or audiovisual adaptations may increase access to illustrations and narration, but the present study did not isolate digital exposure as an experimental variable. It would therefore be inappropriate to treat media format as an established cause of its findings.

The social dimension of story reading is most visible when children are invited to interpret the same event together. A character's refusal to share, for example, may be seen as selfish by one child and as a response to fear by another. The teacher can help the group distinguish the event from its possible interpretations and then consider the consequences for those involved. This process offers opportunities for perspective-taking, but it is also susceptible to social pressure. If children are rewarded only for reproducing an adult's preferred answer, discussion risks becoming an exercise in compliance rather than a meaningful exploration of reasons.

A particularly relevant Israeli study was conducted by *D. Bergman Deitcher, D. Aram, M. Khalaily-Shahadi and M. Dwairy* among 116 Arab-Israeli preschool children [34]. Across five small-group reading meetings, the investigators adapted the ABC framework (activating events, beliefs and emotional consequences) to discuss the characters' mental states; the comparison condition focused on the plot, characters and their actions. The authors reported improvements in children's expression of emotion terms and some forms of social understanding. This is a valuable empirical precedent for mediated discussion around stories; however, its outcomes concern social-emotional conceptualisation, not the specific value priorities measured by the PBVS-C in the present research. The two studies should inform each other without being presented as interchangeable replications.

There is a similar need to distinguish socio-emotional learning from axiological education. Recognising that a character is afraid may help a child understand the character's decision, but it does not in itself establish a preference for security, benevolence or any other basic value. A teacher may use emotional recognition as an entry point into a conversation about competing concerns:

one character wishes to belong, while another is reluctant to give up a possession. The psychological constructs remain different. Döring and colleagues' PBVS-C was designed to assess children's value priorities with pictorial materials [64; 80]; it is not a direct observational test of empathy, linguistic competence or sustained moral conduct.

The representation of values and relationships also varies across books. A. Haj-Yahya and K. Abu-Baker analysed Israeli children's literature written in Arabic and Hebrew, using content and semiotic analysis of 50 titles drawn from Israeli school reading programmes in Hebrew and Arabic [74]. Their comparison of original and translated works identified differences in how social-emotional competencies were represented across the two language corpora; it did not assess children's subsequent learning. Their contribution is primarily to justify careful selection and examination of the narrative materials. They do not demonstrate that any particular story used in the study produced a specific change in a child's measured value orientation.

Table 2.2 summarises theoretical perspectives that can help interpret mediated narrative learning. Cultural-historical approaches draw attention to the joint construction of meaning through interaction with adults and peers; social-cognitive approaches help explain how models of action and their consequences become salient; and values theory offers a conceptual vocabulary for distinguishing desired goals. These perspectives illuminate different parts of the pedagogical process. They should not be collapsed into a single causal mechanism, nor should the table be read as proof of the model's effectiveness. The model must still be specified at the level of concrete activities and evaluated with the measures used in the completed experiment.

Table 2.2. Conceptual levels linking story-based reading with value-related reflection (conceptual synthesis developed in this research)

Conceptual level	Main components	Role in the research
1. Theoretical foundations	Social interaction, observational learning and motivational values	Explain how children may understand values through stories and interaction.
2. Pedagogical approach	Story reading → guided discussion → structured follow-up activities	Provides opportunities to explore values through reflection, play and creative activities.
3. Expected learning processes	Narrative comprehension, emotional understanding, interpretation of choices and consideration of alternatives	Describes the learning processes that the activities are intended to support.
4. Assessment of outcomes	PBVS-C scores and comparison of experimental and control groups	Examines differences in assessed value orientations, without demonstrating lasting value internalization.

Table 2.2 should be interpreted as a set of possible pedagogical pathways rather than an experimentally tested causal sequence. Narrative comprehension creates an opportunity to discuss

motives and consequences; guided dialogue may extend that opportunity to value-related reflection; and follow-up activities provide situations in which children can express or rehearse responses. The study did not measure these intermediary processes independently, so the scheme specifies the logic of the proposed pedagogy rather than a demonstrated mechanism of change.

The specific linguistic features of Arabic require further attention. The relation between everyday spoken varieties of Arabic and the written variety used in books can create a distance between a child's familiar expressions and the language of a narrative. This is not an inherent deficiency of the child or the language. It is a pedagogical circumstance that may influence comprehension, participation and the adult's choice of explanatory prompts. Asadi, Atila and Saleh examined aspects of Arabic diglossia and the effects of specific story-reading practices in kindergarten [28], providing a relevant reason to attend to linguistic accessibility rather than assuming that simply presenting a story in Arabic guarantees equal comprehension.

A further intervention study by Shahbari-Kassem and colleagues examined how the lexico-phonological distance of stories influenced comprehension and vocabulary among Israeli-Palestinian kindergarten children [131]. Its focus was language development, not axiological education. Nevertheless, it strengthens the methodological point that the form and sequencing of language input can affect what young listeners are able to understand. When the pedagogical purpose concerns values, the teacher needs to ascertain that children have understood the narrative problem before treating their responses as evidence of value-related reasoning. Otherwise, a difficulty with vocabulary may be mistaken for indifference to the moral issue.

Meaningful cultural selection is more demanding than replacing character names or inserting local illustrations. A story can be accessible in its vocabulary while presenting relations among parents, peers or authority figures in ways that are distant from children's experiences. Conversely, an unfamiliar setting need not make a story unsuitable: it may invite curiosity and comparison when the educator offers sufficient explanation. The appropriate criterion is whether children can enter the narrative, discuss its conflict and consider multiple viewpoints without being asked to dismiss their own family experience. The relevance of contextual adaptation follows from the educational setting; it must not be inflated into a general claim that all members of a community interpret values identically.

This point is also important when books touch upon gender, responsibility, obedience, fairness or the relation between individual and collective needs. A story may contain behaviour that the educator wishes children to question. Its inclusion is not necessarily an endorsement, but the teacher should anticipate how the class might interpret it. A carefully facilitated discussion allows children to recognize that characters can have different interests without asking them to

reveal sensitive household experiences. For this reason, selecting a culturally familiar story and conducting a culturally responsive discussion are related but distinct professional tasks.

A related challenge is to distinguish the representational inclusion of a community from the pedagogical quality of the value situation represented. The presence of familiar names, settings, clothing or customs can facilitate recognition, but cultural familiarity alone does not ensure an open educational exchange. A story may be recognizable to the children and nevertheless present relations of authority, gender or belonging in a way that leaves little room to discuss alternative actions. Conversely, a narrative set outside the child's immediate community may offer a highly accessible dilemma about reciprocity or fairness. A professional selection decision should therefore examine both the intelligibility of the story and the quality of the questions it permits. This distinction guards against reducing culturally responsive pedagogy to surface features of illustration or vocabulary [74; 154].

In the Arab-Bedouin preschool context, the educational potential of stories can be situated at the intersection of two responsibilities. The first is to respect the children's lived linguistic and familial experience. The second is to create opportunities for them to encounter differing perspectives without presenting difference as a deficiency. For example, a story in which two characters interpret a promise differently may allow the teacher to explore responsibility and care while asking children to identify why each character's interpretation seems plausible. The purpose is not to settle a general dispute about cultural norms, but to organize a conversation that young children can understand. The educational significance lies in how a particular narrative episode is mediated, not in attributing a single axiological profile to the community represented.

The analysis of children's literature as a socializing resource consequently requires attention to both its explicit and implicit messages. Values may be communicated by what a narrator praises, by which character is permitted to speak, by the allocation of consequences or by the solution that the ending makes available. Some stories encourage participation and perspective-taking; others may inadvertently normalize exclusion or make one group's experience invisible. An educator can examine these features before selecting the book and can return to them during the reading exchange through neutral questions such as whose point of view is missing or what might happen if the characters exchanged roles. Such questions should be adapted to children's age and do not amount to an abstract political discussion. They are ways of preventing a narrative's implicit assumptions from going unnoticed while preserving its literary character.

These considerations lead to a practical distinction between the resources supplied by a book and the work accomplished through pedagogical interaction. A culturally meaningful text can be selected before the lesson, but whether it becomes an occasion for reflection depends on the

teacher's language, listening and decisions during the activity. Two classes may read the same story and nevertheless experience different forms of participation. The present study's contrast between daily reading and reading supplemented by structured activities makes this distinction central to its design. It does not, however, permit a separate estimate of the effects of cultural familiarity, text quality or particular kinds of questioning. Those remain explanatory possibilities and criteria for future refinement, not outcomes independently verified by the completed experiment [24; 64; 81].

Another important aspect of story-based reading is how children take part in discussions. During a reading activity, some children may answer questions quickly and explain their ideas in detail, while others prefer to listen or speak only when the teacher invites them. This does not necessarily mean that quieter children understand less or have difficulties recognising the values presented in the story. Their participation may depend on their language skills, previous experiences, confidence or simply the time they need to think about a question. This is particularly important in multilingual preschool settings, where children may understand a situation but find it difficult to express their thoughts in the language used during the activity [74].

Teachers should therefore consider different ways of involving children in story-based discussions. Before asking them to judge a character's behaviour, it is useful to make sure that they understand what happened in the story. The teacher may return to particular illustrations, ask children to describe an event in their own words or encourage them to explain why a character acted in a certain way. Some children may prefer to express their ideas through drawings, gestures or role-play rather than verbal explanations. These activities allow children to participate according to their abilities and gradually develop the confidence needed to share their opinions.

Discussions about values are particularly meaningful when children are encouraged to explain their views rather than simply identify the behaviour that the teacher considers correct. For instance, when discussing a story about two friends who disagree over sharing a toy, children may offer different explanations for their actions. One child may focus on the importance of sharing, while another may consider why a character is unwilling to give up a favourite possession. The teacher can use these different answers to help children think about fairness, friendship and the feelings of others. In this way, children learn that understanding a situation involves considering more than one point of view [102].

The teacher's role is also to create a respectful atmosphere in which children feel comfortable expressing different opinions. This is especially relevant in culturally diverse classrooms, where children bring different experiences and family traditions. Stories can provide a familiar context for discussing sensitive situations without requiring children to speak about their personal lives.

Observing children's participation during these activities may also help teachers improve their teaching practices. Attention to the questions asked, the explanations offered and the difficulties children experience can inform future reading sessions. However, such classroom observations should not be confused with evidence of lasting changes in children's value priorities. Rather, they help educators understand how story-based activities can support children's reflection on values in everyday preschool learning.

The comparative overview in Table 2.3 presents broad interpretative positions that might influence values education in a minority educational context. A universalist orientation emphasizes shared human values; a particularistic orientation emphasizes locally inherited norms and meanings; an intercultural orientation aims to make the relationship between them open to dialogue. The comparison is useful as a conceptual reminder, not a typology of families or a set of experimentally established stages. No claim is made that the participating children were measured on these three positions. Their role in the research is to frame respectful pedagogical decisions when choosing and discussing stories.

The home–preschool relationship offers another means of understanding the potential of story-based learning. Families can revisit a book, ask children what interested them and give a narrative a place in ordinary conversation. Maktabat al-Fanoos explicitly supports this movement between educational institutions and homes [13]. At the same time, not every household has equal time or literacy resources, and educators should avoid treating parental participation as a moral test. In the completed study, both groups received stories that children could take home. Consequently, the home circulation of books cannot be represented as a unique component of the experimental condition; the comparison must remain focused on the supplementary structured value-oriented activities.

Table 2.3. Comparative perspectives on values education in minority educational contexts (conceptual synthesis developed in this research)

Dimension	Universalist perspective	Intercultural perspective	Particularist perspective
Core emphasis	Shared human values across contexts	Dialogue between shared values and local meanings	Historically and culturally inherited practices
Pedagogical opportunity	A common vocabulary for fairness and care	Comparison of viewpoints without erasing identity	Recognition of family and community experience
Interpretative risk	Underestimating lived context	Requires careful adult mediation	Treating communities as internally uniform

M. N. Gosen, J. Berenst and K. de Glopper demonstrate that shared picturebook reading can organize collaborative problem-solving exchanges in kindergarten [145]. In a complementary line of inquiry, A. Nicolopoulou and colleagues show that inferential talk and text difficulty are relevant to preschoolers' narrative comprehension [153]. The comparison is significant for story selection in the Negev context: linguistic accessibility and thoughtful cognitive challenge should be considered together. A story need not be morally simplistic to be age-appropriate, provided that the educator can scaffold its vocabulary, narrative conflict and possible interpretations.

The cultural background should not be presented as a direct explanation of the statistical differences between the experimental and control groups. The two groups were located within the same broad educational setting, and the design did not manipulate ethnicity, language variety, family value systems or other cultural variables as separate experimental conditions. These factors can inform the rationale for choosing and adapting pedagogical materials; they cannot be used post hoc to attribute outcomes to cultural identity. This distinction protects the thesis from turning historical context into an unsupported causal conclusion.

An instructive contrast can be drawn between ordinary daily reading and the value-focused reading sequence examined in this work. In both conditions, exposure to narrative material provided occasions for listening and discussion within the preschool routine. The experimental distinction was the addition of structured activities directed towards particular value-related themes. This choice is pedagogically defensible because it makes the role of mediation explicit. Yet its value is also a matter for empirical assessment: it remains possible that the quality of implementation, children's responses or repeated measurement affected outcomes in ways not exhaustively captured by group membership.

Related publications on story-based values education provide a locally relevant formulation of the pedagogical problem [5], [7; 71]. These texts can be used to show the continuity of the research programme and the scholarly concern with the didactic potential of children's literature. They should not, however, be treated as external confirmation that PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission) works. A persuasive work places its contribution beside independent studies, acknowledges pre-existing programmes and uses the experiment to investigate the particular proposition it advances.

The Israeli setting requires distinguishing between the availability of storybooks and the educational conditions in which they are used. Maktabat al-Fanoos already offers Arabic-language books and seeks to connect reading practices with families and early educational settings; a national evaluation of that programme was undertaken before the present research. The relevant pedagogical question is therefore not whether the children were introduced to a previously

unknown type of activity, but what additional functions were assigned to reading in the PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission) arrangement. These functions include an explicitly selected value-related question, an adult-facilitated discussion of the narrative situation and opportunities for children to revisit the problem through another form of participation. A comparison with pre-existing literature programmes prevents the novelty claim from expanding beyond the study's actual contribution. Equally, it requires a sufficiently precise description of the added component so that another teacher could recognize how it differs from ordinary interactive reading [13; 25; 86]. Related publications on story reading as an educational resource and on value development through storytelling further situate this practical problem in a local scholarly discussion [82; 83].

Linguistic accessibility constitutes more than a preliminary technical condition. A story may be fluent in written Arabic but contain vocabulary, grammatical forms or cultural references that young listeners do not readily use in everyday speech. If children are asked to reason about a character's responsibility before understanding who performed an action or why the character was afraid, the activity may assess narrative access as much as ethical judgement. The findings of I. A. Asadi and colleagues on Arabic diglossia and the research of A. Shahbari-Kassem and colleagues on lexico-phonological distance justify paying attention to narrative comprehension. In practice, educators can clarify a key expression, invite a child to restate an event in familiar language or return to an illustration before asking for a value-based interpretation. Such adaptation should make the question accessible without eliminating uncertainty or supplying the desired moral answer. The two research lines concern linguistic processes, not proof of changing values through a particular programme [28; 131].

Family participation may also operate through language choice and the recognition of children's everyday experiences. The research of S. Hassuna-Arafat, O. Korat and D. Aram on mother–child activity during book reading in Arab families, together with work on the home literacy environment by S. R. Burgess and colleagues, supports attention to the social location of reading. A family may discuss a story after kindergarten, relate it to a household situation or choose not to extend the topic on that occasion. A respectful pedagogical design should avoid interpreting variations in participation as deficits in parental commitment. Optional prompts can invite caregivers to ask what happened in the story, whose perspective the child found convincing and whether a similar dilemma has occurred at home. Such exchanges are proposed as opportunities for continuity; the present study did not systematically measure family responses or isolate their contribution to PBVS-C outcomes [30; 46; 77].

The interpretation of values education within minority contexts should also resist a binary account of tradition versus modernity. Research on identity and education among Arabs in Israel shows that educational institutions are embedded in historical debates about belonging, citizenship and language; none of these debates licenses a claim that every family follows one fixed set of values. D. Antoci's argument concerning tradition and postmodernity can be brought into dialogue with I. Abu-Saad's historical analysis and I. S. Ramadan's examination of minority culture and education. The resulting theoretical proposition is that cultural responsiveness involves attention to the interpretive circumstances of educational activity rather than the assignment of psychological characteristics to a community. Story selection can make recognizable experiences available for discussion while also allowing children to encounter other perspectives. This is a contextual pedagogical requirement, not an empirically identified cultural effect in the two participating classes [9; 19; 21; 115] [2].

Educational transfer between countries requires a similar differentiation of principles and prescriptions. The Republic of Moldova's *Curriculum pentru educație timpurie* provides a comparative curricular reference that supports integrated, age-sensitive educational planning. It should not be presented as a regulation binding Israeli kindergartens, nor should its terminology be mapped mechanically onto the local curriculum. A productive comparison instead asks how broad aims-participation, communication, social development and child-centered activity-are translated into contextually appropriate tasks. T. Șova's pedagogical synthesis offers an additional framework for examining alignment among objectives, contents and methods. In this dissertation, the Moldovan sources help clarify the structure of pedagogical reasoning and facilitate dialogue across educational traditions. The actual organization and policy responsibilities of the Israeli preschools remain determined by their own institutional context [25; 120; 134].

Taken together, the Israeli preschool context suggests four practical conditions for the pedagogical use of stories: accessibility of the narrative language; thoughtful selection of texts and representations; interaction in which different interpretations can be discussed safely; and coherent links between reading, follow-up activities and children's everyday experiences. The teacher may adapt the order and intensity of activities to the group without altering the distinction between educational aims and measurement. The function of this section has been to establish these conditions, not to formulate a new intervention after the experiment has already been completed.

The empirical literature also requires differentiation according to what each intervention actually changes. The parent–child reading programme examined by D. Aram, Y. Fine and M. Ziv strengthened the quality of dialogue about narrative structure and socio-cognitive themes, rather than measuring stable axiological internalisation [24]. In a study of Arab-Israeli preschool

children, *D. Bergman Deitcher, D. Aram, M. Khalaily-Shahadi and M. Dwairy* used structured shared-book discussion to investigate children's mental-emotional conceptualization and social understanding [34]. These findings are relevant to the pedagogical plausibility of the discussion component in PRK-VT and particularly to its linguistic and cultural setting. Nevertheless, stronger socio-cognitive discourse, greater narrative understanding and an altered PBVS-C profile are different outcomes. The present model therefore gains precision when it treats guided discussion as an educationally justified procedure, while leaving the proposed pathway from discussion to enduring value priorities open for independent testing.

The following section, 2.3, will examine the specific strategies and techniques of story-based work, and Section 2.4 will relate them to the PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission) model as it was actually implemented. Chapter 3 will then analyze the existing comparison between the reading-only condition and reading supplemented by value-oriented activities. In that sequence, cultural relevance is treated as a pedagogical requirement, educational interaction as the proposed mechanism and empirical results as a separate question requiring statistical evidence.

2.3. Strategies and Techniques for Developing Personal and Social Values through Stories

The discussion of pedagogical principles in Section 2.1 established the conditions under which axiological education can be meaningfully organized in preschool. This section turns to the practical question of what the teacher does with a story once it has been selected. The distinction is necessary. A principle such as responsiveness to children's experiences provides orientation, but it does not by itself specify the questions, modes of participation or follow-up tasks through which children engage with a narrative. A strategy connects an educational intention to an organized sequence of experiences; a technique gives that sequence a concrete form in the classroom. Their effectiveness remains an empirical matter, not something that can be inferred from an attractive theoretical description.

The present analysis is anchored in the educational activities actually documented in the completed study, rather than in an ideal programme designed retrospectively. As Chapter 3 records, sixty preschool children were divided between two kindergarten classes of thirty children each. Both groups were exposed to daily story reading across a ten-month period, with ten selected stories, one for each month. In the experimental group, reading was accompanied by structured value-oriented activities lasting approximately 20–30 minutes after the reading session; the control group received daily reading without this additional programme. Group discussions, role-playing, expressive drawing, cooperative games and small workshops are the techniques explicitly reported

in the study procedures. The distinction between the groups is consequently not the presence or absence of literature but the planned pedagogical work organised around it.

This arrangement has a clear conceptual advantage: it makes it possible to discuss the added value of mediation while recognising that reading itself was common to both conditions. It also sets limits on interpretation. The completed experiment did not isolate each activity as an independent treatment, and therefore cannot show whether drawing was more effective than role-play or discussion. Any subsequent explanation of results has to concern the package of structured value-oriented activities as implemented. A single technique should not be credited with effects that the design did not separately estimate.

The first strategic decision concerns the selection and presentation of a story. In this research, the ten monthly stories addressed cooperation, honesty, benevolence, respect for others, trustworthiness, tolerance, responsibility, justice, beauty and peace. These are pedagogical themes used to organise activities; they should not be confused with a one-to-one reproduction of Schwartz's ten basic value categories. A story about honesty may implicate trust, responsibility and interpersonal concern simultaneously. Likewise, the theme of peace does not constitute an independent basic value category in the PBVS-C. The relationship between narrative themes and measured value priorities should be discussed conceptually rather than treated as an untested coding equivalence [64].

A developmentally suitable text offers more than a recognizable moral message. Children need to follow the principal events, understand why a character's decision is difficult and recognize what is at stake for different participants. Illustrations, expressive reading and short explanations can help them access these elements without replacing the story with a lecture. In Arabic-language preschools, teachers must also consider the distance that may arise between children's everyday speech and the vocabulary or register of written narratives. This is an issue of linguistic mediation, not evidence of a linguistic deficit. The historical and sociocultural circumstances addressed in Sections 1.2 and 2.2 explain why such decisions need to be made with attention to the children in a particular classroom rather than according to a universal script [41].

A more systematic account of story selection can be developed from the criteria formulated in the earlier methodological version of this research. The first criterion is developmental appropriateness: the conflict, emotional intensity and temporal sequence should be understandable to preschool children without eliminating the need to think. The second is linguistic accessibility, including vocabulary, syntactic organisation and opportunities for clarification. The third is narrative coherence: the relevant characters, central situation and possible consequences must be identifiable. These criteria should be considered together rather than used as rigid filters. A story

with unfamiliar vocabulary may remain suitable when illustrations and guided conversation make its central problem accessible, whereas a linguistically simple story may offer too little interpretative substance for a planned discussion [146; 153].

A second group of criteria concerns the axiological and dialogical possibilities of the text. A story is particularly useful when it offers a recognisable situation involving more than a single action judged in isolation. Its value-related content may concern care, honesty, autonomy, responsibility or tensions among several motivations. The possibility of considering motives and consequences matters more than the mere frequency with which a desirable word appears. Selection should also consider whether the narrative permits different plausible interpretations and whether children can propose alternatives. In this respect, a story that states an unambiguous lesson may be useful for introducing a rule, while another that presents a dilemma may be more productive for discussing reasons. Neither kind should be regarded as universally superior; the professional choice depends on the educational objective [128; 151].

The remaining criteria concern empathetic engagement, cultural relevance, the relation between image and language, and the possibility of continuity beyond the reading session. Empathetic engagement refers to whether the narrative allows children to consider what different characters may feel or know. Cultural relevance concerns intelligibility and respect for children's varied experiences, not the assumption that every story must reproduce a local setting. The visual criterion asks whether illustrations help children recognise actions, relationships and consequences, or whether they create interpretative possibilities that the text alone does not make explicit. Finally, continuity concerns whether the central dilemma can be revisited through classroom play, drawing, conversation or optional family discussion. In this framework, the nine criteria constitute an analytical guide for teachers rather than a psychometrically validated story-rating instrument.

A practical selection procedure can begin by identifying the central dilemma, rather than by choosing a title solely because its cover or summary includes a named value. The educator can then consider whether the children will understand what happens, whether the narrative presents more than one relevant perspective and whether an age-appropriate activity could extend the conversation. A short planning note might contain the intended educational value, the passage or illustration that makes it visible, a likely vocabulary obstacle, two questions inviting different kinds of explanation and a feasible follow-up activity. This procedure would make the basis of the teacher's selection more explicit and would support collegial review. It is a methodological recommendation derived from the conceptual framework; the completed investigation does not

provide independent records demonstrating that all nine criteria were applied as a formal selection scale to each of the ten stories.

The distinction between the content of the monthly stories and the measured value categories must also be preserved. A story described pedagogically as addressing honesty does not correspond to a separate honesty dimension of the PBVS-C; likewise, a narrative about peace may implicate several Schwartz orientations rather than one unique scale. The planning process should therefore identify how the story's dilemma creates an opportunity to discuss a value without claiming that one narrative theme is a direct measure of that value. The ten themes documented in the intervention belong to the curriculum design, while the ten motivational dimensions belong to the assessment framework [64; 128]. Keeping these levels distinct improves the internal consistency of the PRK-VT model and limits retrospective reinterpretation of the experimental results.

The second strategy is shared reading followed by a sequence of open questions. The educator can initially establish narrative comprehension: What happened? Who was involved? What changed at the end? Only after the children understand the situation is it useful to move towards interpretation: Why might a character have acted in this way? Who was affected? What other choice was possible? The movement from plot towards the thoughts, intentions and consequences of actions is consistent with the intervention examined by D. Aram, Y. Fine and M. Ziv, who showed that adult guidance can enrich references to narrative and socio-cognitive themes during shared book reading [24; 73]. Their study concerned parent–child interaction, however, and should not be represented as direct validation of the present kindergarten programme.

The linguistic properties of the selected text require the same degree of pedagogical attention as its themes. A preschool child may understand an event yet be unable to explain it in the language expected by the adult. Conversely, a child may repeat a familiar moral expression while failing to grasp the causal relations that make it relevant to the plot. It is therefore useful to distinguish the language of narrative comprehension from the language of value justification. Comprehension involves identifying characters, actions, temporal relations and consequences; justification requires the additional ability to compare reasons and to explain why an alternative response might matter. These functions are related, but success in one does not demonstrate success in the other [147; 153; 162].

The earlier working manuscript drew attention to several properties of story language that remain relevant when formulated as qualitative considerations rather than universal numerical thresholds. These include the familiarity and contextual support of vocabulary, the length and syntactic embedding of utterances, the extent to which repeated expressions contribute to understanding, the presentation of dialogue, the use of figurative language and the correspondence

between the written text and the illustrations. Their significance depends on the particular children, the text and the teacher's mediation. For example, repetition may help a child follow a recurring decision, but mechanically repeating a moral phrase does not itself establish that the child has adopted a value. Similarly, dialogue between characters may support perspective-taking when the educator helps children identify who knows what, but its effectiveness cannot be inferred from an ideal percentage of dialogue in the book [146; 154].

The relationship between spoken and literary Arabic is particularly important in the research setting. A child may have a clear interpretation of a familiar social situation but need support with a lexical item or syntactic construction in a written story. The educator can introduce the literary expression, invite the child to explain it in familiar language and then return to the original wording in context. This sequence maintains access to the educational discussion while allowing the story to extend language experience. It also prevents a hesitant response from being mistaken for an absence of care, understanding or interest. The purpose is not to replace the literary register with everyday speech, but to make transitions between registers pedagogically productive [74; 77].

Illustrations may serve as a further resource for this mediation. Before interpreting a conflict, children can point to the person involved, reconstruct the sequence of events or compare facial expressions and gestures. The teacher can subsequently ask why an illustration supports one interpretation and whether another interpretation remains possible. Visual support is most useful when it extends the child's access to the problem rather than supplying the answer in advance. An adult who explains every detail removes much of the interpretative work; an adult who never clarifies unfamiliar language may leave some children outside the discussion. The pedagogical task is to calibrate assistance so that participation becomes possible without turning the activity into a rehearsal of predetermined responses [92; 153; 163].

For this reason, linguistic mediation should not be represented as a separately demonstrated mechanism in the reported experiment. The programme included story reading and value-oriented follow-up activities, but the existing data do not provide an independent measure of vocabulary growth, phonological awareness or the comparative linguistic difficulty of the ten texts. The present discussion specifies the rationale for accessible materials and appropriate teacher support. It does not establish that linguistic changes caused the differences in PBVS-C responses. This delimitation makes the theoretical argument more defensible and suggests a clear direction for subsequent research combining measures of narrative comprehension and value-related explanations with the existing values instrument [64; 153].

The quality of questions should be judged by their function within the reading exchange. A. van Kleeck emphasizes inferencing in storybook-sharing interventions, while R. L. Walsh and K.

A. Hodge review the role of teacher questioning in children's language during shared reading [162; 163]. In this thesis, inferential questions are pedagogical instruments: they invite explanation of a character's belief, motive or choice. Their success should be inferred from children's expressed understanding during the interaction, not confused with a direct measure of the stable motivational value orientation assessed elsewhere in the study.

An educator can preserve an axiological purpose without reducing discussion to the identification of a predetermined 'good' character. R. L. Walsh and K. A. Hodge show why the type and cognitive demand of teachers' questions matter, while M. N. Gosen, J. Berenst and K. de Glopper analyse the collaborative handling of narrative problems during kindergarten reading [145; 163]. Questions such as 'What did the character know?', 'Why might someone disagree?' and 'Which alternatives were possible?' create space for justification rather than verbal conformity. These interactional findings support the design of dialogic opportunities, not a claim that every discussion produces durable changes in the hierarchy of personal values.

The sequencing of questions can be refined through a developmental and ethical progression without treating it as a rigid staircase. Initially, an educator establishes the story's events and characters so that language comprehension does not obstruct participation. Secondly, children identify different intentions and consequences, including the perspective of a character they may initially dislike. Thirdly, a dilemma might be explored through alternatives: what would happen if the rule were changed, the objects were shared or help was refused? Finally, the class considers a manageable action within the kindergarten, such as inviting an excluded child into a game. This sequence draws on J. Piaget's attention to intentions and cooperative rules, L. Kohlberg's concern with the justification of judgements and the dialogic potential of shared reading. It remains a proposed pedagogical technique rather than an independent procedure validated by the reported statistics [24; 90; 106; 110].

Guided dialogue may also create space for children who are reluctant to answer publicly. The teacher can accept a gesture towards an illustration, a brief explanation to a partner or a later contribution through play. Such adjustments preserve opportunities to participate without turning a child's willingness to speak into a judgment about moral maturity. The professional task is to enable interpretation, not to extract declarations of virtue. In this respect, Șova's pedagogical work provides a general reference for the deliberate organization of educational activity, although the specific sequence described here is an analytical synthesis prepared [48; 134].

Research undertaken with Arab-Israeli preschool children offers a particularly useful comparison. *Bergman Deitcher, Aram, Khalaily-Shahadi and Dwairy* studied a short shared-reading intervention in which children discussed characters' thoughts, emotions, behaviours and

consequences [34]. Their results support the educational relevance of mediated narrative conversation for dimensions of socio-emotional understanding. They do not, however, measure the same construct as the PBVS-C used in the present study. Developing emotional vocabulary or recognising a character's belief may support the process of value-related reflection, but neither outcome is a direct measure of a stable value orientation. This distinction should remain explicit throughout the theoretical interpretation of the programme.

The third strategy is role-playing. In the completed intervention, role-playing is listed among the structured activities for the experimental group. Its pedagogical function is to give children an opportunity to represent a conflict from different positions. After listening to a story about exclusion, for example, children might play the roles of the person left outside a game, a peer who notices the situation and a participant who is unsure what to do. The educator can invite them to test alternative responses and then discuss what changed. Such an exercise turns a narrated event into a shared representational experience. It does not establish that the same children would behave identically in spontaneous play outside the organized session.

Role-playing becomes especially useful when the teacher resists reducing it to the performance of an ideal answer. Children may offer several plausible endings, including ones that require further discussion. The teacher can ask what each ending allows or prevents, and how the characters might feel afterwards. In culturally diverse educational environments, the task also calls for care in assigning roles: children should not be encouraged to disclose sensitive family experiences or made to represent a cultural stereotype. The relevance of an activity depends on its educational framing and the safety of participation, not on a claim that a particular culture necessarily responds to role-play in one fixed manner.

Expressive drawing provides a fourth, complementary technique. A child can depict an important moment in a story, draw the consequences of a character's decision or imagine an alternative ending. Drawing allows an idea to be represented without requiring an extended verbal explanation, which can be valuable when children's linguistic resources or confidence differ. The teacher may ask the child to describe the drawing and relate it to the narrative. The picture itself should not be interpreted as a clinical or psychometric indicator of honesty, benevolence or security. Its value in the educational process lies in supporting attention, expression and reflective conversation.

The fifth strategy is cooperative play, followed when appropriate by short workshops. The teacher may invite a small group to complete a task requiring shared materials or joint decisions and then relate the experience to a difficulty faced by characters in the story. The task makes social coordination visible: a child must negotiate, wait, explain or respond to another child's suggestion.

Short workshops can combine conversation, drawing and dramatization around a selected value-related theme. These methods are consistent with the documented experimental programme; nevertheless, the existing methodology does not provide a separate effectiveness estimate for each of them. It is therefore more accurate to describe them as complementary techniques of the structured intervention than as independently validated predictors of its outcome.

The relationship between teacher direction and children's initiative deserves a more explicit pedagogical interpretation. J. Piaget's account of cognitive and moral development gives particular importance to children's active construction of relations and rules through experience, whereas the sociocultural tradition associated with L. S. Vygotsky emphasises the possibilities opened by guidance and participation with others. These orientations need not be treated as mutually exclusive prescriptions for preschool practice. They draw attention to different risks: an entirely scripted activity may limit children's choice and initiative, while a completely unstructured activity may fail to make the narrative dilemma accessible to all participants [89; 92].

In guided or semi-structured play, the educator can establish the situation that carries the value-related problem while leaving important decisions to the children. A teacher may propose a fictional scene in which two characters disagree about access to a shared object and provide materials for enacting the scene. The children can then choose roles, invent responses and negotiate an ending. The adult's contribution is to maintain a comprehensible frame, invite alternatives and prevent harm or humiliation, rather than to dictate every line of dialogue. This distinction is consistent with the continuum of play-based practices described by A. Pyle and E. Danniels and with research on guided play [157; 164].

The pedagogical value of such an arrangement lies in the relation between symbolic action and reflection. During a role-play, children may act out a solution before they can explain it, or they may discover a difficulty that did not appear during the reading discussion. The teacher can then return to the story: Was the same problem present there? Did every participant have an opportunity to express a preference? Which response was possible in the game but unavailable to the character? This return from action to narrative helps the teacher connect participation with interpretation. It does not justify an inference that the child will reproduce the same response spontaneously in a different setting. Symbolic rehearsal is an educational opportunity, not a direct measurement of durable internalisation [92; 152].

A related option is mediated dramatic representation through a fictional character or puppet, which can allow children to discuss an uncomfortable decision at a safe distance. This possibility appears in the earlier methodological treatment of puppetry and is compatible with the wider literature on symbolic mediation. Its relevance should nevertheless be stated accurately: puppetry

was not identified as an independently administered treatment in the completed study. It can be proposed as a complementary technique for future applications of PRK-VT, but it should not be used to explain the reported between-class statistical differences. The techniques documented for the experimental class remain discussion, role-playing, expressive drawing, cooperative games and small workshops.

Semi-structured play also requires professional restraint. Not every child will wish to enact conflict publicly, and participation may take the form of observation, narration, drawing or a contribution made after the activity. A teacher should avoid assigning children roles that correspond to actual peer disputes or labelling children by a negative characteristic associated with a fictional character. The objective is to establish conditions in which different responses can be examined without exposing participants to unnecessary embarrassment. In this sense, the value of teacher guidance is measured pedagogically by the quality and accessibility of participation, while conclusions about children's value priorities must remain tied to the instrument and design used in the empirical study [64; 157].

One pedagogical challenge is the transfer from fiction to everyday classroom life. After a story about keeping a promise, a teacher may recognize a natural opportunity to discuss what it means to complete an agreed task with peers. Yet an educator should not assume that hearing or reenacting a story produces a lasting change in conduct. Children may understand a dilemma during a lesson and respond differently when tired, frustrated or competing for attention. The coherence of the classroom environment, already discussed as a principle in Section 2.1, therefore provides the setting in which story-related reflection may be revisited. In this section the emphasis is on practical continuity between a literary episode and later opportunities for explanation and action, not on restating the principle itself.

The relationship with families should be considered with the same precision. According to the study procedures, children in both groups took the monthly story home. This practice may make it possible for families to continue discussing a book, but it was not unique to the experimental condition. Nor does the methodology establish that family conversations were monitored or measured as a separate mediator. Any such benefit is therefore a pedagogical possibility rather than an experimentally demonstrated component. The previously existing Maktabat al-Fanoos initiative confirms that the circulation of children's books between preschool and home is not, in itself, a novel practice in Arabic-language education in Israel [13].

The strategy–technique relationship is summarized in Table 2.4. The table is a methodological reconstruction based on the procedures documented in the research, combined with interpretative distinctions developed in the present chapter. It does not add previously

unreported sessions, new experimental variables or a retrospective measure of implementation quality. The distinction between activities actually reported and optional pedagogical elaborations is important for the scientific credibility of the model. In particular, puppet theatre and systematic phonological-awareness training, although mentioned in the earlier draft of this chapter, are not identified as separate components of the completed intervention in the procedural description of Chapter 3. They should not be presented as independently implemented or evaluated elements.

Table 2.4. Strategies and techniques documented in the completed story-based intervention (conceptual synthesis developed in this research)

Component / technique	Documented use in the study	Pedagogical purpose / interpretative caution
Shared story reading	Daily story reading in both groups; ten stories across ten months	Common narrative exposure, not the experimental differentiator
Group discussion	Included in the experimental group's structured follow-up activities	Opportunities to discuss decisions, feelings and consequences; verbal answers are not direct evidence of stable values
Role-playing	Included in the experimental group's activities	Representation of alternative responses to a narrative conflict; no isolated causal effect was tested
Expressive drawing	Included in the experimental group's activities	Non-verbal representation of a scene or possible ending; drawings are not psychometric measures
Cooperative games	Included in the experimental group's activities	Opportunities to negotiate and coordinate with peers; behaviour outside sessions was not separately measured
Small workshops	Included in the experimental group's activities	Brief value-oriented follow-up; individual workshop contents and effects were not assessed separately
Taking the story home	At the end of each month in both groups	Potential family conversation; not a unique intervention component or measured mediator

A practical sequence emerges from these techniques: the educator introduces an age-appropriate story, checks comprehension of the situation, opens a discussion of perspectives and consequences, and offers a related representational or cooperative activity. Figure 2.1 displays this sequence as a conceptual synthesis. It is not a new experimental protocol reconstructed after data collection. In practice, the activities could be arranged flexibly; the study description does not specify a fixed order of drawing, games and role-playing within each monthly cycle. The diagram therefore illustrates their educational relationship rather than imposing a chronology that has not been documented.

Recent preschool research offers two additional connections between narrative interpretation and planned participation. J. Van Elsen, L. Catrysse and S. De Maeyer investigated interactive picturebook reading in relation to children's generation of alternative solutions to problems [161].

A. Pyle and E. Danniels describe a continuum of play-based approaches in which the teacher's guidance can vary [157]. Together these findings justify an explicit progression from narrative dilemma, through consideration of alternatives, to cooperative or dramatic follow-up. They support the educational plausibility of the procedure, not a direct transfer of effect sizes or outcomes to PRK-VT.

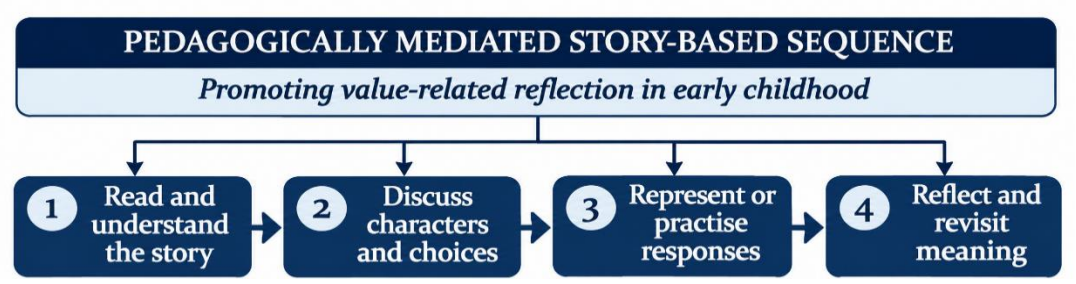


Figure 2.1. Conceptual sequence of pedagogically mediated story-based values education (conceptual synthesis developed in this research)

This distinction has methodological consequences for the proposed PRK-VT model. What can be substantiated is the planned addition of value-oriented activities to a common story-reading routine, together with a ten-month sequence of narrative themes and repeated assessment. It would be inappropriate to state that the experiment established a causal pathway through imagination, phonological awareness, empathy or family reinforcement without directly measuring the proposed mediators. Such processes may inform theoretical interpretation or future studies, but they cannot be silently converted into measured outcomes of this design.

Moreover, values education cannot be reduced to the frequency with which a child repeats a positive expression. In this study, the PBVS-C was administered at the end of each month to estimate preferences across Schwartz's value dimensions [64]. Its scores are not equivalent to teacher observations of spontaneous behaviour or to a developmental diagnosis. The fact that the same instrument was used repeatedly supports comparison across the observation period, subject to the psychometric and statistical limitations addressed in Chapter 3. The pedagogical methods described here should therefore be linked to value-related opportunities for interpretation and participation; claims about their measurable impact must be reserved for the results and their critical discussion.

The regional context remains important, but it should not be used as a substitute for pedagogical explanation. Stories, dialogue and cooperative tasks take place within the particular historical experience of Arab and Bedouin education in Israel. Familiar situations, linguistic accessibility and respect for family practices may make participation more meaningful. However, the experiment did not manipulate cultural identity as a separate factor, and the comparison

between groups does not establish a culturally unique causal effect. The specific contribution that may be examined is the coherence of a structured axiological programme in the participating preschool setting, considered against the background of existing reading initiatives and previous research.

A productive way to organize story-based activity is to distinguish interpretive, dialogical and participatory functions. The interpretive function asks what happened in the narrative and how it affected different characters. The dialogical function invites children to compare reasons, motives and possible courses of action. The participatory function gives them a developmentally appropriate opportunity to rehearse or reconsider one of these possibilities through play, drawing or cooperation. The three functions are analytically separable but need not occur in a rigid sequence. A child may first express an idea through a drawing and explain it afterwards; a role-play may reveal a misunderstanding that calls for rereading. This flexible structure is consistent with a sociocultural account of mediated learning and with studies of socio-cognitive exchanges during shared reading. For the completed PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission) intervention, it provides a clearer theoretical description of the types of opportunities offered without claiming that every individual session was recorded and analyzed through these three categories. [24; 34; 92]

Questions about a character's motives are most useful when their cognitive demand is deliberate. A literal question-'Who took the object?'-establishes recall but does not by itself support discussion of value. A perspective-oriented question-'Why might the other child have felt excluded?'-invites interpretation, while a counterfactual question-'What could the character have done differently?'-allows comparison of actions and consequences. A further question can connect the narrative to a classroom situation without demanding that a child disclose a private family experience. The teacher can also model uncertainty by acknowledging that the narrative does not explain every motive. Such a strategy respects the story as an object of interpretation, avoids premature moral labelling and provides opportunities for the expression of reasons. Research on socio-cognitive book discussions and the cognitive potential of narrative supports this general approach, though the present study did not separately code the sophistication of children's answers [24; 43; 85].

An illustrative example, adapted from activity ideas, concerns a story in which two characters wish to use the same art materials. After identifying the conflict, the educator can invite children to propose several ways of proceeding: taking turns, sharing resources, creating jointly or asking for help. Each option can be discussed in relation to fairness, autonomy and the feelings of the other character. A short cooperative drawing activity then allows children to experiment with

an agreed arrangement, after which the group may revisit what worked and what remained difficult. The significance of the exercise does not lie in declaring one universally correct solution but in making the conditions of cooperation visible. This is a proposed didactic illustration drawn from earlier methodological materials used in the research; it is not introduced here as a newly verified episode or separately measured component of the completed quasi-experiment. Its theoretical justification lies in value tensions, supported participation and modelling [32; 92; 128].

Role-play requires particular care because acting out a prosocial resolution is not identical to adopting that resolution outside the session. A child who plays the role of an excluded character may gain an opportunity to articulate a neglected perspective, but the activity can also become emotionally uncomfortable when real peer conflicts are reproduced without sufficient support. The educator should therefore use fictional situations, avoid assigning stigmatising roles to specific children, and permit participation through observation, puppets or narration where direct enactment is unsuitable. The work includes puppet-based activities as methodological possibilities, and the study of R. Remer and D. Tzuriel explores puppets as mediating tools in kindergarten education. Such sources justify a carefully planned use of dramatization, not a claim that puppet therapy was delivered or experimentally evaluated in the present intervention. The defensible educational aim is a safe opportunity to examine action and consequence through symbolic participation [47; 96; 119].

Drawing can support axiological dialogue when it is treated as a means of elaboration rather than a diagnostic window into hidden personality traits. An educator may ask children to illustrate a scene of helping, to draw two alternative endings, or to show how a character's situation changed after cooperation. A drawing can then become an object of conversation: the child can indicate who appears in the picture, what is happening and why the choice matters. There is no need to infer stable values directly from the colour, size or placement of a figure. This careful use of visual expression parallels the broader literature on multimodal meaning-making and strengthens the distinction between pedagogical participation and psychological assessment. The completed experiment documents expressive drawing as one of several follow-up activities; it does not establish the independent contribution of drawing or provide a validated system for coding graphic products [12; 54; 64].

Family-linked tasks can provide an additional opportunity for revisiting a story without converting values education into surveillance of household practice. An optional activity might invite a child and caregiver to retell a narrative in a familiar language and discuss a situation in which someone offered assistance. Another might ask the child to bring a drawing about a family tradition, leaving space for diverse family structures and for the choice not to share personal

information. Their educational rationale is ecological continuity: the value can be approached across settings without assuming that school and family interpretations will always coincide. Research on family reading and home literacy environments makes this line of development credible, while the present design does not allow an estimate of the effect of such tasks on measured outcomes [44; 46; 77].

A useful reflective tool for educators is a simple alignment record, completed as part of ordinary preparation rather than as an additional psychological test. For each story, the record could identify the intended value, the central dilemma, the evidence within the text, two open questions, a possible practical activity and a limited observable indicator of participation. The indicator should be modest, for example whether a child can identify more than one reasonable course of action, rather than whether the child has 'become honest'. A separate note can document whether the activity occurred as planned and whether a modification was required for language or accessibility. This proposal would make replication and formative reflection more transparent without confusing a teaching record with the PBVS-C outcome measure. It is a methodological refinement recommended for future applications of the PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission) model rather than a protocol retrospectively claimed for all sessions in the completed study [37; 64; 117].

A resource present in the earlier working materials is a set of fifteen differentiated post-reading activities: an empathy circle, a collaborative bridge, a generosity box, a courage wall, solutions theatre, a diversity gallery, an exercise on supportive and harmful words, two environmental tasks, two family-related activities, responsibility planning, a visual decision journal, a truth-and-make-believe task and a long-term challenge. Appendix No. 3 adapts all fifteen for preschool use. Their original inclusion in a draft does not establish that each activity was separately delivered or assessed in the reported quasi-experiment.

Puppetry provides a particularly useful form of indirect mediation when a story raises a sensitive question. A fictional puppet may misunderstand an instruction, feel excluded, ask another character for help or offer a solution. Children can advise the puppet without naming a peer who has recently experienced a conflict. The educator can then compare several possible responses and return to the narrative episode. This avoids turning the activity into a public judgment of an identifiable child; the distinction between modelling a response and measuring a stable behavioural disposition must be maintained [24; 32; 56; 59].

Another useful method connects a story dilemma to a shared construction. In the Friendship Bridge exercise, children are invited to build a small bridge together, negotiate the materials and decide what to do when their first attempt fails. A short reflection asks who contributed an idea,

who listened and what could be changed next time. The educational object is the negotiated experience, not the height or attractiveness of the bridge. Such examples make cooperation concrete without suggesting that one task has independently been proven to change the child's value hierarchy.

The archived activity repertoire also suggests varying the mode of participation while revisiting a stable story theme. The teacher can return to a narrative through expressive voices, dramatic enactment, picture sequencing, drawing or small-group problem solving. Each form can make another feature of the conflict visible: motives, emotions, consequences or possible repair. The current study did not isolate the effects of these formats, so their individual pedagogical contributions are presented as interpretive possibilities for future applications of PRK-VT [57; 75].

Family participation may extend story-related discussion, but should remain optional and respectful of different household circumstances. A short message might invite caregivers to discuss a character's choice in a language that is comfortable for them. It should not require written evidence about family interactions, rank households by their adherence to stated values or turn the educational activity into unsystematic collection of research data. Appendix No. 5 presents a neutral example of such communication [44].

These techniques also clarify why pedagogical observation and formal value assessment must be separated. In an activity, the educator may see a child negotiate, propose an alternative ending or represent a character's feelings. Such observations can inform future teaching, but they are not interchangeable with a score on the PBVS-C. The additional planning and reflection guide in Appendix No. 5 specifies how educators may keep the learning aim, the task and the locally observed participation analytically distinct.

In summary, the pedagogical strategies most directly supported by the completed implementation are guided reading and conversation, role-playing, expressive drawing, cooperative games and brief value-oriented workshops. They can provide children with different opportunities to understand a narrative problem, articulate reasons, consider other perspectives and rehearse responses in a protected educational situation. Their inclusion in one intervention is a design choice; the experiment does not discriminate the effectiveness of the techniques one from another. This methodological clarification prepares the analysis of PRK-VT in the following section and preserves the distinction between pedagogical rationale, documented implementation and empirical evidence.

2.4. The Pedagogical Model of Axiological Education through Story-Based Reading Activities (PRK-VT)

The pedagogical model proposed is intended to make values-oriented story reading an organised educational practice, rather than an occasional discussion of a book's moral message. The need for such a model follows from the distinction developed in the preceding sections: principles explain why children's experiences and social relationships matter; strategies indicate what teachers can do during reading; a model specifies how those elements are related and how a coherent sequence may be implemented. The PRK-VT model-Promoting Reading in Kindergarten as a Tool for Value Transmission-was formulated in relation to the completed educational programme. It does not claim to have introduced storytelling or values education into Arab kindergartens for the first time.

A distinctive feature of the research setting is that Arabic-language story initiatives already operate in Israel. *Maktabat al-Fanoos* is an established programme associated with books for young readers, classroom practices and family access to literature. Therefore, the novelty that can reasonably be examined here lies in the explicit axiological organisation of follow-up activities and their evaluation using the PBVS-C, rather than in the existence of children's books as such [13], [86]. The model also draws on a dialogue between axiological and pedagogical scholarship from the Republic of Moldova and studies of Arabic-speaking children in Israel. Cuznețov's conception of education through an axiological optimum and Antoci's examination of value orientations provide a general normative and educational perspective, not a ready-made protocol for the present population [62], [21].

The central purpose of PRK-VT is to organise opportunities through which a preschool child can encounter value-related situations in a story, discuss them with peers and an educator, consider alternative responses, and express an interpretation through action or representation. The objective is not to produce memorised moral formulas. Teachers may attend to children's reasons for a choice, their awareness of consequences for other characters and their ability to listen to different interpretations. These are proposed pedagogical processes; the empirical instrument used in the study records value-related self-descriptions and cannot by itself establish durable internalisation or changes in everyday behaviour [64].

The pedagogical model may be interpreted in relation to a broader lineage of early childhood education. *J. A. Comenius and J. H. Pestalozzi* foreground intentional guidance and learning grounded in lived experience; *F. Fröbel and M. Montessori* show, in distinct ways, why play, choice and an enabling environment matter; *J. Piaget, L. S. Vygotsky and L. Kohlberg* clarify

different processes through which rules, meanings and reasons are negotiated. The contribution of PRK-VT does not consist in placing these historical ideas side by side as if they formed a single doctrine. It consists in specifying how a teacher can select a value dilemma, mediate its meaning through story dialogue, extend the encounter through participatory activity and relate the process to a defined assessment framework. This historical comparison explains pedagogical plausibility but does not itself demonstrate causal effectiveness [55; 68; 90; 92; 103; 109; 110].

The normative orientation of PRK-VT remains informed by educational axiology, including the distinctions among educational goals, norms and means articulated by L. Cuznețov and the contextual sensitivity discussed by D. Antoci [21; 62]. Its instructional organization can be more precisely described through international work on guided play, narrative comprehension and dialogic questioning. A. Pyle and colleagues clarify variations in teachers' roles in play-based learning, while R. L. Walsh and K. A. Hodge identify the importance of the questions that organize children's verbal participation [158; 163]. Research on pedagogical values and the UNESCO human-rights principles discussed earlier supply a broader normative horizon, but the operational sequence remains the author's pedagogical synthesis, adapted to Arabic-speaking preschool classrooms rather than transferred from another national system [135; 136].

The model incorporates four interdependent components. The first is the axiological component: a clearly stated educational purpose and the value-related situation at the centre of each story. The second is the narrative-cultural component: an age-appropriate text and a form of presentation accessible to the children in their linguistic and social context. The third is the pedagogical component: reading, conversation and opportunities for active participation organised by the teacher. The fourth is the evaluative component: the repeated PBVS-C measurements carried out during the research, together with cautious interpretation of the differences observed between the two participating classes. The components are analytically distinguishable but are not separate treatment conditions in the completed experiment. The structural-functional organisation of these components is summarised in Figure 2.2.

The theoretical architecture of PRK-VT can be further clarified by distinguishing three forms of mediation that converge in the planned educational process. The first is social and symbolic mediation: narrative characters make actions and their consequences visible, while the educator's own responses provide a model of how to listen, disagree and reconsider. The second is cognitive and dialogical mediation: discussion supports the interpretation of intentions, reasons and possible alternatives. The third is pedagogical and situational mediation: role-play, drawing or cooperation provide an opportunity to revisit the narrative problem through a different mode of participation.

These forms are analytically distinguishable, although the completed programme combined them rather than testing each one separately [32; 92; 163].

This convergence explains why the model cannot be reduced to a sequence of literary exposure followed by a test. Its axiological component specifies the educational concern; its narrative-cultural component establishes an interpretable situation; its pedagogical component organises the adult's support and children's participation; and its evaluative component sets boundaries on what can be claimed about the outcomes. Their coherence depends on alignment. For example, if the aim is to discuss responsibility, the chosen story must make a responsible decision intelligible, the questions should allow children to examine the reasons for that decision, and the follow-up task should provide a related opportunity for reflection or coordination. A mismatch between aim, narrative and activity may produce an engaging lesson without giving the value-related intention a clear pedagogical form.

The value of this alignment is not that every activity must lead children toward the same preferred response. The circular structure of S. H. Schwartz's value theory suggests that values can stand in productive tension, as when personal initiative conflicts with a shared rule or concern for a close friend conflicts with fairness toward others [128]. An educator can make these tensions comprehensible at an age-appropriate level instead of seeking an identical verbal formula from all children. This is compatible with an axiological understanding of education in which the teacher must consider not only the desirable end but also the norms and means through which it is pursued [62].

A second element of the model's theoretical justification is cultural particularity. The linguistic and familial setting shapes which expressions, situations and examples are immediately comprehensible, but it does not establish a culturally unique psychological mechanism. The model therefore requires adaptable narrative mediation rather than an inventory of fixed characteristics ascribed to the participating community. Its originality is located in the deliberate organisation of axiological aims, story selection, guided interpretation, participatory follow-up and bounded assessment in this particular preschool context. Earlier story initiatives, including Maktabat al-Fanoos, remain part of the educational background rather than competing claims of methodological invention.

Finally, an explanatory model should identify its own limits. A teacher may observe improved discussion, but the PBVS-C does not directly measure the quality of that dialogue; children may report different value orientations, but the scores do not establish which aspect of the combined activities generated the difference [64]. The two intact classes also prevent the programme effect from being isolated completely from class- and teacher-specific characteristics.

Consequently, the model's conceptual coherence and the observed class comparison support continued pedagogical investigation, not the assertion of an independently verified pathway of value internalisation. Framing the model in this way strengthens its methodological credibility and makes subsequent replication more feasible.

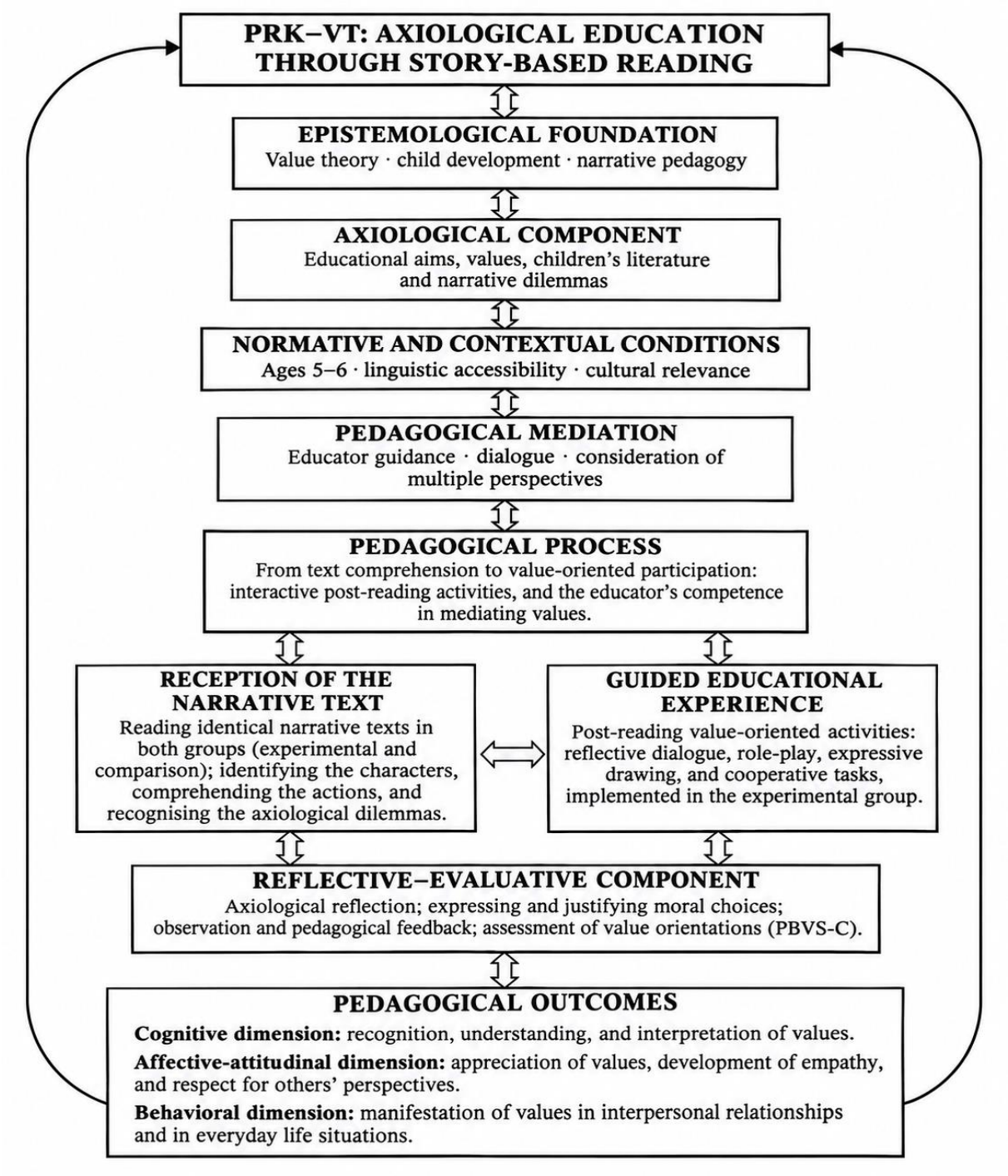


Figure 2.2. Structural-functional model of PRK-VT: axiological orientation, narrative mediation, guided activity, and reflective assessment (conceptual synthesis)

The narrative-cultural component requires particular care. The children in the study attended Arabic-speaking kindergartens in Shaqib al-Salam, in the Negev. References to local family practices, social obligations, intergenerational relationships and the experience of living in a multilingual society may help teachers decide how to discuss a story. Such considerations do not imply that all Arab-Bedouin families share one homogeneous system of values. Nor does the present design compare cultures. The social and historical context informs the interpretation and appropriateness of the intervention; it is not an additional independent variable established by the experiment [9; 10; 27].

The selected story should be evaluated on two connected dimensions: whether children can follow its language and whether it offers an interpretable human problem. This follows the importance of inferential talk and text difficulty identified by *A. Nicolopoulou* and colleagues, as well as *M. Nikolajeva's* account of narrative perspective and emotional engagement [153; 154]. A brief educator planning note can therefore specify the central episode, likely vocabulary barriers, the character's conflicting motives and at least two defensible questions. This operationalizes cultural responsiveness without presuming that all children within a language community interpret the text in the same way.

At the procedural level, the model can be described as a four-part pedagogical sequence: (a) encounter the narrative and understand the central episode; (b) explore characters' actions, motives and consequences through guided discussion; (c) represent or rehearse possible responses through play, drawing or cooperative tasks; and (d) revisit and reflect on the situation. This sequence describes a coherent way of understanding the activities documented in the research. It should not be represented as four separately measured developmental stages or as a fixed sequence completed identically by every child. In practice, teachers may return to the same episode several times, and children's participation may differ across sessions.

The empirical study implemented two educational conditions. Both classes engaged in daily story reading and worked with ten stories across approximately ten months, with a new story introduced each month. The thirty children in the experimental class additionally took part in structured activities after reading: group discussions, role-playing, expressive drawing, cooperative games and short workshops. The thirty children in the comparison class received reading without these additional organised tasks. The monthly story was also taken home in both conditions. Accordingly, home access to the story was a shared feature of the implementation; the study cannot independently estimate an effect of family involvement or of any one activity within the package.

Repeated measurement gave the research a longitudinal descriptive structure. Nevertheless, a methodological distinction must be maintained between repeated differences in value-related responses and evidence that a developmental change was caused by the intervention. The two conditions were assigned at the level of whole classrooms, one classroom per condition. Thus, classroom and teacher effects cannot be fully separated from the programme. The unusually large between-group differences reported in Chapter 3 also require inspection of their chronology relative to the initial assessment. The model is therefore considered pedagogically coherent and empirically examined in this setting, while the strength of causal claims remains subject to the limitations of the implemented design.

The table below presents the model in a format that links each component to its documented implementation and to the type of inference the data permit. This distinction guards against describing desirable pedagogical effects as though they had all been measured. In particular, dialogue quality, spontaneous prosocial conduct, phonological awareness and family participation were not independently analysed as mediating variables in the completed statistical model.

Table 2.5. Components, implementation and evidential limits of the PRK-VT model (conceptual synthesis developed in this research)

Component	Pedagogical role	Evidence / limitation in the completed study
Axiological orientation	Select a story-related situation and frame an educational aim	Ten monthly themes were identified; no independent measure of each theme's mastery
Narrative-cultural mediation	Present and discuss stories in accessible and culturally responsive language	Implemented in Arabic-speaking kindergartens; culture was not manipulated or compared
Guided pedagogical activity	Combine dialogue with role-play, drawing, cooperative games and brief workshops	Documented as an additional package in the experimental class; separate technique effects not estimated
Reading and family access	Maintain daily story contact and make monthly stories available at home	Present in both conditions; no isolated family-mediated effect can be claimed
Assessment and reflection	Use PBVS-C data to describe value-related responses over time	Monthly reports available; response scores are not direct behavioural evidence of enduring internalisation

The PRK-VT model links five distinguishable pedagogical functions: axiological intention, narrative selection, interpretive dialogue, participatory continuation and bounded assessment. D. Narvaez's analysis cautions against confusing a story's intended moral with the reader's interpretation; *M. Nikolajeva* examines how readers engage cognitively and emotionally with fiction; and *L. R. Sipe* documents multiple forms of children's literary response [151; 154; 159]. These perspectives strengthen the theoretical rationale for allowing alternative interpretations

before guiding a follow-up activity. They do not constitute independent experimental validation of PRK-VT, which remains an original, context-specific synthesis organized around the completed educational programme.

A central question for the scientific evaluation of this model is what, exactly, constitutes the added pedagogical component. Both participating classes were exposed to daily story reading, so the contrast cannot be characterized simply as reading versus no reading. The experimental class also received guided value-oriented follow-up activities. Theoretically, these activities may provide richer opportunities for verbal justification, symbolic rehearsal or cooperation; empirically, however, they were delivered as a package. It is not possible to infer the separate causal contributions of discussion, drawing, dramatization and games from the reported comparison. This distinction parallels research on multiple interacting classroom practices and the evaluation of complex educational programmes. It also protects the originality claim: PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission) is a specified organisation of familiar pedagogical elements, examined in a local context, rather than the invention of story reading or proof that any one technique is universally effective [24; 36; 117].

Reproducibility would be strengthened if future implementations documented both intended activities and their actual delivery. A session record could indicate the selected narrative, the value tension discussed, approximate duration, participation format, linguistic clarification and deviations from the prepared plan. An external observer or another trained educator could then assess whether the central functions of the model were present without demanding identical wording across classrooms. Such documentation is especially important when intervention delivery and outcome assessment involve the same adults. It would support the distinction between implementation fidelity and assessment results and help interpret variation across settings. This recommendation responds to known methodological limitations of the present study; it is not evidence that these records were collected during the completed ten-month programme. C. S. Reichardt's discussion of quasi-experimental research designs provides a relevant framework for clarifying what comparisons can and cannot establish, while G. Biesta and colleagues help explain why professional discretion must remain part of implementation [37; 117].

A further issue concerns the temporal meaning of value development. Repeated monthly measurement offers a descriptive view of the sampled children's responses across a school year, but a higher average in one class does not necessarily imply a progressively increasing intervention effect. To substantiate such an effect, the pattern of change over time and the interaction between group and measurement occasion would need to be interpreted consistently and in relation to baseline differences and clustering. The presence of only one intact class in each condition and the

unresolved discrepancies among some reported aggregates restrict the interpretation of these results. Theoretical enrichment should not obscure these limitations. Instead, the model should be positioned as a promising pedagogical organization requiring replication with more independent classes, transparent assessment procedures and analyses appropriate to the hierarchical structure of the data. The contribution remains meaningful when stated as conceptual clarity and context-limited empirical examination rather than definitive causal confirmation [64; 66; 117].

The educational relevance of PRK-VT also depends on how it handles value pluralism. A narrative situation may place care for a friend in tension with loyalty to a classroom rule, or autonomous exploration in tension with a legitimate concern for security. The teacher's role is not necessarily to erase one of these motivations but to help children recognize the interests involved and consider proportionate responses. *S. H. Schwartz's circular model* offers a useful language for explaining why values can be compatible in some situations and conflicting in others. D. Antoci's axiological perspective adds attention to the historical and cultural conditions within which these motivations acquire practical meaning. Within the PRK-VT (*Promoting Reading in Kindergarten as a tool for Value Transmission*) model, the pedagogical aim is therefore better expressed as developing opportunities for informed orientation to values, not the production of a uniform hierarchy of desirable answers. This interpretation respects the theoretical structure of the PBVS-C while avoiding the assumption that every measured increase is automatically an improvement in moral character [21; 64; 128].

For a future multisite study, the proposed extension of the model could include separate measures of narrative comprehension, observed cooperative behaviour and children's explanations of moral dilemmas in addition to the PBVS-C. The value of a multimethod design would be to test whether these outcomes converge, diverge or change at different rates, rather than assuming that one indicator stands for all of them. A comparison could also examine whether the presence and quality of guided dialogue moderate the association between story reading and subsequent participation, using a sufficient number of classes to separate classroom-level conditions from individual differences. Such an approach is compatible with methodological attention to design articulated by C. S. Reichardt and with the distinction between values and costly prosocial actions in the study by L. Abramson and colleagues. These are recommendations for subsequent research, not analyses performed. They provide a path from a theoretically coherent model toward a stronger programme of cumulative evidence [1; 64; 117].

The model should be understood as an explanatory and organisational framework supported by a completed field implementation. Its strongest empirically accessible comparison is between reading alone and reading supplemented by a structured set of values-oriented activities. Its wider

educational ambition-to help children reason about choices, relationships and responsibilities-remains theoretically plausible but has not been assessed through separate behavioural follow-up or independent observations in the existing dataset.

The supporting annexes have differentiated evidential functions. Appendix No. 1 reproduces a research authorization letter; Appendix No. 2 provides the value-organised pedagogical framework and illustrative activity designs associated with the intervention. Appendices No. 3–5 offer supplementary activities, reading prompts and planning instruments developed from earlier materials for prospective professional use. Appendix No. 6 synthesizes archival interview themes as contextual pedagogical insights. Only the educational conditions and assessments explicitly described in Chapter 3 constitute the reported experimental procedures; illustrative annex content must not be counted as additional measured intervention components.

The transfer of PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission) into teacher education would benefit from a practical planning sequence that preserves its defining components across different stories. A teacher selects an episode containing a decision or relationship problem, prepares two questions about divergent perspectives, chooses a short participatory activity, and ends with an open reflection on possible alternatives. The supplementary guide in Appendix No. 5 presents a template for this sequence, with adaptations for children's age, language and comfort in group discussion. These materials are a prospective professional resource, not a new measure used to test the model.

An earlier working manuscript contains interviews with kindergarten-cluster managers on the pedagogical use of stories and follow-up activities. Those accounts belong to an earlier, differently described research design and are considered here as contextual professional perspectives, rather than as interviews forming part of the present quasi-experimental sample. Their practical contribution lies in identifying conditions for planning and sustaining story-based axiological education.

A first recurrent theme is the transition from passive reception to active interpretation. The professionals distinguish a follow-up task that merely resembles an episode in the book from an experience in which children revisit a character's choice, consider another person's perspective and propose possible responses. From this perspective, the axiological content of an activity depends on its connection with a recognizable dilemma, not on its medium alone. A drawing, a puppet scene or a construction game can all become meaningful when children are invited to explain and compare alternatives.

A second theme is continuity with variation. The interviews describe returning to a narrative over several sessions or weeks while changing the forms of participation: expressive rereading,

discussion of motives, symbolic play, joint construction and reflection. One professional account outlines a month-long sequence that moves from familiarity with characters towards consideration of rules, role-play and a shared classroom project. This sequence is valuable as a possible planning model, but it should not be presented as a session-by-session record of the intervention assessed in Chapter 3.

A third theme concerns professional collaboration. The accounts give attention to collective preparation of story materials, collegial discussion of difficulties, adaptation to the children's language and interests, and time needed for preparation. The related practical principle is that the teacher's mediation should remain intentional and responsive: educators can agree on an axiological goal while allowing children to suggest more than one defensible response to the fictional dilemma. Shared planning therefore supports pedagogical coherence without requiring every classroom interaction to follow an identical script.

A fourth theme is the relationship between kindergarten and family. The earlier respondents describe short communications about the story and invitations for caregivers to discuss characters at home. These ideas can support continuity between learning settings if participation remains optional and respectful of family language and circumstances. They are recommendations for implementation, not evidence that parental cooperation was an independently evaluated variable in the present two-class study.

Finally, the archived interviews offer concrete situations for reflective teacher education. An account involving a disputed bridge can be translated into a group construction and role-play activity about access, conflict and cooperation; another account about a character who breaks a rule to help someone opens discussion of why rules exist and how care for others may matter when a rule appears to conflict with an urgent need. In both cases, a teacher can explore competing values without using a child's personal behaviour as a public example. Appendix No. 6 develops these interview-informed planning illustrations and makes explicit the distinction between professional testimony and measured outcomes.

This qualified formulation is particularly important when transferring insights from research undertaken in the Republic of Moldova to a different educational context. Foundational axiological principles can orient the teacher's judgement, but their educational meaning has to be negotiated through children’s language, family experience and local narratives. The contribution of PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission) thus rests on an explicit bridge between general axiological theory, documented teaching practices and an assessment strategy, together with an acknowledgement of what the research design cannot establish.

2.5. Conclusions

1. The model requires a defined axiological purpose and a story situation that makes this purpose accessible to preschool children. Principles, selection criteria and questions for discussion must therefore form a coherent pedagogical decision, rather than a sequence of unrelated activities.

2. In the Arabic-speaking preschool setting examined, linguistic intelligibility and cultural relevance are practical conditions for participation. They guide story selection and interaction, without being treated as separately measured causes of the reported class differences.

3. Discussion, role-play, drawing, cooperative games and short workshops create different opportunities to return to the same narrative dilemma. In the completed study these methods formed one integrated package; no comparison isolated their individual contributions.

4. PRK-VT (Promoting Reading in Kindergarten as a tool for Value Transmission) makes the connection between the intended value-theme, the narrative resource, teacher-guided experience and the assessment indicator explicit. This structure constitutes the central methodological result of Chapter 2 and directly addresses the second research objective.

5. Both classes experienced daily story reading and took stories home. The relevant pedagogical difference was the organised set of follow-up activities introduced in the experimental class; family involvement and changes in everyday conduct were not measured as separate intervention outcomes.

6. The documented procedures provide the operational basis for the comparisons in Chapter 3. The assessment must distinguish a child's reported motivational priorities from comprehension of a story and from observed behaviour, so that the hypotheses are judged by the indicators actually reported.

3. EXPERIMENTAL EXAMINATION OF THE PRK-VT PEDAGOGICAL MODEL

3.1. Research Design, Participants and Assessment Instruments

The research methodology follows from the scientific problem, the objectives and the nature of the evidence required. It specifies procedures for collecting, analysing and interpreting data and supports transparent assessment of validity [107]. Because the study compares two existing classes participating in different story-based educational conditions across ten monthly assessments, it uses a quasi-experimental longitudinal design [105].

Quasi-experimental research examines outcomes in naturally occurring settings where not every potentially relevant influence can be controlled or randomly allocate individual participants [66]. This approach is commonly used in education and psychology to compare interventions implemented under ordinary institutional conditions [99]. In the present study, the intact-class structure makes a longitudinal quasi-experimental comparison appropriate to the available educational setting [105].

Research approach and rationale

The research uses a quantitative longitudinal approach to examine children's reported value orientations. The quantitative approach was chosen because it enables systematic and comparative measurement of values across the participating children and provides numerical data amenable to statistical analysis. This approach is particularly suitable for studying values, as it allows for the identification of patterns, trends, and inter-individual and inter-group differences in children's value hierarchies. The study uses the PBVS-C developed by A. K. Döring and colleagues [64], which adapts Schwartz's adult value model [130] to children aged 6-11 through visual representations.

The study of values in childhood holds both theoretical and applied importance. Theoretically, the present study contributes to the understanding of the developmental processes of the value system in early stages of life and examines whether the circular structure of Schwartz's values, which has been documented among adults, is already evident in childhood [64]. From an applied perspective, understanding children's values is essential for educators, parents, and caregivers, as values constitute a potential influence on behaviour, choices and social attitudes [130].

Value dimensions assessed

The ***initial assessment stage*** involved evaluating preschool children's value orientations using the Arabic version of the Picture-Based Value Survey for Children (PBVS-C), covering the ten basic values. The results revealed similarly low mean scores in both groups: 1.46–1.55 in the control group and 1.48–1.57 in the experimental group. For the formative experiment, ten age-appropriate stories were selected for children aged 5.5–6 years, one for each of the ten months. The stories addressed specific values: cooperation, honesty, benevolence, respect for others, trust, tolerance, responsibility, justice, beauty, and peace.

Research on children's values indicates that picture-based formats can help young respondents engage with motivational concepts that are difficult to express verbally. Familiar narrative and everyday situations may make the assessment more accessible and sustain attention. This consideration informed the development of the PBVS-C, in which illustrations represent the ten value dimensions. In the present study, the instrument was administered in Arabic with explanations provided by kindergarten teachers. Table 3.1 outlines the value dimensions used for assessment.

Table 3.1: Motivational Value Types [130], [127], [128]

Value Type	Definitions and Example Values
Universalism (UN)	Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature (social justice, equality, environmental protection).
Benevolence (BE)	Preserving and enhancing the welfare of those with whom one is in frequent personal contact (helpful, honest, forgiving).
Tradition (TR)	Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide (humble, accepting one's portion in life).
Conformity (CO)	Restraint of actions, inclinations, and impulses likely to upset or harm others, or to violate social expectations or norms (politeness, obedience).
Security (SE)	Safety, harmony, and stability of society, of relationships, and of the self (national security, social order, cleanliness).
Power (PO)	Social status and prestige, control or dominance over people and resources (social power, authority, wealth).
Achievement (AC)	Personal success through demonstrating competence according to social standards (successful, capable, ambitious).
Hedonism (HE)	Pleasure and sensuous gratification for oneself (pleasure, enjoying life).
Stimulation (ST)	Excitement, novelty, and challenge in life (daring, varied life, exciting life).
Self-Direction (SD)	Independent thought and action - choosing, creating, exploring (creativity, curiosity, freedom).

The questionnaire draws on S. H. Schwartz's circular model of values [130], which has been validated extensively across cultures and constitutes one of the most influential theoretical frameworks for the cross-cultural study of human values.

The model is organised into four higher-order dimensions, each grouping together values that share a common motivational goal: Self-Transcendence includes Universalism and

Benevolence, both of which emphasise concern for the welfare of others; Conservation includes Tradition, Conformity, and Security, which together reflect motivations of order, self-restriction, and resistance to change; Self-Enhancement includes Power and Achievement, which emphasise the pursuit of personal success and social status; and Openness to Change includes Self-Direction, Stimulation, and Hedonism, which emphasise independence of thought and action and the pursuit of novelty and pleasure. The Picture-Based Value Survey for Children (PBVS-C) used in the present study was specifically designed for children and is based on the original adult Schwartz Value Survey developed by S. H. Schwartz [130]. Recognizing that young children find it difficult to engage with the abstract verbal items used in the adult version, the PBVS-C was developed by A. K. Döring and colleagues [64], who carried out a systematic adaptation of the adult instrument into a pictorial format suitable for children. In this adapted version, each value is represented through illustrations of children performing concrete, age-appropriate actions that exemplify the underlying motivational goal. This adaptation enables the same theoretical model that has been validated extensively in adult populations to be examined in early and middle childhood, while remaining developmentally appropriate for young respondents as illustrated in Figure 3.1.

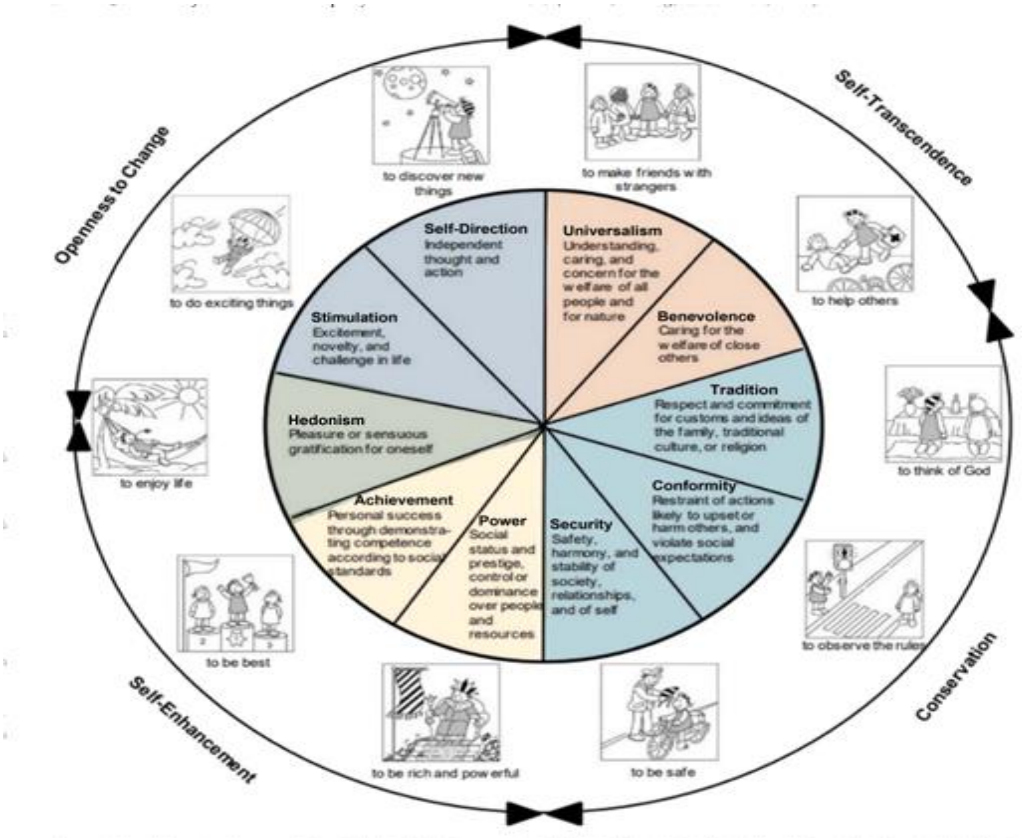


Figure 3.1: Schwartz's Circular Model of Values [130]

Figure 3.1 illustrates the proximity and tension among motivational value orientations in S. H. Schwartz's theoretical model. Its role here is conceptual: it provides a structure for classifying

the ten value dimensions and deriving four higher-order orientations. The diagram should not be read as an empirical map reconstructed from the present sample, for which an independent structural analysis has not been reported.

The PBVS-C and assessment procedures

The PBVS-C was developed by A. K. Döring and colleagues [64]. Its development involved designing and selecting pictures, examining content validity and preparing the response format and instructions. The initial design included 30 pictures (three per value), drawing on familiar materials such as children's books, drawings, films and educational resources. Each picture depicts a central character performing an action associated with a particular value. By systematically deriving the content of the pictures from Schwartz's definitions of the ten value types, the researchers sought to cover the various conceptual components of each value type as illustrated in Figure 3.2.

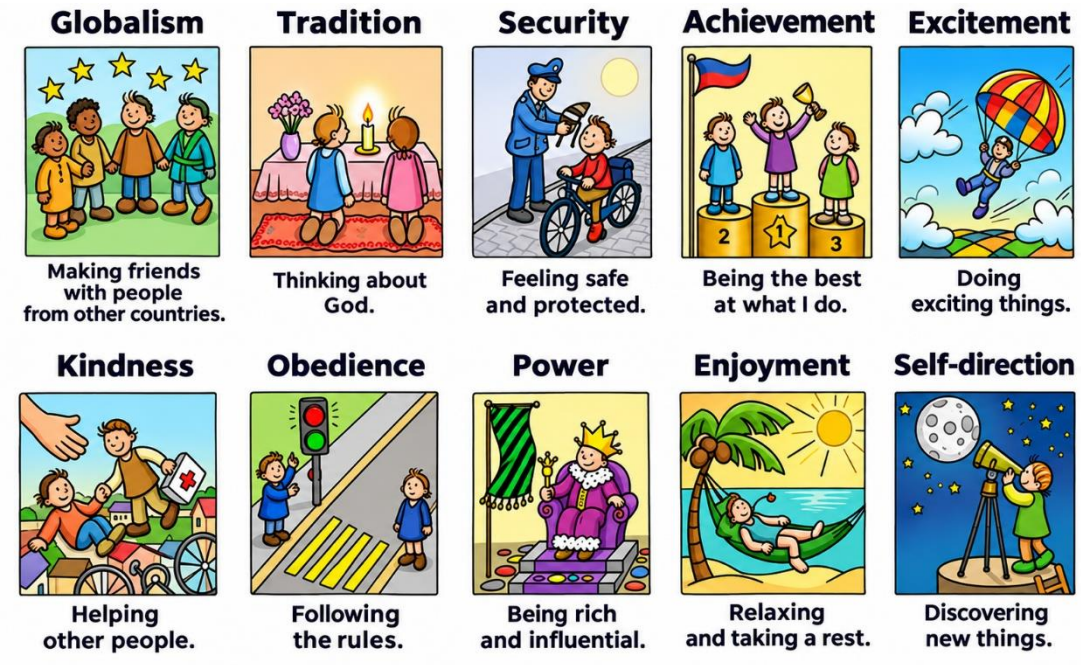


Figure 3.2. The PBVS-C Questionnaire - Arabic Version with the Ten Values [64]; [101]

At the end of each month of the ten-month programme, children indicated how closely each depicted value-related situation resembled them. Responses were recorded on a five-point scale, ranging from 1 ('does not resemble me at all') to 5 ('resembles me very much'), as shown in Figure 3.3. The assessment followed the reading and discussion activities conducted during the corresponding month.

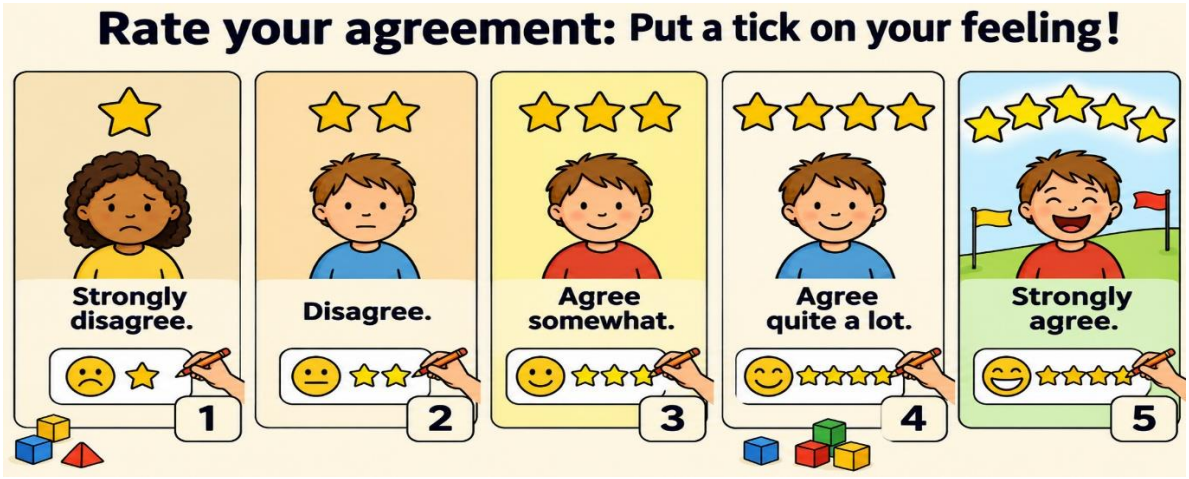


Figure 3.3. The Five-Point Rating Scale Used by Children to Indicate Their Agreement with Each Value

Figure 3.3 depicts the response format used in the reported assessment. The ordered categories offer a practical way to elicit a child's position towards each pictured value, but the resulting numerical scores still depend on the clarity of the instructions, the child's interpretation of the pictures and the consistency of administration. A higher selected category is therefore an assessment response, not direct evidence of stable conduct outside the testing situation.

Quasi-experimental design

The study adopted a quasi-experimental longitudinal design with two intact classes allocated to different conditions and ten repeated monthly measurements. Both groups were measured monthly throughout the academic year using the PBVS-C questionnaire, yielding a longitudinal dataset in which value scores were tracked month by month for ten consecutive months. The design is therefore a Group (between-subjects: experimental versus control) × Month (within-subjects: ten monthly assessments) mixed factorial design [105]. The procedures were:

1. Selection of two groups of children equivalent in basic characteristics (age, sex, socioeconomic status, and presence of special needs).
2. Administration of the pretest to both groups using the PBVS-C questionnaire, prior to the start of the programme, to establish baseline equivalence on the value dimensions.
3. Implementation of the experimental treatment over a period of 10 months. The experimental group received an intensive programme (daily story reading combined with structured value-based activities). The control group received a simple programme (daily story reading only, without the accompanying activities).

4. At the end of each month, all children in both groups responded to the PBVS-C questionnaire administered by the kindergarten teacher. This produced 10 monthly measurement points for each child in each group, for a total of 600 observations (60 children x 10 months).

5. At the end of each month, children in both groups also took the corresponding monthly story home.

Table 3.2. Quasi-experimental study design findings.

Group	Treatment over 10 months	Monthly measurements
Experimental (n = 30)	Daily story reading + structured value activities	O_1 O_2 O_3 O_4 O_5 O_6 O_7 O_8 O_9 O_{10} (PBVS-C)
Control (n = 30)	Daily story reading only (no activities)	O_1 O_2 O_3 O_4 O_5 O_6 O_7 O_8 O_9 O_{10} (PBVS-C)

Table 3.2 makes clear that story reading was common to both study conditions, while structured value-focused follow-up activities differentiated the experimental class from the comparison class. The ten observations denote repeated assessments of the same participating children, rather than ten independent samples. Because there was only one intact class in each condition, the design cannot fully separate the programme contrast from pre-existing class characteristics or teacher-related influences.

Study population

The target population comprised children aged five to six attending Arabic-speaking kindergartens in southern Israel during the reported 2024 study period. This population was relevant to the pedagogical study of children's literature as a resource for early values education [16].

Sample, allocation and group characteristics

Two complete kindergarten classes in the Shaqib al-Salam area of southern Israel were randomly selected from the available settings. Authorisation was sought from the General Superintendent through the relevant educational supervisory channels. Approval was granted on the condition that participants' information remain confidential.

The final sample comprised 60 children aged between five years and six months and six years and two months. There were 27 boys (45%) and 33 girls (55%). According to the kindergarten reports, most families were described as having medium-to-good socioeconomic circumstances. Six children had identified special educational needs: two with hearing difficulties and four with a diagnosis of attention-deficit/hyperactivity disorder (ADHD). All six remained in their existing classes, with the support described in the study.

The two intact classes were assigned to study conditions by a draw: one class became the experimental class and the other the comparison class (30 children in each). This is allocation at the class level, not random assignment of sixty individual children. Since there was only one class in each condition, any observed group difference may also include unmeasured classroom and educator influences.

1. *Experimental group* (n = 30): The kindergarten class that received the intensive programme (daily reading + structured value activities).
2. *Control group* (n = 30): The kindergarten class that received the simple programme (daily reading only, without activities).

Equivalence of the Two Groups in Demographic Variables

To describe comparability between the two groups, information was collected on selected background characteristics: age (in months), sex, socioeconomic status, and the presence of special needs. *P. Dugard and J. Todman* [66] and *C. S. Reichardt* [105] recommend that equivalence on these variables be an essential condition in quasi-experimental designs to avoid alternative explanations of the results. Table 3.3 shows the distribution of the two groups.

Table 3.3. Distribution of the Two Groups by Age, Sex, Socioeconomic Status, and Special Needs

Variable	Category	Experimental (n=30)	Control (n=30)	Total (N=60)
Age (in months)	66-72 months (5.5 - 6 years)	16 (53.3%)	15 (50.0%)	31 (51.7%)
	73-74 months (6 years and 2 months)	14 (46.7%)	15 (50.0%)	29 (48.3%)
Sex	Male	13 (43.3%)	14 (46.7%)	27 (45.0%)
	Female	17 (56.7%)	16 (53.3%)	33 (55.0%)
Socioeconomic status	Medium	22 (73.3%)	21 (70.0%)	43 (71.7%)
	Good	8 (26.7%)	9 (30.0%)	17 (28.3%)
Special needs	Yes (hearing difficulties + ADHD)	3 (10.0%)	3 (10.0%)	6 (10.0%)
	No	27 (90.0%)	27 (90.0%)	54 (90.0%)

Differences between the experimental and control classes in the recorded demographic characteristics were examined using chi-square tests.

Table 3.4. Chi-square Test Results for Equivalence Between the Two Groups in Demographic Variables

Variable	Chi-square	df	p-value	Significance at alpha = 0.05
Age	0.067	1	0.796	Non-significant
Sex	0.067	1	0.795	Non-significant
Socioeconomic status	0.082	1	0.774	Non-significant
Special needs	0.000	1	1.000	Non-significant

The results showed no statistically significant differences between the two groups in the distribution of age, sex, socioeconomic status, or special needs (all $p > 0.05$). These tests did not detect statistically significant differences in the selected demographic characteristics. Failure to reject the null hypothesis does not demonstrate equivalence, and it cannot exclude classroom or teacher influences [66; 105].

Study instrument

The study reports using an Arabic-language picture-based questionnaire based on the Picture-Based Value Survey for Children (PBVS-C), originally developed by A. K. Döring and colleagues [64]; a separate Arabic-language application was described in the later publication by A. Maslamani and colleagues [101]. The scale measures the ten value dimensions of Schwartz's theory [130], using simple, colourful pictures appropriate for children aged 5-11 years. The original PBVS-C comprises 20 illustrations (two per value). The exact number of picture cards used in the completed study cannot be established from the available aggregate documentation representing the ten values: Conformity, Tradition, Benevolence, Universalism, Self-Direction, Stimulation, Hedonism, Achievement, Power, and Security. The child is shown each picture and asked by the teacher: 'How much does this resemble you?' The child responds on a five-point scale (1 = does not resemble me at all; 5 = resembles me very much).

Administration and scoring

1. Administration. The picture-based measure was administered individually or in small groups of three to four children in a quiet kindergarten room. Pictures were explained briefly when necessary. The reported administration time was approximately 10–15 minutes per child, or 20–25 minutes per small group.
2. Scoring. The kindergarten teacher recorded each child's response on a five-point scale for every picture. For each value dimension, the reported score was the mean of the ratings assigned to its two corresponding pictures.
3. Repeated administration. Assessments were conducted at the end of each month during the ten-month programme. The study reports that the same teacher administered and scored the scale within each group to maintain procedural consistency across measurement occasions.

Psychometric Properties of the Modified Version of the Schwartz Value Survey

A later investigation by *A. Maslamani* and colleagues [101] examined a multilingual application of the picture-based values survey, including an Arabic translation. This publication postdates the reported 2024 fieldwork in the present thesis. It therefore offers relevant subsequent context but does not document which Arabic version, administration protocol or adaptation

procedure was available at the outset of the study. The study's own translation and validity evidence must be specified independently.

Evidence from subsequent research. Multidimensional scaling analyses in the cited external study supported that the value structure of the Arabic version corresponded closely with Schwartz's theoretical model [130] for both Arabic-speaking and Hebrew-speaking children [101]. The study also found that the value of Power was less important than Benevolence, a pattern consistent with earlier findings. Nevertheless, those results do not independently validate the precise administration and scoring approach used in the present study.

Evidence reported in the later study. Its authors described an increase in the consistency and coherence of values with age, peaking at ages nine to ten [101]. The initial pilot study (N = 63) indicated that the scale functioned well in both Arabic and Hebrew. The total sample size in the main study (Study 2) was 400 children, aged between 5 and 12 years, of whom 50% were Arabic-speaking and 50% Hebrew-speaking.

Adaptation and application in subsequent research. The multilingual application described by A. Maslamani and colleagues [101] was developed for children aged five and older and included recorded instructions. In the present study, the recorded procedure uses independent five-point similarity ratings. The relationship between this procedure and the original constrained-choice PBVS-C format remains a measurement limitation.

Reliability estimates reported in the study

Cronbach's alpha was calculated across the ten reported monthly measurements for each value dimension, as summarized in Table 3.5. These coefficients concern a repeated-measures matrix and cannot be interpreted as item-level internal consistency for the instrument at a single administration. Since the individual ratings and detailed adaptation protocol are unavailable for the present examination, item-level reliability, score construction and equivalence with the original PBVS-C cannot be independently established. These limits are taken into account in the interpretation below.

Table 3.5. Reliability Coefficients (Cronbach's alpha) Across the 10 Monthly Measurements for Each Value Dimension

Value Dimension	Number of measurements	Cronbach's Alpha
Conformity	10	0.990
Tradition	10	0.988
Benevolence	10	0.989
Universalism	10	0.989
Self-Direction	10	0.988
Stimulation	10	0.989
Hedonism	10	0.990

Value Dimension	Number of measurements	Cronbach's Alpha
Achievement	10	0.988
Power	10	0.989
Security	10	0.990

The coefficients in Table 3.5 are exceptionally high. They document the reported consistency of the ten monthly columns, but they do not establish cultural validity, item-level reliability or independence from class membership. No additional psychometric coefficients are reconstructed from the aggregate data presented in the thesis.

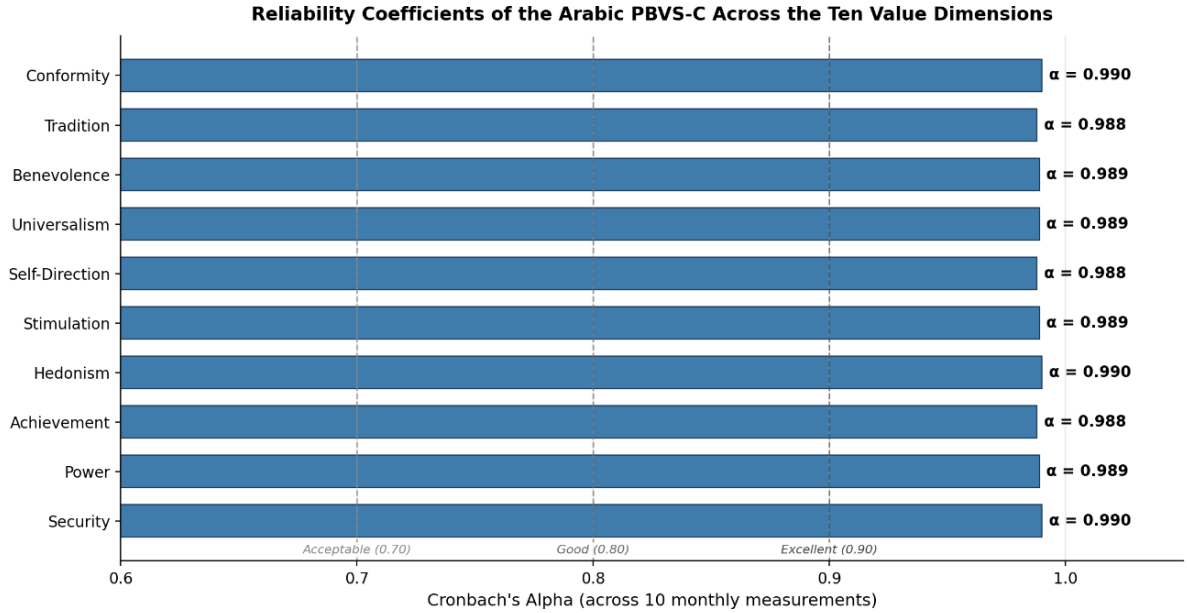


Figure 3.4. Cronbach's Alpha Reported Across Ten Monthly Measurements

Figure 3.4 visually reiterates the very high coefficients reported in Table 3.5. Because these coefficients were calculated across ten monthly observations, they should not be treated as a substitute for reliability calculated from the PBVS-C items at a given assessment occasion. Their interpretation remains conditional on confirming the data structure and the scoring procedure used for the repeated measurements.

Research variables

The variables of the present study are defined as follows:

1. Independent variable: Type of programme (two levels: an intensive programme with daily reading and structured value activities for the experimental group versus a simple programme with daily reading only, without activities, for the control group).
2. Within-subjects variable: Time (10 monthly measurements).

3. Dependent variables: The ten value dimensions and the four higher-order value dimensions (Self-Transcendence, Self-Enhancement, Conservation, Openness to Change), measured monthly via the PBVS-C.

4. Demographic variables (used for sample description and equivalence testing): age (in months), sex, socioeconomic status, and presence of special needs.

Research hypotheses

The study hypotheses were formulated around the ten value dimensions and four higher-order orientations of Schwartz's theoretical model. Subsequent publications concerning Arabic-language adaptations of the PBVS-C may be discussed as later evidence about instrument use; they do not establish how the instrument was originally validated at the time of data collection. The four hypotheses are reported below as originally tested.

Hypothesis 1: Group Differences on the Ten Value Dimensions

There will be statistically significant differences (alpha <= 0.05) between the mean scores of children in the experimental group and children in the control group on the ten value dimensions of the Arabic PBVS-C, in favor of the experimental group, averaged across the ten monthly measurements. This main hypothesis is operationalized through ten sub-hypotheses, one for each value dimension: Conformity (1.1), Tradition (1.2), Benevolence (1.3), Universalism (1.4), Self-Direction (1.5), Stimulation (1.6), Hedonism (1.7), Achievement (1.8), Power (1.9), and Security (1.10).

Hypothesis 2: Group Differences on the Higher-Order Value Dimensions

The experimental group will demonstrate significantly higher scores than the control group on the four higher-order value dimensions defined by Schwartz's model [130]: (a) Self-Transcendence (averaged from Benevolence and Universalism); (b) Self-Enhancement (averaged from Achievement and Power); (c) Openness to Change, operationalised in this study as the mean of Self-Direction and Stimulation (without Hedonism); and (d) Conservation (averaged from Conformity, Tradition, and Security).

Hypothesis 3: Practical Significance of the Intervention's Effect

The reported effect size (partial eta squared) for the intensive children's literature programme on the value dimensions will reach a medium-to-large effect (partial eta squared >= 0.06) on the majority of the ten value dimensions, according to Cohen's criteria [53], indicating practical significance of the intervention beyond statistical significance.

Hypothesis 4: Gender Differences in Value Hierarchies

A subsequent publication by Maslamani et al. [101] provides later comparative context for the analysis of gender differences; it could not have informed a hypothesis before the 2024 data collection. Hypothesis 4 was not confirmed in the present study. The comparison considers whether girls and boys differ in Benevolence, Universalism, Achievement and Power, without assuming a predetermined direction of effect. This hypothesis will be tested using independent samples t-tests on the entire sample (N = 60).

3.2. Initial Assessment and Methodological Limitations

The findings of this study should be interpreted in light of the following limitations:

1. **Subject-Matter Limitations:**

This study was limited to examining the impact of a children's literature–based educational programme, accompanied by structured values-related activities, on the development of human values among kindergarten children according to Schwartz's Theory of Basic Human Values. Other educational, psychological, or environmental factors that may influence children's values development were beyond the scope of this study.

2. **Population Limitations:**

The study was confined to kindergarten children aged 5–6 years enrolled in Arab-Bedouin kindergartens in southern Israel, as well as the kindergarten teachers who implemented the educational programme.

3. **Geographical Limitations:**

The study was conducted in kindergartens located in the town of Segev Shalom (Shaqib al-Salam) in the Negev region of southern Israel. Therefore, the findings should be generalized with caution to other geographical areas or cultural contexts.

4. **Time Limitations:**

The study was carried out over one full academic year, spanning ten consecutive months, during which monthly measurements were conducted to monitor the development of children's values.

5. **Methodological Limitations:**

The study employed a quasi-experimental longitudinal design with repeated measurements using an experimental group and a control group. Consequently, the findings are associated with the characteristics and assumptions of this research design and with the fidelity of the programme's implementation.

6. **Instrument Limitations:**

The study relied on the Arabic version of the **Picture-Based Value Survey for Children (PBVS-C)** to assess children's values. Accordingly, the accuracy of the findings depends on the validity, reliability, and cultural appropriateness of this instrument for the study population.

7. **Generalizability Limitations:**

The findings should be interpreted within the cultural, social, and educational context of the Arab-Bedouin community in southern Israel. Therefore, caution should be exercised when generalising the results to other populations, educational systems, or cultural settings with different characteristics.

A further constraint follows from the unit of assignment. The research compared two intact kindergarten classes, with one class in each condition. Individual children were the units of analysis in the reported independent-samples tests, although their participation and teaching were clustered by class. With only one class per condition, the effect of the programme cannot be separated statistically from all characteristics of the class or its teacher. The tests and effect sizes are therefore descriptive of the observed class contrast and should not be presented as population-level causal proof [79; 118].

A second issue concerns measurement chronology. The baseline table reports similar low initial means for the two classes, whereas the first monthly observation already shows a very large separation. The distinction between the separate pretest and Month 1 must be checked against dated source records. Without those records, the point at which the separation emerged cannot be established more finely than the interval between these assessments. The absence of a significant Group × Month effect across the ten programme measurements should not be translated into proof of progressive change.

Lastly, the PBVS-C is based on children's value-related responses. Although teachers administered the measure repeatedly, the research does not report blinded assessment, independently rated behaviour or a later follow-up assessment. These conditions limit claims about durable internalisation, transfer outside the classroom or the specific mechanism through which the activity package might have operated.

Statistical processing and baseline assessment

Data were analysed using the Statistical Package for the Social Sciences (SPSS), version 31. The statistical processing included the following steps, while adhering to the assumptions of parametric tests:

1. Descriptive Statistics

Arithmetic means (M) and standard deviations (SD) for children's scores on the ten value dimensions were calculated separately for each group, both per monthly measurement and aggregated across the ten months.

2. Testing the Assumptions of Parametric Analysis

1. Normality: The thesis reports that Shapiro–Wilk tests yielded p-values above .05 for the dependent variables. The underlying test statistics, distributions and diagnostic outputs are not supplied in the manuscript, so the assumption cannot be independently verified here. Moreover, a nonsignificant normality test does not by itself establish that every requirement of the planned analyses has been satisfied.

2. Homogeneity of variances: Levene's tests are reported as nonsignificant (all $p > .05$). Without the corresponding outputs, the adequacy of this assumption cannot be independently assessed; the class-level allocation limitation remains irrespective of a satisfactory Levene test.

3. Sphericity: The manuscript states that Mauchly's tests were conducted and Greenhouse–Geisser adjustments were applied where appropriate. However, the relevant epsilon estimates and corrected degrees of freedom are not reported. Consequently, the p-values that can be calculated from the published uncorrected degrees of freedom should be labelled as uncorrected, not as verified adjusted results.

3. Testing the Main Hypotheses (Hypotheses 1-3)

Two complementary analyses were used to test the main hypotheses:

1. Independent samples t-test on child-level means: For each value dimension, each child's ten monthly scores were averaged into a single score, and independent samples t-tests compared the experimental and control groups. Cohen's d was calculated as the standardised effect size.

2. Mixed ANOVA (Group × Month): A 2 (Group: experimental versus control) × 10 (Month: 1–10) mixed ANOVA was conducted for each value dimension and each higher-order dimension. Partial eta squared was calculated as the effect size measure. According to Cohen's criteria [53]: small effect (eta_p^2 = 0.01), medium effect (eta_p^2 = 0.06), large effect (eta_p^2 = 0.14).

4. Testing Hypothesis 4 (Gender Differences)

Independent samples t-tests were used to compare boys and girls across the ten value dimensions, on each child's mean score across the ten monthly measurements.

Research question 1: What were the initial mean scores on the ten value dimensions in the experimental and control classes, as measured by the Arabic picture-based value survey (PBVS-C)?

To address the first research question, pretest means and standard deviations were calculated for the ten value dimensions in both classes. The reported descriptive results are presented in Table 3.6.

Table 3.6. Pretest Means and Standard Deviations for the Ten Value Dimensions in the Experimental and Control Classes (Arabic PBVS-C)

No.	Value	Control Group		Experimental Group	
		Mean	Std. Deviation	mean	Std. Deviation
1	Conformity	1.49	0.20	1.51	0.19
2	Tradition	1.53	0.17	1.57	0.16
3	Benevolence	1.46	0.23	1.49	0.22
4	Universalism	1.54	0.17	1.55	0.16
5	Self-Direction	1.53	0.16	1.54	0.18
6	Stimulation	1.55	0.23	1.57	0.21
7	Hedonism	1.52	0.27	1.53	0.24
8	Achievement	1.49	0.19	1.50	0.19
9	Power	1.47	0.18	1.48	0.17
10	Security	1.48	0.21	1.49	0.19

Table 3.6 reports similar initial group means for the ten values, approximately 1.46–1.55 in the comparison class and 1.48–1.57 in the experimental class. This descriptive similarity is relevant, but it is not sufficient on its own to establish statistical or methodological equivalence. The pretest's timing in relation to the beginning of the programme, the scoring files and its relationship to the first monthly PBVS-C assessment should be documented precisely. Because one complete class represented each condition, classroom-specific factors remain possible alternatives to a purely programme-based explanation.

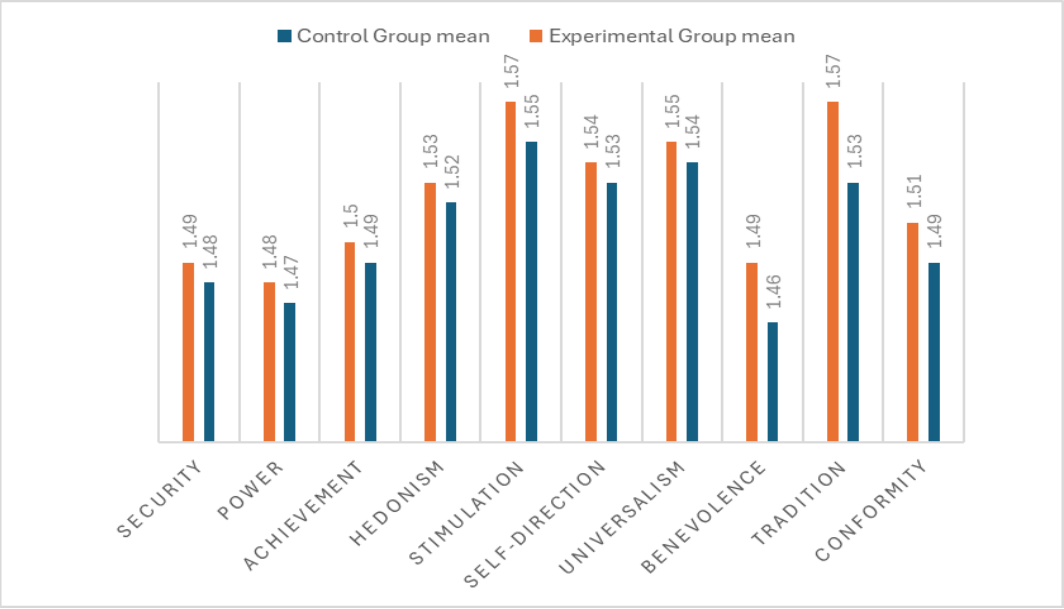


Figure 3.5: Level of value dimensions among children in both the control group and the experimental group on the pretest

Figure 3.5 complements the initial descriptive statistics in Table 3.6, where the two classes have broadly similar reported pretest means across the ten value dimensions. This similarity is relevant to the stated baseline comparison, but it does not resolve the chronological discrepancy between the pretest values and the much larger separation visible from the first monthly assessment. That discrepancy requires verification against the original administration schedule and child-level records before developmental or causal claims are made.

3.3. Implementation of the PRK-VT Pedagogical Model and Formative Programme

The study proceeded through the following stages and procedures, as implemented in the field:

Stage One: Obtaining approvals and selecting the sample

1. An application was submitted to the General Superintendent of the Southern District (Shaqib al-Salam area). Approval to conduct the study was granted on the condition of maintaining participant confidentiality.
2. Two intact kindergarten classes were selected from among the available classes in the area.
3. The two classes were allocated to study conditions by drawing lots: one became the experimental class (30 children) and the other the control class (30 children).
4. Parents received written information about the study and provided informed consent. They were informed of their right to withdraw their children.

Stage Two: Preparation of the Story-Based Programme

1. Ten children's stories appropriate for the age group (5.5-6 years) were selected, one story for each of the ten months. The stories focused on specific values: cooperation, honesty, benevolence, respect for others, trustworthiness, tolerance, responsibility, justice, beauty, and peace.
2. Accompanying value-based activities were designed for the experimental group only (role-playing, expressive drawing, group discussions, cooperative games, small workshops). The control group was limited to daily reading only, without activities.

Appendix No. 2 groups suggested story-related exercises by the ten basic value types. Its descriptions explain the pedagogical rationale and possible organisation of individual exercises, but it is not a dated implementation log showing that all listed tasks were conducted. For the completed comparison, the documented additional formats are role-play, expressive drawing,

group discussions, cooperative games and short workshops. The supplementary activities and planning templates in Appendices No. 3–6 were not separately tested as additional treatment conditions.

Stage Three: Training teachers in administering and scoring the PBVS-C

The kindergarten teachers (who would administer the scale) were trained over a period of 4 hours. The training covered: how to present the pictures to children, standardising instructions, recording responses, and scoring the scale according to the manual. The importance of administering the scale in the same manner across all ten monthly measurements was also emphasised.

Stage Four: Programme Implementation and Ten Monthly Assessments

1. The field procedures describe a ten-month educational programme conducted during the reported 2024 study period. The exact beginning and ending months should be checked against dated schedules and source files, because the current narrative also refers to a September–June academic-year sequence. No new dates have been inferred in this revision.
2. Control class. The teacher read the selected story aloud each day, usually in the morning, without the additional structured activities. At the end of the month, children took the story home.
3. Experimental class. The teacher read the same selected story each day during the morning circle. Children also took part in structured value-related activities designed by the staff, lasting approximately 20–30 minutes after reading. At the end of the month, they took the story home.
4. A different story was introduced each month, resulting in ten stories over the programme period.
5. At the end of each month, trained teachers administered the PBVS-C to children in both classes, individually or in small groups, in a quiet room. Responses were scored and recorded in SPSS.
6. The reported monitoring of programme implementation included periodic unannounced supervisory visits to observe adherence to the activity protocol.

An additional pedagogical description of the formative programme is useful for distinguishing the common reading routine from the supplementary work conducted in the experimental class. The monthly story provided the narrative reference point in both classes. The educational difference concerned the planned activities following the reading in the experimental class, which required children to return to a value-related situation by discussing it, representing it or participating in a coordinated task. The practical significance of this distinction is that the intervention was not based on greater access to literature alone. It concerned the organisation of educational interaction around a shared narrative resource. The documentary description does not,

however, provide sufficient detail to reconstruct the precise order of every individual activity across all months.

From the standpoint of pedagogical design, the thematic sequence can be interpreted as a framework for revisiting different types of social and personal situations. The ten documented themes—cooperation, honesty, benevolence, respect for others, trustworthiness, tolerance, responsibility, justice, beauty and peace—provided organisers for the selected stories and related activities. These thematic labels do not constitute ten additional psychometric dimensions and should not be confused with the ten basic values measured by the PBVS-C. Their function in the programme was curricular: they guided the selection of narrative situations and the formulation of value-related questions. Any relationship between a particular monthly theme and a particular measured value dimension would require more detailed coding and analysis than the existing report provides [64; 128].

The organisation of the experimental condition can be described through three connected pedagogical functions. A narrative-interpretative function involved returning to the actions and motives of characters during discussion. A representational function gave children opportunities to explore possible responses through role-playing and expressive drawing. A cooperative function involved joint games or small workshops in which children could participate in a shared task. These functions provide an analytical description of the activity repertoire reported in the study. They should not be read as a claim that all three occurred in every session, that each had a fixed duration, or that their separate contributions were measured. The reported 20–30-minute extension is the duration of the supplementary activity period, not evidence of an identical script delivered on every occasion.

An example illustrates how the procedures may be understood without adding unreported observations. When the selected story concerned cooperation, a guided discussion could invite children to identify a difficulty faced by the characters and consider possible arrangements. Role-play or a small-group task could then create a context for representing the proposed alternatives. A later conversation could revisit what made an arrangement acceptable to the characters involved. This example explains the didactic logic of the programme; it is not presented as an independently verified record of a specific monthly session. Such differentiation is important because pedagogical reconstruction can clarify the meaning of the intervention, but it cannot replace dated lesson plans, observation sheets or participant-level records.

The reported teacher preparation and monitoring procedures are relevant to the interpretation of programme implementation. The four-hour instruction concerned administration and scoring of the PBVS-C; it should not be equated with a documented comprehensive training programme in

dialogic reading or guided play. The description of supervisory visits indicates an intention to monitor adherence to the activity protocol, but the manuscript does not supply a systematically coded fidelity scale or visit-by-visit results. These procedures therefore support the account of how the study was organised while leaving open the question of whether variation in instructional delivery contributed to the observed outcomes. A later replication would benefit from separate records of intervention dosage, the form of guided discussion and children's opportunities to participate.

The distinction between implementation and outcome assessment also informs the reading of the monthly measurements. The PBVS-C was administered at the end of each month, while the narrative activities occurred during the intervening period. This repeated schedule permits a descriptive comparison of value-related responses over time, but does not independently identify the moment or mechanism through which any difference emerged. In particular, the substantial separation visible at the first reported monthly assessment must be interpreted in relation to the pretest chronology and the source documentation described in Section 3.2. Neither the regularity of assessment nor the magnitude of the reported scores removes the design limitation of one intact class in each condition.

For pedagogical transfer, the completed programme nonetheless supplies an intelligible organisational example. A preschool institution wishing to adapt PRK-VT could begin by specifying the value-related purpose of a story, selecting an accessible narrative, planning questions that elicit reasons and alternatives, and preparing a participatory activity suited to its children. It should document what was actually delivered and distinguish classroom observations from formal measures of value orientation. These recommendations emerge from the conceptual and methodological analysis of the completed investigation; they do not introduce new stages into the historical study. The resulting account is therefore more transparent about what the programme contained, what its comparison can describe and what remains to be established through further research.

3.4. Evaluation, Statistical Analysis and Interpretation of Results

This section examines the reported statistical summaries from 60 children in two intact classes, with ten monthly assessments per child. If all occasions were completed, this structure yields 600 child-month records, not 600 statistically independent participants. Repeated observations are nested within children, and children are in turn clustered within one kindergarten class per study condition. This distinction governs the interpretation of group, time and interaction statistics.

Descriptive results of repeated measurement

Tables 3.7 and 3.8 present the monthly mean scores for each value dimension, separately for the control group and the experimental group, across the ten monthly measurements.

Table 3.7.Monthly Mean Scores on the Ten Value Dimensions - Control Class (Reading Only, n = 30)

Month	Confor.	Tradit.	Benev.	Univer.	Self-Dir.	Stimul.	Hedon.	Achiev.	Power	Securi.
M1	1.47	1.50	1.37	1.73	1.67	1.47	1.40	1.47	1.50	1.50
M2	1.57	1.57	1.50	1.50	1.50	1.70	1.30	1.50	1.70	1.43
M3	1.37	1.40	1.67	1.37	1.20	1.53	1.43	1.73	1.53	1.53
M4	1.57	1.53	1.50	1.47	1.50	1.67	1.53	1.57	1.47	1.60
M5	1.40	1.67	1.57	1.50	1.47	1.37	1.67	1.57	1.67	1.43
M6	1.53	1.60	1.67	1.50	1.80	1.33	1.73	1.50	1.50	1.30
M7	1.53	1.60	1.83	1.40	1.43	1.53	1.37	1.57	1.53	1.40
M8	1.23	1.73	1.40	1.47	1.43	1.37	1.50	1.53	1.73	1.47
M9	1.43	1.70	1.37	1.27	1.67	1.50	1.50	1.43	1.37	1.47
M10	1.53	1.63	1.47	1.40	1.40	1.47	1.37	1.73	1.43	1.40

Table 3.7 presents the month-by-month profile of the comparison class, which received daily reading without the structured value-focused extension. The recorded means remain in the lower portion of the reported response scale and fluctuate by dimension and month. These descriptive variations alone do not demonstrate either improvement or deterioration; their significance can only be considered alongside the experimental-class profile in Table 3.8 and the repeated-measures analyses that follow.

Table 3.8. Monthly Mean Scores on the Ten Value Dimensions - Experimental Class (Reading + Activities, n = 30)

Month	Confor.	Tradit.	Benev.	Univer.	Self-Dir.	Stimul.	Hedon.	Achiev.	Power	Securi.
M1	4.80	4.73	4.77	4.67	4.90	4.67	4.87	4.73	4.90	4.87
M2	4.83	4.77	4.77	4.87	4.80	4.83	4.87	4.77	4.77	4.80
M3	4.83	4.93	4.83	4.73	4.83	4.77	4.93	4.83	4.80	4.87
M4	4.83	4.57	4.87	4.70	4.57	4.73	4.80	4.77	4.87	4.87
M5	4.90	4.80	4.73	4.73	4.73	4.70	4.77	4.87	4.73	4.63
M6	4.87	4.80	4.83	4.70	4.80	4.80	4.77	4.80	4.77	4.90
M7	4.70	4.90	4.77	4.90	4.87	4.87	4.87	4.83	4.83	4.80
M8	4.80	4.80	4.90	4.83	4.77	4.73	4.80	4.83	4.83	4.70
M9	4.90	4.90	4.83	4.83	4.77	4.87	4.80	4.80	4.90	4.70
M10	4.77	4.87	4.90	4.67	4.87	4.73	4.97	4.87	4.90	4.93

The monthly profiles in Tables 3.7 and 3.8 reveal two features of the reported results. First, the experimental class maintains high means across the ten assessed value types, while the comparison class displays lower and relatively stable averages. Second, the separation is already evident at the first monthly measurement: Conformity is 4.80 in the experimental class and 1.47 in the

comparison class (Table 3.7–3.8). These observations are consistent with the overall averages presented in Table 3.9. They describe the profile recorded during the programme, while the separate pretest and monthly series should be distinguished when discussing the chronology of change.

Testing the research hypotheses

Findings for Hypothesis 1: Group Differences on the Ten Value Dimensions

Hypothesis 1 predicted statistically significant differences between the two groups on the ten value dimensions, in favor of the experimental group. To test this hypothesis, each child's ten monthly scores per value were averaged into a single child-level score, and independent samples t-tests compared the two groups on each value. Results are presented in Table 3.9.

Table 3.9. Independent-Samples t-Test Comparing the Two Groups (Reading + Activities vs. Reading Only) on the Ten Value Dimensions, Based on Child-Level Means Across the 10 Monthly Measurements

Value	M (Exp)	SD (Exp)	M (Ctrl)	SD (Ctrl)	t	df	p	Cohen's d
Conformity	4.82	0.09	1.46	0.24	72.60	58	< .001	18.75
Tradition	4.81	0.15	1.59	0.21	67.06	58	< .001	17.32
Benevolence	4.82	0.11	1.53	0.24	67.96	58	< .001	17.55
Universalism	4.76	0.12	1.46	0.19	80.05	58	< .001	20.67
Self-Direction	4.79	0.09	1.51	0.23	73.30	58	< .001	18.93
Stimulation	4.77	0.14	1.49	0.17	80.49	58	< .001	20.78
Hedonism	4.84	0.10	1.48	0.21	78.88	58	< .001	20.37
Achievement	4.81	0.11	1.56	0.22	71.08	58	< .001	18.35
Power	4.83	0.11	1.54	0.23	69.30	58	< .001	17.89
Security	4.81	0.12	1.45	0.22	73.45	58	< .001	18.96

Note. Exp = Experimental group (n=30, daily reading + structured activities); Ctrl = Control group (n=30, daily reading only).

Table 3.9 identifies a consistent descriptive pattern across all ten motivational values. The experimental-class means range from 4.76 to 4.84, whereas the comparison-class means range from 1.45 to 1.59; all ten reported comparisons have $p < .001$. The difference is not confined to a single theme such as Benevolence or Security: it is present for values concerned with care for others, openness to experience, personal achievement and the maintenance of social order. This broad profile is educationally relevant because the programme addressed several value-related situations, although the comparison concerns the two participating classes and does not isolate the contribution of each activity. Figure 3.6 displays the same pattern visually.

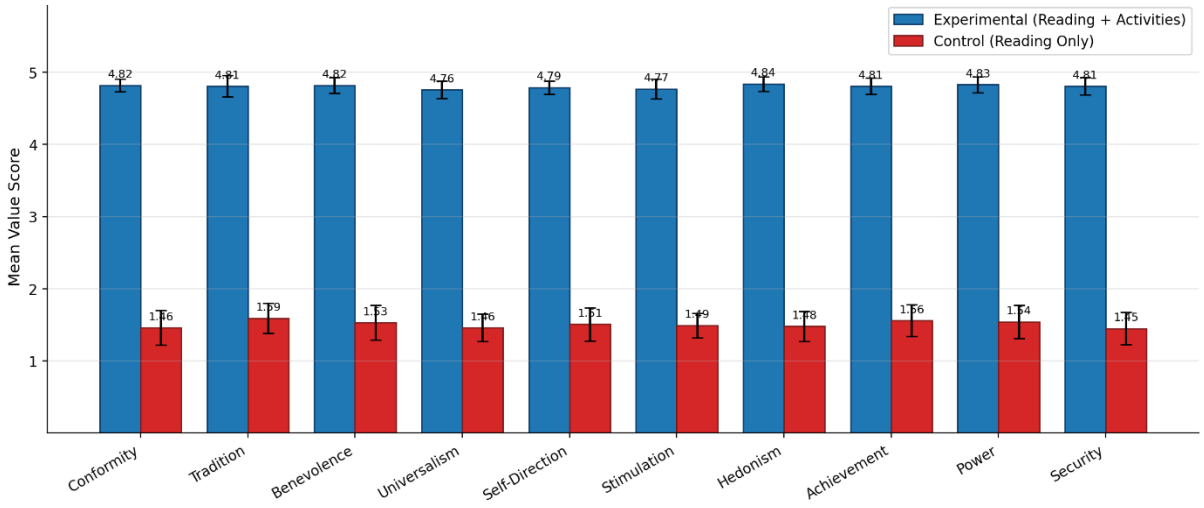


Figure 3.6. Comparison of Mean Value Scores Between the Experimental and Control Groups Across the Ten Value Dimensions

The interpretation of Table 3.9 benefits from distinguishing the value domains rather than treating the ten scores as an undifferentiated measure of moral development. Benevolence and Universalism concern relations with other people; Self-Direction and Stimulation concern initiative and openness; Conformity, Tradition and Security concern continuity and social expectations; Achievement, Power and Hedonism represent other motivational priorities. Higher assessed scores across these different domains describe a wide separation in the reported response profiles. They do not, by themselves, indicate that all domains improved through the same psychological mechanism or that each value was enacted in everyday interactions.

The near-uniform difference across motivationally distinct values also calls for conceptual care. In S. H. Schwartz's framework, some value priorities can be compatible while others may stand in tension. Consequently, high absolute ratings across nearly all categories should be discussed as reported instrument responses rather than as proof that the motivational structure of each child has changed in the same direction. The present aggregate tables permit comparison of the assessed dimensions, but not conclusions about individual value hierarchies or the behavioural expression of those priorities.

The data indicate that the pronounced difference was already present at the first reported monthly assessment. The present tables cannot establish whether it arose before that point or how rapidly it developed. Consequently, the observed contrast can be compared with literature on guided story reading, but should not be described as a demonstrated immediate developmental transformation.

To describe the longitudinal pattern, the work reports a 2 (Group) × 10 (Month) mixed ANOVA for each value dimension. The reported main effects and interactions are displayed in

Table 3.10. Because the intervention was assigned to one complete class per condition, the results are descriptive of these participating classes and do not by themselves isolate a programme effect from classroom effects.

Table 3.10.Mixed ANOVA Results (Group × Month) for Each Value Dimension

Value	F (Group)	p (Group)	eta_p^2 (G)	F (Month)	p (Month)	eta_p^2 (M)	F (G x M)	p (G x M)	eta_p^2 (GxM)
Conformity	5271.17	< .001	0.989	0.68	n.s.	0.012	0.93	n.s.	0.016
Tradition	4497.59	< .001	0.987	1.09	n.s.	0.018	0.89	n.s.	0.015
Benevolence	4618.89	< .001	0.988	1.07	n.s.	0.018	1.63	n.s.	0.027
Universalism	6407.28	< .001	0.991	0.66	n.s.	0.011	1.50	n.s.	0.025
Self-Direction	5372.64	< .001	0.989	1.67	n.s.	0.028	1.77	n.s.	0.030
Stimulation	6479.16	< .001	0.991	1.22	n.s.	0.021	0.71	n.s.	0.012
Hedonism	6222.20	< .001	0.991	0.48	n.s.	0.008	1.97	≈ 0.041†	0.033
Achievement	5051.88	< .001	0.989	0.83	n.s.	0.014	0.31	n.s.	0.005
Power	4803.01	< .001	0.988	0.41	n.s.	0.007	1.37	n.s.	0.023
Security	5395.04	< .001	0.989	0.85	n.s.	0.015	0.94	n.s.	0.016

Note. Group df = (1, 58); Month and Group × Month df = (9, 522) are reproduced as reported. 'n.s.' indicates a reported nonsignificant result at .05. For Hedonism, F(9, 522) = 1.97 corresponds to an uncorrected p ≈ .0407, not p < .001; the corrected p-value cannot be recovered because the sphericity adjustment is undocumented. With ten value-specific interaction tests and no reported multiplicity correction, this isolated uncorrected result does not establish a robust differential developmental trajectory or a classroom-independent programme effect.

Table 3.10 shows very large reported Group main effects. Nine of the ten Group × Month tests were reported as nonsignificant; Hedonism is an exception only when the published F and uncorrected degrees of freedom are used (p ≈ .0407). Without the sphericity details, the adjusted status of that exception remains uncertain. More fundamentally, the Group effects describe the contrast between these two classes; the child-level error terms cannot separate that contrast from class or teacher effects because there was only one class per condition.

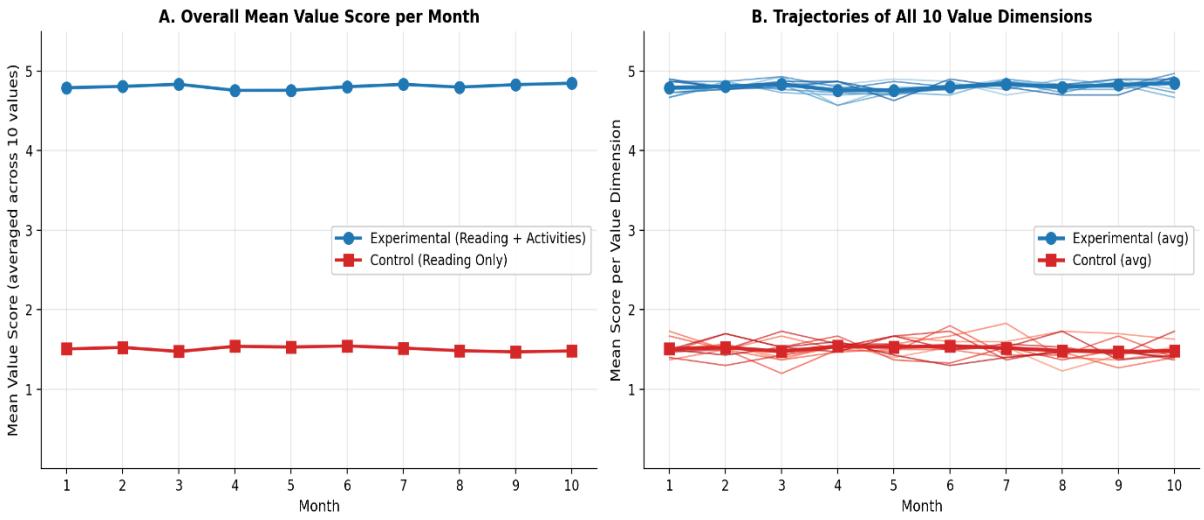


Figure 3.7. Mean Value Scores Across the 10 Monthly Measurements - Experimental vs. Control Group

Figure 3.7 displays the trajectory of the two classes across the ten monthly observations. The visually persistent distance between the trajectories is consistent with the substantial Group main effects reported in Table 3.10, whereas the reported tests do not establish a systematic increase in the gap over time. The graph therefore illustrates sustained separation between the sampled classes, not an independently demonstrated progressive treatment effect.

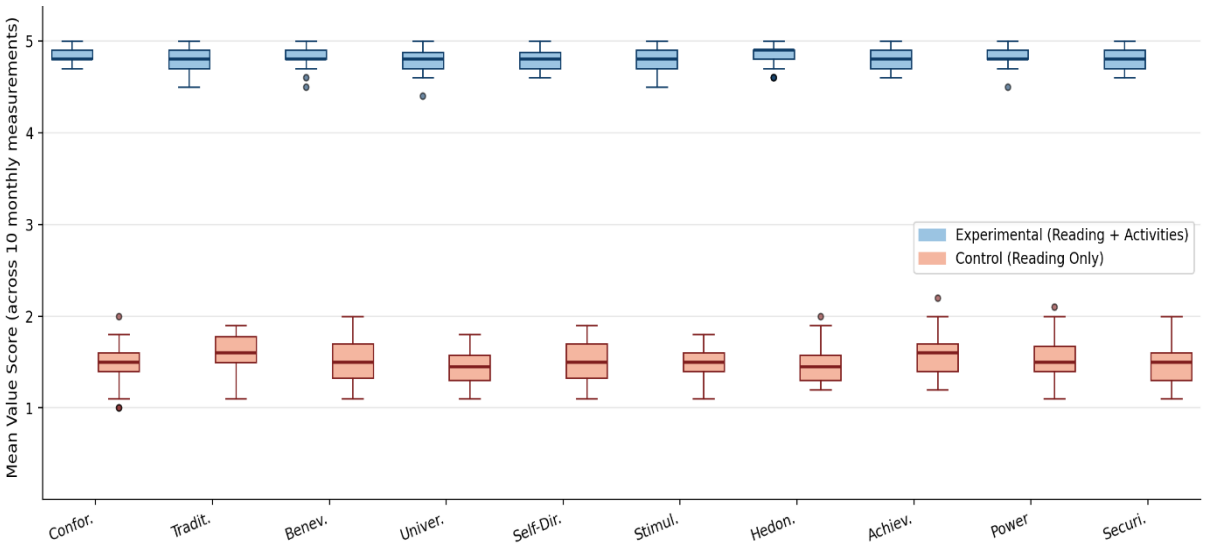


Figure 3.8. Distribution of Child-Level Mean Value Scores by Group (Boxplots)

Figure 3.8 provides a distributional view of the child-level mean scores underlying the reported group comparison. The boxplots can help readers inspect the degree of separation and within-class spread, but this visual summary does not address possible dependence among

observations collected within the same kindergarten class. Interpretation of the striking distributional contrast remains subject to the design and verification limitations discussed below.

Extended Discussion and Theoretical Interpretation of the Findings for Hypothesis 1

The results for Hypothesis 1 should be read as a comparison between two educational settings in which daily reading was common and the structured axiological activity package differed. The observed class contrast is compatible with the pedagogical rationale of PRK-VT: guided questions and participatory activities can create opportunities to discuss values in concrete situations. Nevertheless, the research did not isolate role-play, dialogue or drawing as independent predictors, and the score pattern should not be attributed to one technique.

A central feature of the results is the magnitude and consistency of the class difference. The means occupy substantially different parts of the five-point response scale, and the reported separation appears from the first monthly assessment. These features deserve explicit acknowledgement alongside their limitations: the intervention was delivered to one intact class, the comparison condition to another, and the questionnaire captures value-related responses rather than direct observation of behaviour. Thus, the descriptive contrast can support discussion of the pedagogical potential of the PRK-VT arrangement without being treated as a complete explanation of how the contrast arose.

The contribution of the experiment, as presently documented, is an observed association between participation in two differently organized reading programmes and reported value-related scores. It does not separately demonstrate improvements in phonological awareness, effects of home literacy support, durable prosocial behaviour or a compensatory transformation of children's developmental environment. Those outcomes would require additional measures and comparison groups.

Findings for Hypothesis 2: Group Differences on the Higher-Order Value Dimensions

Hypothesis 2 predicted that the experimental group would demonstrate significantly higher scores than the control group on the four higher-order value dimensions defined by Schwartz's model [130]. Independent samples t-tests on the child-level means (averaged across the 10 monthly measurements) were used to test each higher-order dimension. Results are presented in Table 3.11.

From a pedagogical perspective, the differences between the two groups may be interpreted in relation to the nature and organisation of the learning experiences provided during the formative experiment. While both groups encountered the same literary content, the experimental group benefited from additional opportunities to explore the values embedded in the stories through guided discussions, role-playing, drawing, and cooperative activities. These activities were designed to encourage children to interpret characters' actions, consider alternative perspectives,

recognise the consequences of decisions, and relate narrative situations to their everyday experiences. The educational significance of the PRK-VT Model therefore lies not exclusively in the selection of literary texts but also in the methodological organisation of children's engagement with their axiological content.

Table 3.11. Independent-samples comparison of the four higher-order value dimensions

Higher-Order Dimension	M (Exp)	SD (Exp)	M (Ctrl)	SD (Ctrl)	t	df	p	Cohen's d
Self-Transcendence	4.79	0.08	1.50	0.17	98.42	58	< .001	25.41
Self-Enhancement	4.82	0.08	1.55	0.15	107.09	58	< .001	27.65
Openness to Change	4.78	0.07	1.50	0.15	105.68	58	< .001	27.29
Conservation	4.81	0.08	1.50	0.11	134.82	58	< .001	34.81

Table 3.11 extends the group comparison from ten specific value types to four higher-order orientations. The reported experimental-class means are 4.79 for Self-Transcendence, 4.82 for Self-Enhancement, 4.78 for Openness to Change and 4.81 for Conservation; the corresponding comparison-class means range from 1.50 to 1.55. All four reported tests indicate $p < .001$. This indicates that the between-class separation is preserved when the basic values are combined into broader theoretical dimensions. It does not imply that these dimensions are interchangeable: care for others, self-assertion, openness and continuity represent different motivational emphases. The repeated-measures summary in Table 3.12 addresses whether this pattern varied systematically over time. Mixed ANOVA results for the four higher-order dimensions are presented in Table 3.12.

Table 3.12. Mixed ANOVA Results (Group × Month) for the Four Higher-Order Value Dimensions

Higher-Order Dimension	F (Group)	p (Group)	eta_p^2 (G)	F (Month)	p (Month)	eta_p^2 (M)	F (G x M)	p (G x M)	eta_p^2 (GxM)
Self-Transcendence	9686.98	< .001	0.994	0.63	n.s.	0.011	1.30	n.s.	0.022
Self-Enhancement	11467.36	< .001	0.995	0.55	n.s.	0.009	0.69	n.s.	0.012
Openness to Change	11169.22	< .001	0.995	1.20	n.s.	0.020	1.19	n.s.	0.020
Conservation	18175.69	< .001	0.997	0.24	n.s.	0.004	0.68	n.s.	0.012

Read together, Tables 3.11 and 3.12 support a two-level description of the higher-order results. At the between-class level, all four aggregate orientations show pronounced differences in

favour of the experimental class. At the temporal level, the reported Month and Group × Month terms are nonsignificant for every higher-order dimension. The educational interpretation is therefore one of sustained differentiation between the two educational conditions across the observed period, rather than evidence of a steadily widening developmental gap. The inferential scope remains tied to the two participating classes.

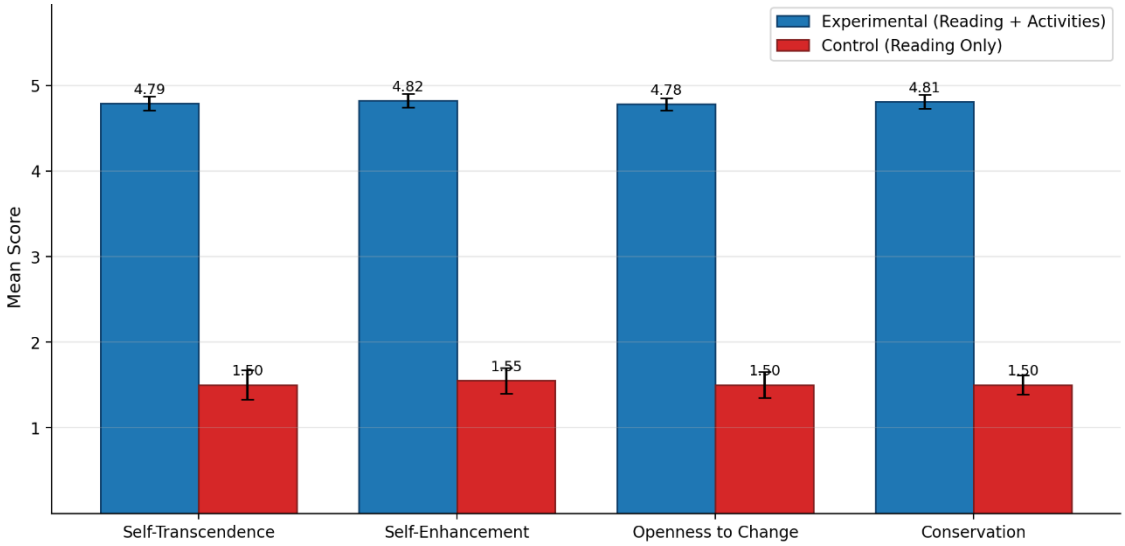


Figure 3.9. Comparison of reported mean scores for the four higher-order value dimensions

Figure 3.9 summarizes the reported class averages for the four higher-order orientations. The visually similar pattern of separation across all four scores is consistent with the tabulated comparisons, but it does not indicate that all motivational orientations developed in the same way. The figure reproduces aggregate results from the present study and should not be interpreted as proof of a change in the underlying value structure.

Extended Discussion and Theoretical Interpretation of the Findings for Hypothesis 2

The four higher-order orientations in S. H. Schwartz's theory represent conceptually distinct motivational aims, including two broad theoretical oppositions: Self-Transcendence versus Self-Enhancement and Openness to Change versus Conservation. This conceptual structure is useful when reading the uniformly higher aggregate scores of the experimental class. Such a pattern should not be interpreted as evidence that one side of every theoretical opposition became more dominant at the expense of the other. Rather, Table 3.11 reports absolute scores on the composites defined for this study. Their educational significance lies in the wide range of value-related topics encountered, while the relative ordering of an individual child's priorities remains outside the conclusions that can be drawn from these aggregates.

Across the four derived higher-order scores, the reported results mainly describe persistent between-class differences rather than an increasing difference across the ten months. The operational definition of Openness to Change used here averages Self-Direction and Stimulation; Hedonism is excluded from that particular derived score. This operational choice should not be confused with every theoretical mapping of Schwartz's higher-order values.

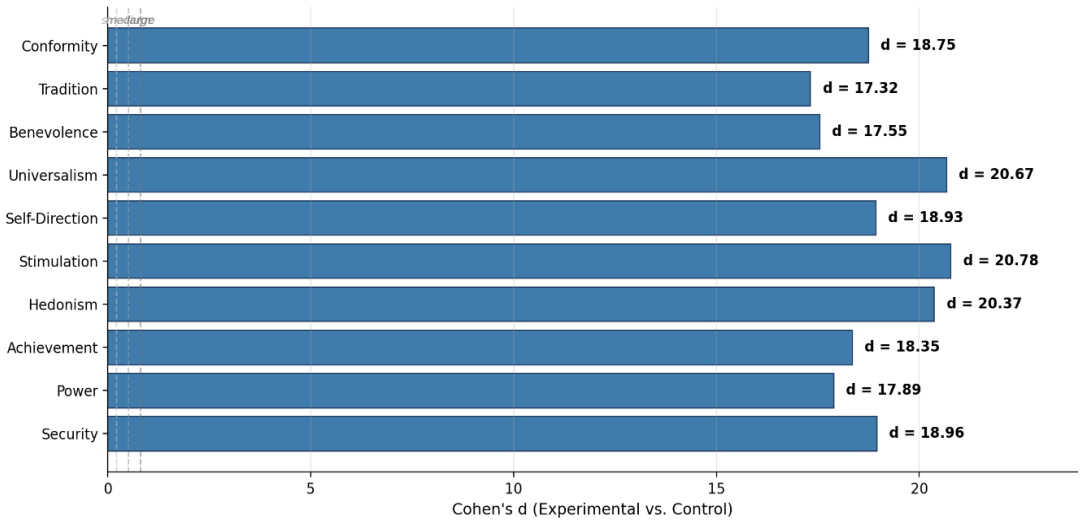
Findings for Hypothesis 3: Practical Significance of the Intervention's Effect

Hypothesis 3 predicted that the effect size (partial eta squared) would reach a medium-to-large effect (>= 0.06) on the majority of the ten value dimensions, according to Cohen's criteria [53]. Table 3.13 summarizes the partial eta squared values for the Group main effect from the Mixed ANOVA, alongside Cohen's d from the child-level t-tests.

Table 3.13. Practical Significance of the Group Effect on Each Value Dimension

Value Dimension	Partial eta^2 (Group)	Cohen's d	Effect Magnitude
Conformity	0.989	18.75	Large
Tradition	0.987	17.32	Large
Benevolence	0.988	17.55	Large
Universalism	0.991	20.67	Large
Self-Direction	0.989	18.93	Large
Stimulation	0.991	20.78	Large
Hedonism	0.991	20.37	Large
Achievement	0.989	18.35	Large
Power	0.988	17.89	Large
Security	0.989	18.96	Large

The effect-size statistics in Table 3.13 are uniformly classified as large according to the thresholds used in. In descriptive terms, they emphasise how strongly the mean response profiles of the two classes differ relative to the reported within-class dispersion. They are not percentages of children's values acquired or of moral behaviour transformed. The pedagogical significance of these results is therefore best discussed alongside the substance of the reading and post-reading



activities, while recognising that the activity package and class membership coincided in this design.

Figure 3.10. Reported Cohen's d effect sizes for the ten value dimensions

Figure 3.10 displays the reported standardised mean differences corresponding to Table 3.13. Their magnitude greatly exceeds conventional thresholds, making verification of the original scoring, dispersion estimates and class-level allocation particularly important. The bars illustrate the numerical estimates that were reported; they do not independently establish the practical impact of the intervention.

Extended Discussion and Theoretical Interpretation of the Findings for Hypothesis 3

The very large partial eta-squared and *Cohen's d* estimates in Table 3.13 describe the magnitude of the reported between-class separation under the specified statistical models. They should not be interpreted as the percentage of children's moral development caused by the intervention. In the present design, the activity condition and classroom membership coincide; moreover, the estimates are potentially sensitive to extremely small within-class variation and scoring decisions.

The present analysis is deliberately restricted to the aggregate results presented in the tables. Within that scope, the reported effect sizes are retained, the descriptive contrasts are interpreted, and the statistical terms are not converted into unobserved behavioural outcomes. Because each educational condition corresponds to a single class, the group contrast should not be presented as a separately identified programme effect at the classroom level. This limitation concerns the scope of inference.

Findings for Hypothesis 4: Gender Differences

The comparison of boys (n = 27) and girls (n = 33) is presented for the complete sample. Table 3.14 retains the means, standard deviations and independent-samples t-test results reported in the thesis. These figures have not been replaced with reconstructed or assumed data.

Table 3.14. Reported sex-specific descriptive statistics and independent-samples comparisons (N = 60; aggregation not independently verified)

Value	M (Boys)	SD (Boys)	M (Girls)	SD (Girls)	t	df	p	Higher Group
Conformity	2.35	1.48	3.80	1.53	-3.69	58	0.001	Girls
Tradition	2.32	1.45	3.86	1.51	-3.99	58	0.001	Girls
Benevolence	2.30	1.52	3.86	1.53	-3.95	58	0.001	Girls
Universalism	3.09	1.65	3.20	1.64	-0.25	58	0.801	Non
Self-Direction	3.94	1.47	2.50	1.49	3.75	58	0.001	Boys
Stimulation	3.97	1.44	2.53	1.54	3.70	58	0.001	Boys
Hedonism	2.39	1.50	3.82	1.56	-3.61	58	0.001	Girls
Achievement	3.08	1.68	3.20	1.70	-0.27	58	0.787	Non

Value	M (Boys)	SD (Boys)	M (Girls)	SD (Girls)	t	df	p	Higher Group
Power	4.03	1.45	2.43	1.56	4.06	58	0.001	Boys
Security	2.36	1.49	3.82	1.60	-3.64	58	0.001	Girls

Table 3.14 presents reported sex-specific comparisons, with $p < .05$ for eight values and nonsignificant differences for Universalism and Achievement. The tabulated pattern suggests higher reported means for girls in Conformity, Tradition, Benevolence, Hedonism and Security, and for boys in Self-Direction, Stimulation and Power. However, these summaries do not reconcile with the class-level means, dispersions and sex-by-class counts reported elsewhere in the thesis. For instance, the girls' Conformity mean of 3.80 cannot be derived consistently from the class summaries in Tables 3.3 and 3.9. The thesis therefore retains the figures as reported but treats the sex-specific pattern as descriptive and inconclusive, without attributing it to cultural or familial causes.

Assessment of Hypothesis 4

Although Table 3.14 displays differences between the reported means of boys and girls, these results must be considered together with the class-based summaries. The two classes have markedly different score distributions. Consequently, the overall comparison by sex should not be used to attribute differences to gender-related cultural practices or family socialisation without evidence specific to those mechanisms.

Hypothesis 4 cannot be reliably evaluated from the mutually inconsistent sex-specific and class-specific summaries presently available. Although Table 3.14 lists significant tests for eight values, the arithmetic incompatibilities preclude accepting those tests as confirmation. This does not demonstrate that gender differences are absent; it means that the study, as currently documented, does not establish them.

Critical comparison with previous research

Research on guided shared-book reading supports the educational plausibility of discussing characters' intentions, feelings and actions with young children. D. Aram, Y. Fine and M. Ziv, for example, examine the enrichment of narrative and socio-cognitive exchanges during adult–child reading [24; 122]. That literature helps to explain why PRK-VT includes dialogue and active follow-up, but it does not independently verify the unusually large effects obtained in the present sample.

Research using the PBVS-C also supports studying value-related orientations during childhood [61]. It does not make questionnaire scores equivalent to observed changes in prosocial

behaviour, nor does it remove the need to document the administered Arabic version and the scoring method. Publications that appeared after the reported 2024 data collection, including Maslamani and colleagues [101], are useful for later contextualisation but cannot retrospectively serve as proof of instrument validity at the date of administration.

A comparison with behavioural studies places the findings in a more specific evidential hierarchy. L. Abramson and colleagues associated personal value priorities with costly sharing choices, whereas E. Kruse and colleagues examined story-related comprehension and prosocial behaviour using an independent sharing task [1; 93]. PRK-VT did not include comparable observed sharing or helping tasks, and its two study conditions consisted of a single intact class each. Accordingly, the very large group differences in its value scores cannot be interpreted as replications of behavioural intervention effects or as proof that value-oriented dialogue altered moral conduct. They instead describe a difference in assessed priorities under the particular procedures and contextual constraints reported here. Replication would require independent classrooms, transparent Arabic-language measurement, pre-specified behavioural indicators and a data structure permitting cluster-sensitive inference.

The historical-cultural literature on the education of Arab and Bedouin communities in Israel helps explain the importance of linguistic accessibility and culturally responsive interpretation [9], [10]. Yet the present experiment does not compare cultural groups. Its findings should therefore be discussed as outcomes observed in a particular local educational setting, not as a general law of Arab-Bedouin value formation.

Finally, the doctoral contribution should be located in the systematic organisation of story-related axiological activities, the proposed PRK-VT pedagogical framework and the documented class comparison. Claims about generalised causal effectiveness, superior family mediation, language development or stable internalisation should be reserved for studies specifically designed to measure those outcomes.

3.5. Conclusions

1. The empirical component examined two intact preschool classes of thirty children each in the Arab-Bedouin community of Shaqib al-Salam, southern Israel, using ten monthly assessment occasions. The common condition was daily story reading; the differentiating condition was the addition of structured value-oriented activities in the experimental class.

2. PRK-VT was implemented through a planned combination of guided discussion, role-play, expressive drawing, cooperative games and short workshops connected with selected stories.

The study examines this package as a whole; it does not distinguish the independent contribution of any single technique.

3. Regarding Hypotheses 1 and 2, the reported aggregate results show pronounced differences between the classes across the ten basic values and the four higher-order orientations. The monthly summaries are broadly consistent with the pooled means, but most Group × Month interaction tests do not indicate a statistically established difference in developmental trajectories. These findings support the description of group contrasts rather than a claim of progressive change caused by PRK-VT.

4. Regarding Hypotheses 3 and 4, the reported effect-size indicators convey very large class contrasts, but their practical interpretation must remain tied to the design actually implemented. The published comparisons by sex do not provide a consistent basis for confirming Hypothesis 4. In all cases, the numerical tables are retained as reported; the conclusions concern what those summaries substantiate.

5. Interpretation must distinguish child-level scores from the educational units compared: one intact class represented each condition. The reported pretest and monthly profiles also require attention to their chronology. The study therefore supports a context-specific comparison of values-related scores, without establishing the separate influence of educators, classrooms or enduring changes in children's everyday conduct.

6. Together, the evidence documents the implementation of a theoretically substantiated pedagogical model and substantial differences in the assessed value orientations of the two participating classes. These are meaningful descriptive findings for the research setting. Their value lies in informing pedagogical interpretation and subsequent application, while preserving the scope of the reported design and indicators.

GENERAL CONCLUSIONS AND RECOMMENDATIONS

The general conclusions integrate the answers to the research objectives, the theoretical significance of the PRK-VT model and the aggregated empirical results. They distinguish what has been conceptually established, what has been pedagogically organised and what has been measured in the two participating preschool classes.

1. The first research objective has been addressed through a distinction among educational value-goals, norms, children's expressed priorities and behavioural responses. The axiological approaches of L. Cuznețov and D. Antoci clarify educational purposes, while S. H. Schwartz's descriptive value theory provides the structure used to interpret the assessed motivational dimensions. This differentiation is necessary because a child's response to a narrative dilemma cannot by itself stand as evidence of stable moral conduct.

2. The cultural and linguistic analysis establishes why story-based activities must be situated in the child's educational environment. In the participating Arabic-speaking preschools, the accessibility of narrative language, the relevance of relationships portrayed and the educator's knowledge of children's experiences inform pedagogical choices. These conditions inform the theoretical substantiation of PRK-VT, without attributing unmeasured cultural effects to the observed results.

3. The second research objective has been realised through the specification of guided story reading as an educational sequence: narrative comprehension, interpretation of characters' choices, discussion of alternatives and related participation through play or creative activity. The contribution of this sequence is pedagogical coherence. The story does not transmit an enduring value automatically; it creates a meaningful situation in which a value can be discussed and revisited.

4. PRK-VT is the main pedagogical product. It brings together four connected functions-axiological orientation, narrative-cultural mediation, structured educational experience and evaluation of value-related indicators-within a reproducible planning framework. Its originality lies in making these relationships explicit for the examined setting and in linking them to the research objectives, not in claiming novelty for familiar classroom techniques.

5. The completed quasi-experimental study involved sixty children in two intact classes, with ten reported monthly assessments. Both groups experienced daily story reading; the experimental group additionally undertook structured value-oriented activities. The aggregate tables report pronounced differences between the classes across the ten basic motivational values and the four

higher-order dimensions. Most reported Group × Month interactions are nonsignificant; for Hedonism, $F(9, 522) = 1.97$ corresponds to an uncorrected p of approximately .041. The principal empirical finding is thus a marked class contrast during the observed period, not a demonstrated progressive change caused by the programme.

6. The objectives concerning monthly patterns, instrument use and comparisons by sex require appropriately delimited interpretation. The repeated PBVS-C assessments describe value-related priorities rather than independently observed conduct. The reported data do not confirm Hypothesis 4, and the comparison of one intact class per condition does not isolate all classroom influences. These qualifications define the scope of the evidence without diminishing the reported class differences.

7. The scientific problem has been addressed by elaborating a coherent relationship between an educationally selected value, its representation in a story, pedagogical mediation and assessment. The PRK-VT model makes that relationship available for planning and professional reflection, while the aggregated comparisons provide an empirical illustration in a specified context. The resulting contribution is both conceptual and methodological, with clearly defined boundaries for interpreting effectiveness and transferability.

Practical and research recommendations

1. Preschool educators should formulate the value-related aim of each story session, identify the character's relevant choice or conflict, encourage more than one interpretation and connect the discussion with a participatory task. Questions that invite explanation and perspective-taking are preferable to requiring the repetition of a predetermined moral statement.

2. Story selection and discussion prompts in Arabic-speaking preschools should be adjusted to children's language comprehension and local experience. Communication with families can extend opportunities for discussion, although the present study did not separately evaluate family participation as a mechanism of change.

3. In teacher education and continuing professional development, PRK-VT can serve as a planning and reflective tool. Session descriptions should identify the value-theme, narrative situation, teacher questions, follow-up activity and intended indicator, allowing educators to examine whether these elements actually correspond.

4. Institutions using the model should review the coherence of the entire activity package, rather than attributing the reported differences to a single technique. The appropriate practical conclusion is that the structured pedagogical sequence warrants careful educational consideration in comparable settings.

5. Future studies may examine narrative understanding, value priorities and observed prosocial conduct as distinct yet related indicators. Comparisons among several independent classes would make it possible to examine the role of educational setting more directly.

6. Adaptation to other cultural or institutional contexts should preserve the logical relation among axiological purpose, accessible story, guided discussion and follow-up experience, while selecting narratives and activities appropriate to the local setting. Comparative use of the model calls for attention to educational differences rather than an assumption of identical outcomes.

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ANNEXES

Appendix No. 1



משרד החינוך
מחוז הדרום
כשהקון ומציאות נפגשים

משרד החינוך

20.8.2025

Ministry of Education – Southern District

Subject: Approval to Conduct Research

To Whom It May Concern,

I hereby confirm that I, **Ms. Rodina Razak**, Early Childhood Education Supervisor in the Southern District of the Ministry of Education, approve **Ms. Huda Abu Afash** to conduct her research in the relevant educational settings under my supervision.

This approval is granted provided that the researcher adheres to all accepted research ethics and regulations. In particular, she must ensure the confidentiality and anonymity of all participating children and refrain from disclosing any personal or identifying information.

This authorization is issued for the purpose of supporting the above-mentioned research.

Sincerely,

Ms. Rodina Razak
Early Childhood Education Supervisor
Southern District
Ministry of Education

Appendix No. 2

Value-Based Intervention Program: Pedagogical Framework and Activities

How to use this appendix. This value-organised repertoire specifies pedagogical intentions and sample exercises that can be adapted when planning story-based activities. It is not a chronological record of the ten monthly sessions and cannot independently establish that every exercise below was implemented. The verified comparison in Chapter 3 concerns daily reading in both classes, supplemented in the experimental class by structured follow-up activities. The exercise descriptions should be applied with age-appropriate supervision, inclusive alternatives and safe materials.

1. Self-Transcendence

Benevolence

Commitment to the welfare of individuals in daily contact (helpfulness, care, honesty, forgiveness).

- **Activity 1: Puppet Theater – "The Bear Who Lost His Way"**
  - **Description:** The educator orchestrates a rod/glove puppet performance depicting a distressed bear who misplaced a precious object, followed by peers offering emotional comfort and structural assistance. Subsequently, children utilize finger puppets in dyads to socio-dramatically reenact prosocial cooperative dynamics.
  - **Developmental Rationale:** Enhances empathy-guided perspective-taking and communicative prosocial behavior through symbolic play.
- **Activity 2: Cooperative Physical Game – "The Trust Walk"**
  - **Description:** A cooperative movement game in which one child follows a clearly marked, unobstructed route while a partner offers verbal directions. The route remains visible, the educator supervises the activity and every child may choose an observer or guide role.
  - **Developmental Rationale:** Creates a safe occasion to discuss how children give clear instructions, ask for help and take account of a partner’s needs.
- **Activity 3: Prosocial Graphic Expression – "Shared Canvas"**
  - **Description:** Children are paired in dyads to complete a collaborative painting exercise with a structural constraint: only one set of shared art mediums is provided, requiring resource negotiation.
  - **Developmental Rationale:** Fosters impulse regulation, behavioral sharing, and collaborative conflict-resolution skills.

Universalism

Understanding, tolerance, and protection for the welfare of all people and nature (social justice, equality, environmentalism).

- **Activity 1: Puppet Theater – "The Inclusive Eco-Tree"**
  - **Description:** A theatrical narrative involving an ancient tree that accommodates diverse ecological organisms (insects, birds, mammals). Children are invited to structurally position various animal figures within the ecosystem, symbolizing spatial equality and ecological co-dependence.
  - **Developmental Rationale:** Encapsulates abstract notions of social justice, equity, and ecological interconnectedness through concrete spatial representations.
- **Activity 2: Cooperative Simulation – "The Global Lifeboat"**
  - **Description:** A spatial adaptation game where a defined area (e.g., a small mat or hoop) represents a protective habitat. As auditory cues cease, children must collectively coordinate their positioning to ensure every participant and ecological artifact is safely accommodated.
  - **Developmental Rationale:** Reinvigorates concepts of collective responsibility and inclusive group dynamics.
- **Activity 3: Eco-Artistic Expression – "Nature Mandalas"**
  - **Description:** Children collect organic, non-living natural elements from the outdoor environment (fallen leaves, twigs, stones) and collaborate to arrange them into an expansive, unified geometric layout, which is then accented with non-toxic pigments.
  - **Developmental Rationale:** Establishes environmental appreciation and natural harmony via communal, open-ended aesthetic exploration.

2. Conservation

Tradition

Respect, commitment, and acceptance of customs, culture, or religious ideas.

- **Activity 1: Cultural Puppet Narrative – "Ancestral Melodies"**
  - **Description:** An elder puppet person introduces children to historical folklore, traditional artifacts, or ancestral musical compositions, subsequently prompting the group to engage in traditional rhythmic movements.
  - **Developmental Rationale:** Promotes the internal preservation of cultural heritage and respect for ancestral lineage.
- **Activity 2: Experiential Inquiry – "The Heritage Vault"**

- **Description:** The classroom environment is transformed into an archeological simulation. Utilizing flashlights, children uncover historical domestic artifacts (e.g., traditional earthenware, vintage garments) and hypothesize their historical utility.
- **Developmental Rationale:** Encourages historical inquiry and cognitive exploration of cultural continuities.

• **Activity 3: Iconographic Material Design – "The Mosaic Tapestry"**

- **Description:** Children utilize mixed media (wax resist, watercolors) to design individual tiles representing familial customs or domestic celebrations, which are structurally aggregated into a collective classroom mural.
- **Developmental Rationale:** Reinforces cultural identity development and appreciation for pluralistic traditions within the peer group.

Conformity

Restraint of actions, inclinations, and impulses likely to upset or violate social expectations or norms (politeness, obedience).

• **Activity 1: Normative Puppet Theater – "The Rule-Breaking Rabbit"**

- **Description:** A pedagogical puppet play illustrating a young animal encountering comical yet instructive natural consequences due to non-compliance with established classroom safety norms. The child audience actively advises the character on prosocial alternatives.
- **Developmental Rationale:** Scaffolds internalizing institutional rules by processing normative boundaries vicariously.

• **Activity 2: Inhibitory Motor Game – "The Executive Governor"**

- **Description:** An adaptation of classic regulatory motor games (e.g., "Simon Says"), embedded with specific institutional and interpersonal values (e.g., active listening, taking turns, spatial awareness).
- **Developmental Rationale:** Strengthens executive functioning, specifically inhibitory control and cognitive flexibility.

• **Activity 3: Structural Iconography – "Classroom Metric Signage"**

- **Description:** Children engage in systematic coloring and mounting of formalized behavioral icons (e.g., symbols representing attentive listening or gentle touch), placing them strategically within corresponding learning centers.
- **Developmental Rationale:** Promotes agency in environmental structuring, facilitating the internalization of behavioral guidelines.

Security

Safety, harmony, and stability of society, relationships, and self (social order, cleanliness).

- **Activity 1: Sociodramatic Puppet Performance – "The Sustainable Fortress"**
  - **Description:** A dramatic adaptation of classical architecture narratives, emphasizing structural safety, organized spatial planning, and communal protection against environmental stressors.
  - **Developmental Rationale:** Demonstrates the functional link between systematic order and collective safety.
- **Activity 2: Time-Constrained Group Task – "Safety Patrol Simulation"**
  - **Description:** A teacher-supervised sorting game in which children use illustrated safety cards or harmless classroom objects to identify where materials belong. Potentially dangerous objects are represented in pictures and handled only by an adult.
  - **Developmental Rationale:** Associates classroom hygiene and spatial order with personal safety and collective accountability.
- **Activity 3: Creative Symbolic Craft – "The Custodial Key"**
  - **Description:** Children mold or decorate physical cardboard keys using metallic mediums and acrylics, representing environmental preservation and the safeguarding of domestic spaces.
  - **Developmental Rationale:** Anchors the psychological concept of security within a concrete, self-authored symbolic object.

3. Self-Enhancement

Power

Social status and prestige, control or dominance over people and resources (authority, leadership).

- **Activity 1: Responsible Leadership Theater – "The Benevolent Sovereign"**
  - **Description:** A puppet narrative featuring a leader animal utilizing structural authority to allocate communal resources equitably and protect vulnerable species. Children take turns wearing the character's symbolic crown to practice positive governance.
  - **Developmental Rationale:** Re-conceptualizes authority from coercive control to responsible, prosocial stewardship.
- **Activity 2: Rotational Authority Simulation – "Chair of the Facilitator"**
  - **Description:** A formalized classroom routine where an designated student occupies a centralized "Leadership Chair," granting them the executive mandate to facilitate group transitions or select peer activities.
  - **Developmental Rationale:** Offers experiential opportunities for constructive leadership, voice, and social prestige.

- **Activity 3: Structural Insignia Design – "The Capability Crown"**
  - **Description:** Children assemble and decorate custom headwear utilizing reflective media, distinct patterns, and artificial gems, explicitly inscribing their recognized domain of competence (e.g., "Master Architect").
  - **Developmental Rationale:** Scaffolds the healthy development of social status and self-concept within a structured peer hierarchy.

Achievement

Personal success through demonstrating competence according to social standards (capability, ambition).

- **Activity 1: Resilience Narrative – "The Persistent Forager"**
  - **Description:** A puppet performance documenting an insect overcoming repetitive structural failures to transport a large object up a vertical terrain, culminating in successful goal attainment celebrated by the child audience.
  - **Developmental Rationale:** Enhances achievement motivation and grit via observational learning models.
- **Activity 2: Multi-Tiered Station Task – "The Competency Matrix"**
  - **Description:** An individual task-completion circuit (e.g., fine-motor threading, spatial assembly, literacy tracking) where children record their progress on a individualized passport using progressive validation stamps.
  - **Developmental Rationale:** Strengthens perceived self-efficacy and goal-directed orientation.
- **Activity 3: Aesthetic Self-Validation – "The Merit Medallion"**
  - **Description:** Children sculpt individual medallions using air-dry clay and metallic pigments, inscribing unique imprints that symbolize a highly challenging skill they independently mastered.
  - **Developmental Rationale:** Internalizes competence criteria and reinforces an internal locus of control.

4. Openness to Change

Self-Direction

Independent thought and action – choosing, creating, exploring (creativity, curiosity).

- **Activity 1: Divergent Problem-Solving Theater – "The Resourceful Inventor"**
  - **Description:** A puppet presentation wherein a character lacks standardized play materials. The puppet actively solicits divergent hypotheses from the children on transforming raw, un-structured household artifacts into complex imaginative play systems.

- **Developmental Rationale:** Stimulates autonomous cognitive processing and flexible, creative problem-solving.

- **Activity 2: Epistemic Exploration – "The Mystery Inquiry Vessels"**
  - **Description:** Children explore safe, familiar, non-allergenic objects in clearly supervised tactile containers and describe observable features such as shape, texture and sound. No unknown substances are tasted or smelled.
  - **Developmental Rationale:** Incentivizes autonomous scientific curiosity and independent discovery learning.

- **Activity 3: Unstructured Aesthetic Media – "Acoustic Expressive Art"**
  - **Description:** Children are provided fluid, high-saturation artistic mediums (liquid gouache, finger paints) and instructed to map varying auditory frequencies and rhythms onto a large blank surface without prescriptive directives.
  - **Developmental Rationale:** Promotes authentic self-expression and unconstrained, self-directed creative execution.

Stimulation

Excitement, novelty, and challenge in life (daring, variety).

- **Activity 1: Dynamic Sensory Performance – "Expedition to the Novel Terrain"**
  - **Description:** An interactive puppet journey characterized by sudden narrative shifts and unpredictable environmental changes, requiring the audience to synthesize complementary auditory and physical soundscapes to match the unfolding plot.
  - **Developmental Rationale:** Nurtures cognitive adaptability and positive emotional orientation toward novel scenarios.

- **Activity 2: Adaptive Sensorimotor Maze – "The Fluid Labyrinth"**
  - **Description:** An outdoor physical installation constructed with adjustable boundaries. The educator systematically introduces environmental perturbations (e.g., path closures, sensory interruptions) mid-exercise, challenging children to discover alternative pathways.
  - **Developmental Rationale:** Encourages sensory exploration, physical risk-assessment, and behavioral daring.

- **Activity 3: Wax-Resist Art – "The Chromatic Metamorphosis"**
  - **Description:** Children draw simple patterns with wax crayons and cover the paper with washable water-based paint. They observe how the wax-resist effect makes previously less visible patterns appear.

- **Developmental Rationale:** Capitalizes on cognitive surprise and aesthetic novelty to generate heightened intellectual engagement.

Hedonism

Pleasure and sensuous gratification for oneself (enjoying life, self-indulgence).

- **Activity 1: Aesthetic Narrative Play – "The Joyous Feast"**
  - **Description:** A lighthearted puppet production celebrating sensory indulgence, mindful consumption, and physical joy. The character guides the children in appreciating positive somatic experiences.
  - **Developmental Rationale:** Validates the healthy integration of emotional joy and pure sensory gratification into daily life.
- **Activity 2: Mindfulness Somatosensory Path – "The Tactile Oasis"**
  - **Description:** A supervised tactile path uses clean, stable and comfortable materials, such as soft fabric, textured mats and smooth large objects securely fixed in place. Children may participate by touching materials with their hands rather than walking on them.
  - **Developmental Rationale:** Refines tactile sensory processing and cultivates basic somatosensory pleasure.
- **Activity 3: Tactile-Kinesthetic Mediums – "The Color-Infused Tactile Matrix"**
  - **Description:** An open-ended activity uses fragrance-free, washable, child-safe finger paint or modelling material. Children explore colour and texture with tools or hands according to individual comfort and hygiene needs.
  - **Developmental Rationale:** Maximizes intrinsic visceral pleasure, emotional release, and somatic satisfaction.

Appendix No. 3. Supplementary repertoire of story-based axiological activities

Documentary status. The following fifteen activities have been recovered from an earlier working version of the manuscript and adapted into age-appropriate pedagogical proposals. They can be used as a supplementary repertoire for future PRK-VT applications, but should not be described as fifteen separately verified components of the reported two-class intervention. Their presence in a draft does not constitute independent experimental evidence. The formal procedures and outcomes remain those documented in Chapter 3.

Each activity starts from a concrete narrative situation, allows several forms of participation and ends with a reflective question. The educator should avoid assigning fixed moral labels to children or treating a response during play as direct evidence of permanent value internalisation.

1. Empathy Circle

Pedagogical procedure. Children sit in a circle and choose a story character. Each child describes how the character felt at a specific moment and explains what they would have done in their place. The teacher deepens the discussion with questions such as, "How would you feel if…?" or "What caused the character to feel this way?" The activity concludes with a group discussion on understanding others' feelings and giving them space.

Reflection and safeguards. Ask how two characters might interpret the same event differently and invite more than one compassionate response. Children may choose to speak only about fictional characters. The observation concerns participation and interpretation, not a clinical assessment of empathy.

2. Friendship Bridge

Pedagogical procedure. In pairs, children create a shared "bridge" (drawing or structure from blocks) symbolizing friendship or cooperation from the story. They must communicate, listen, and compromise to complete the task. Each pair presents their bridge, explaining which story elements they included and how they collaborated successfully.

Reflection and safeguards. Conclude by asking what was agreed, whether each partner was heard and what the pair would do differently next time. The completed bridge is a shared conversational object, not a product graded for quality.

3. Generosity Box

Pedagogical procedure. After a story about generosity, each child draws or dictates a short note describing a good deed they commit to doing. Notes are placed in a "generosity box," and

once a week, children share their progress. Teachers can add suggestions, fostering a classroom culture of giving and mutual support.

Reflection and safeguards. Invite anonymous or optional suggestions rather than publicly ranking children as generous or ungenerous. Discuss the other person's right to accept help or say no. Avoid demanding information about the child's private family actions.

4. Courage Wall

Pedagogical procedure. Children create a shared wall displaying examples of when they were brave or wish to be brave, inspired by the story. They can write, draw, or paste pictures. The wall remains in the classroom as a continuous reminder of courage, with new examples added throughout the year.

Reflection and safeguards. Distinguish courage from unsafe risk-taking: asking for help may itself be courageous. Children should not be required to disclose personal fears to the group, and the mural must not label children by their difficulties.

5. Solutions Theatre

Pedagogical procedure. Children reenact a problem from the story in groups and propose different solutions. Each group presents its approach, followed by class discussion of advantages and disadvantages. This activity encourages creative thinking, problem-solving, and confidence in overcoming challenges.

Reflection and safeguards. Use fictional conflicts rather than naming real classmates. After each alternative ending ask whose interests were considered and whether another option remains possible. Performing a solution is a learning experience, not evidence of lasting change.

6. Diversity Gallery

Pedagogical procedure. Children draw themselves and highlight unique traits, inspired by the story's message on acceptance. Drawings are displayed as a "gallery," and children explore each other's work. Teachers emphasize how diversity enriches the classroom.

Reflection and safeguards. Invite children to notice differences in ideas and preferences without presenting family structure, disability, culture or language as deficiencies. The gallery is an opportunity for respectful conversation, not a test of prejudice.

7. Words That Heal, Words That Hurt

Pedagogical procedure. Following a story about the power of words, children create two columns: words that are kind and words that hurt. They add examples from the story and their own

experiences. Teachers use metaphors, such as "a bandage on a wound," to illustrate that apologizing may help, but prevention is better.

Reflection and safeguards. Use fictional examples of hurtful words and model a respectful alternative. Do not ask children to repeat insults aimed at peers. Explore what apology, listening and repair might accomplish in the story.

8. Guardians' Mission

Pedagogical procedure. After an ecological story, children form "nature guardian" groups to plan small environmental projects (e.g., recycling, classroom garden). Each group takes responsibility for a specific task and creates posters explaining their roles, updating progress monthly.

Reflection and safeguards. Choose small and feasible responsibilities, such as caring for a plant or sorting reusable materials. Make tasks accessible for children with different abilities and avoid equating classroom performance with the universalism value score.

9. Life Cycle of an Object

Pedagogical procedure. Children trace a familiar object from the story through a short picture sequence: its use, repair, re-use and disposal. The task remains concrete and manageable for preschool children.

Reflection and safeguards. For five- to six-year-olds, use concrete objects and pictures rather than complex accounts of production systems. Invite one feasible choice about reuse, care or sharing and connect it back to the narrative.

10. Special Family Tree

Pedagogical procedure. After a story about family relationships, children draw people or characters who provide care or support. The earlier draft proposed family trees; for a diverse preschool group the format should allow different caregiving arrangements and children who prefer not to share personal details.

Reflection and safeguards. For inclusivity, the original family-tree idea may be adapted into a circle of caring people. Children decide whom to represent and may use fictional examples; no child must publicly explain family circumstances.

11. Thank-You Message

Pedagogical procedure. Children draw or dictate a short message thanking a person of their choice for an act of care, such as listening, helping or sharing. The child decides whether to deliver or retain the message.

Reflection and safeguards. A thank-you card may be written, dictated, drawn or kept private. The recipient can be a caregiver, friend or another supportive person. The purpose is to recognise care without prescribing a particular family relationship.

12. Personal Responsibility Board

Pedagogical procedure. Children create a board tracking tasks they commit to (inspired by responsible story characters). Tasks can be at home, school, or toward others. Boards are updated with marks or stickers to reinforce achievement and responsibility.

Reflection and safeguards. Use symbols for small voluntary commitments and revisit what made them possible. Do not use the board to rank children, shame them for unfinished tasks or turn responsibility into a competition.

13. Decision Journal

Pedagogical procedure. Following a story involving an important choice, children draw a simple two-path picture sequence showing different options and possible consequences. The educator may record the children's explanations orally rather than expecting independent writing.

Reflection and safeguards. Use two drawings to show alternative decisions and their possible consequences; no written journal is required. Invite several justified options rather than imposing a single moral answer.

14. Truth or Make-Believe

Pedagogical procedure. After a story about honesty, the educator presents clearly fictional situations and asks children whether a character is pretending, mistaken or knowingly misleading another person. Illustration cards or puppets may be used instead of personal statements.

Reflection and safeguards. The earlier version proposed a guessing game involving false personal statements. For preschool use, replace it with fictional examples distinguishing pretend play, a mistaken claim and intentional deception; do not reward children for telling convincing lies.

15. Challenge Journey

Pedagogical procedure. Children engage in a long-term project inspired by a story character, requiring patience and perseverance (e.g., growing a plant or completing a complex task). Weekly progress is documented through photos or writing. At the end, children reflect on the process, celebrate achievements, and recognize the role of patience and perseverance in reaching goals.

Reflection and safeguards. Use a feasible multi-session project such as a plant, mural or shared construction. Reflect on adjustment, seeking help and persistence rather than evaluating children only by completion or speed.

The repertoire is intentionally adaptable. An educator may select only those activities that fit the particular story, the available time, the children's linguistic resources and accessibility needs. These optional extensions are not a substitute for the implemented programme specified in Chapter 3.

Appendix No. 4. Illustrative story dossier from earlier working materials used in the research

The following story prompts are drawn from earlier working materials and are intended as optional examples for preschool planning. They are separate from the documented ten-month experimental corpus.

Afif Loves Home

Value focus. Belonging, attachment to a familiar place and respect for different experiences of home. The earlier manuscript associates the story with an Al-Fanoos edition dated 2013.

Discussion prompts. What makes the character feel that a place is home? Can different children describe belonging in different ways?

My Fear and I

Value focus. Recognising fear, asking for support and responding to another person's feelings. A frightened fictional character allows discussion without asking children to disclose personal fears.

Discussion prompts. What might the character need? What could a friend do without making fun of the fear?

Where Did Billy Disappear?

Value focus. Concern for others, avoiding premature assumptions and searching for a fair explanation. The earlier manuscript attributes the title to an Arabic edition dated 2022.

Discussion prompts. What do the characters know, and what are they only guessing? Who might need help?

The Giant and His Garden

Value focus. Sharing access to a place, exclusion and the tension between ownership and hospitality. An Arabic edition dated 2019 is mentioned in the older draft.

Discussion prompts. Who is allowed into the garden? How could the rule change so that several characters are considered?

The Soap Cried a Lot

Value focus. Noticeable difference, social exclusion and supportive language. The activity may use puppets to create a safe distance from personal experiences.

Discussion prompts. What makes a character feel excluded? How could someone invite the character to join?

Little Red Riding Hood

Value focus. Recognizing uncertain situations, seeking assistance and weighing advice. The value discussion should be adapted to the particular version selected by the educator.

Discussion prompts. Which choices involve uncertainty? When might the character need to ask a trusted adult for help?

When I Was Afraid of a Shark

Value focus. The difference between imagined threat and immediate danger, reassurance and the language of emotions. The pedagogical example is suitable only when adapted to the particular reading level and story version.

Discussion prompts. How could the character find out what is real? What could another person say to offer reassurance?

Rima's Trip

Value focus. Care for living creatures, hospitality and consideration for others during a journey. The children can examine different needs and helpful responses.

Discussion prompts. Who needs help on the journey? How could help be offered respectfully?

If I Were

Value focus. Imagining another role, discovering personal capacities and respecting differences. The earlier draft gives 2018 as an edition year.

Discussion prompts. What changes when the character imagines being someone else? What can the character value about being themselves?

The Girl Who Never Makes Mistakes

Value focus. Perfectionism, tolerance of mistakes and encouragement. An Arabic translation dated 2019 is mentioned in the older working manuscript.

Discussion prompts. How does the character react to a mistake? What could a friend say to make trying again easier?

Further illustrated texts mentioned in archived professional accounts

The earlier interview materials also mention Frederick (L. Lionni), associated with different contributions to a shared task, and Elmer (D. McKee), associated with acceptance of difference. These examples can inform future teacher training through visual art, collaborative projects or classroom dialogue. The professional accounts are not added to the sample or results of the present two-class study.

Selection and source-traceability checklist. Record the exact title as printed on the copy, its author, illustrator, translator, publisher, edition or distribution year, reading language, age recommendation and the source of the copy. Only then record the dilemma, the represented perspectives, relevant pages or images, expected language support, emotional sensitivities, proposed activity and its relationship to the PRK-VT goal. Distinguish documented teaching materials from additional stories proposed for future application.

Appendix No. 5. Optional PRK-VT planning and reflection resources

Use of this annex. The following steps synthesise practical concerns in earlier teaching and manager-interview material. They constitute an implementation guide, not a further outcome measure and not additional experimental evidence.

A. Before reading

Identify the precise story edition and a dilemma understandable to the children. Distinguish the educational value-goal from the PBVS-C category used in formal assessment. Prepare two questions about different characters' perspectives, an accessible activity and one foreseeable sensitive topic. Allow for children who prefer drawing, gestures, listening or their home language.

B. A five-part post-reading sequence

First revisit the narrative episode. Second clarify what each character wanted. Third compare alternative choices and consequences. Fourth conduct a short cooperative, dramatic or representational task. Fifth return to the story and ask what was learned about the situation. For a session lasting approximately 20–30 minutes, the distribution of time may vary with language, attention and participation; these stages are proposed guidance, not a retrospective session log.

C. Prompts with increasing interpretive demand

Narrative reconstruction: "What happened?" Perspective-taking: "What might each character want?" Alternatives: "What else could happen?" Justification: "Who would be helped or hurt by that choice?" Possible transfer: "What could two children try in a similar fictional situation?" Preschool children need not reach each level within one activity.

D. Using puppets respectfully

Allow a puppet to encounter a problem, disagree, make a mistake or ask for help. Invite children to advise the fictional character without naming classmates as the real source of the problem. Role-play can be observed rather than performed if a child does not wish to act.

E. Family communication, optional text

"Our class has been discussing a story about a difficult choice. We considered several possible responses through conversation and play. If you wish, you might ask your child what different characters wanted and how the story could end. You may discuss this in any language used in your home. No written response or personal information is requested."

F. Reflecting on the session

An educator may note whether children understood the episode, offered differing perspectives, negotiated a task, required language support or found any part uncomfortable. The note should help improve teaching. Unless separately specified within a valid study protocol, it must not be reported as a new quantitative assessment of value acquisition.

G. Professional support and sustainability

The earlier manager accounts suggest practical issues for teacher development: preparation time, shared materials, peer consultation, inexpensive resources, varied repeated readings and careful contact with families. These are contextual considerations for future implementation, not independently verified findings from the experimental sample.

H. Separating outcomes

An oral explanation, drawing or turn-taking episode records participation in a particular situation. The PBVS-C records children's responses to a structured measure of value priorities. Neither should automatically be substituted for the other, and neither single observation proves long-term value internalisation.

Appendix No. 6. Pedagogical themes and illustrative scenarios derived from earlier professional interviews

Status and scope. The working manuscript contains four interview texts labelled 1–4 and discussions of kindergarten-cluster management; its earlier methodology sections are not fully consistent about the number of interviews. The material below is therefore a thematic reading of archived professional accounts, not a new interview study or a constituent dataset of the current two-class experiment. No identifiable participant or child case is reproduced.

A. Guided interpretation rather than thematic decoration

Across the accounts, educators distinguish merely following the story with a pleasant activity from creating an opportunity to discuss a value-related decision. For example, after hearing a story about friendship, a child may draw the characters; an explicitly axiological extension asks how each character interpreted a disagreement, which alternatives could have been chosen and why one response might be more considerate. The medium may be drawing, puppet theatre or a game, but the pedagogical function is the reflective comparison of actions and consequences.

B. Repetition with changing forms of participation

A professional account describes revisiting the same story over several weeks. An adaptable progression would include: first, reconstructing events and recognising emotions; second, considering rules and competing interests; third, exploring alternatives through dramatization or

visual representation; and fourth, creating a shared activity and returning to the original dilemma. This order is an illustrative planning sequence derived from the interview, not a chronology claimed for every session of the completed PRK-VT intervention.

C. Collegial planning and inclusive mediation

The respondents repeatedly raise difficulties of selecting suitable books, preparing resources and sustaining follow-up activities. They describe discussing plans with colleagues and exchanging prompts or materials. For teacher development, the key transferable questions are: Is the dilemma understandable in the children's language? Does the planned activity require cooperation or interpretation rather than copying an answer? Can a child contribute by speaking, drawing, moving or observing? How will the educator respond when children disagree about a character's choice?

D. Families as optional partners

Professional accounts mention telling families which story is being explored and suggesting everyday conversations about its characters. A practicable approach is to share two open questions in the family's preferred language and make any home participation voluntary. Caregivers need not provide written accounts of the child's behaviour, and family engagement should not be treated as proof of value development. This theme supports feasible transfer of the model without adding an unmeasured outcome to Chapter 3.

E. Scenario 1: The shared bridge

Narrative dilemma. Two fictional characters disagree about who may use a bridge or a shared route. Children reconstruct what each character wants and how the disagreement affects others.

Participatory extension. Small groups construct a bridge from blocks or recycled materials, assign optional fictional roles and devise two endings: one in which each character insists on exclusive control, and another in which they negotiate a shared solution. The educator invites children to describe what was fair, what remained difficult and whether a different ending is possible. Participation through observation is equally acceptable.

Axiological interpretation. Cooperation and care for others can be discussed together with independence and respect for a legitimate rule. A well-built bridge is not itself an indicator of acquired values; the pedagogical interest lies in children's explanations and the experience of considering alternatives.

F. Scenario 2: A rule and an urgent need for help

Narrative dilemma. A fictional character follows a classroom or community rule but faces a situation in which someone needs immediate assistance. The children consider what the rule protects, why it matters and how to request adult help when a situation becomes unsafe.

Participatory extension. With puppets or picture cards, the educator presents two or three nonthreatening situations and asks children what each character might do. The discussion should not encourage children to disregard safety rules; its purpose is to distinguish a rule's protective function from rigid obedience without attention to another person's needs.

Axiological interpretation. The situation may reveal a tension between conformity, security and benevolence in S. H. Schwartz's terminology. The teacher can recognise several reasoned responses while foregrounding safety and respect.

G. Scenario 3: Recognizing emotion without labelling classmates

Narrative dilemma. A character becomes upset, angry or afraid and struggles to explain what happened. The class observes the character's facial and bodily cues in illustrations rather than asking a child to disclose a difficult personal event.

Participatory extension. A puppet can request help; children select picture cards for possible responses such as asking for space, speaking with an adult or offering friendly reassurance. The educator then asks how different responses might affect the character and whether all children would want the same kind of help.

Axiological interpretation. The relevant goal is to articulate care, perspective-taking and respect for boundaries. Such reflective participation is pedagogically meaningful but is not identical to the PBVS-C scores used in the empirical chapter.

H. Interview-informed implementation questions for educators

Before reading: What value tension can a young child recognize in this story? Is the language accessible? Might a scene require emotional care? During reading: Which question invites two different perspectives? After reading: What activity makes an alternative choice visible through play or cooperation? In the teaching team: Which materials can be reused, and where do colleagues need support? With families: Can the story be discussed informally without requesting personal information or imposing a preferred answer?

Interpretive boundary. The archival interviews illustrate professional reasoning and implementation challenges. They do not provide additional participant counts, outcome measures or statistical confirmation for the research reported in Chapter 3. Their principal contribution is to enrich the model's practical specification and the professional resources offered alongside i

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AUTHOR'S PUBLICATIONS ON THE THESIS TOPIC

Articles in specialized scientific journals

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