

An attitudinal appraisal analysis of values in *Bahar* children's magazine published in Turkish in Kosovo

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ABSTRACT

Texts used in Turkish language teaching play a crucial role in conveying the values upon that underpin both national and universal cultures. *Bahar* is a children's magazine published in Turkish in Pristina by the Kosovo Turkish Education Association, designed to supplement Turkish lessons and provide additional resources for language learners. This study investigates the values in the reading texts of the *Bahar* magazine through qualitative analysis of stories and fairytales published between 2007 and 2012, using an analytical framework based on Martin and White's (2005) Appraisal Theory and drawing on the ten core values identified by the Turkish Ministry of National Education (2018) combined with the 12 values outlined in UNESCO's Living Values Education Program (2000). The analysis was based on a corpus of 150 texts, which were coded for value expressions, and these codes were subsequently analyzed through the Attitude system (Affect, Judgement, Appreciation) to determine how values were linguistically constructed. The findings revealed that seventeen core values, especially helpfulness, responsibility, respect, honesty, and friendship, are foregrounded through affective, judgmental, and appreciative language. These linguistic choices foreground the intended values while supporting children's emotional engagement and their understanding of everyday social roles. The analysis also suggests that *Bahar* adopts an age-appropriate and gradual approach to values education, integrating moral and cultural elements smoothly into language-learning contexts. This study underlines the importance of examining both the Turkish language curriculum and the materials produced in line with it to assess how effectively values are conveyed. The results may therefore provide helpful guidance for textbook writers, researchers, and practitioners. Future children's materials could further enhance the transmission of value by making value content more explicit and strengthening the links between values and the linguistic forms used to express them.

KEYWORDS

Bahar, Kosovo, children's magazine, Turkish language education, values, appraisal theory.

Kosova'da Türkçe yayımlanan *Bahar* çocuk dergisinde değerlerin tutum odaklı değerlendirme çözümü

ÖZET

Türkçe öğretiminde kullanılan metinler, ulusal ve evrensel kültürlerin temelini oluşturan değerlerin aktarılmasında önemli bir rol oynamaktadır. *Bahar*, Kosova Türk Eğitim Derneği tarafından Pristina'de Türkçe olarak yayımlanan, Türkçe derslerini desteklemek ve dil öğrenenlere ek kaynak sağlamak amacıyla hazırlanan bir çocuk dergisidir. Bu çalışma, 2007–2012 yılları arasında yayımlanan *Bahar* çocuk dergisindeki öykü ve masallardaki değerleri nitel değerlendirme yoluyla incelemekte; değerlendirme çerçevesi olarak Martin ve White'in (2005) Değerleme Kuramı ve Millî Eğitim Bakanlığı (2018) tarafından belirlenen on kök değeri ile UNESCO'nun Yaşayan Değerler Eğitim Programında (2000) yer alan 12 değeri birlikte ele almaktadır. Çalışmanın veri setini oluşturan 150 metin, değer ifadelerine göre kodlanmış; bu kodlar daha sonra Değerleme Kuramının Tutum sistemi (Duygu, Yargı, Takdir) kapsamında incelenerek değerlerin dilsel olarak nasıl kurulduğu ortaya konmuştur. Bulgular, özellikle yardımseverlik, sorumluluk, saygı, dürüstlük ve dostluk gibi on yedi temel değerlerin duygusal, yargısal ve takdir edici dil kullanımıyla belirginleştiğini göstermektedir. Bu dilsel seçimler, hedeflenen değerleri öne çıkarırken çocukların duygusal katılımını ve günlük sosyal rolleri anlama süreçlerini desteklemektedir. Çözümleme, ayrıca *Bahar*

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dergisinin yaşa uygun ve kademeli bir değer eğitimi yaklaşımı benimsediğini, ahlaki ve kültürel unsurları dil öğrenme bağlamına doğal bir biçimde entegre ettiğini ortaya koymaktadır. Bunun yanında çalışma, değerlerin ne ölçüde etkili biçimde aktarıldığını değerlendirebilmek için hem Türkçe öğretim programının hem de bu programa uygun biçimde hazırlanan materyallerin incelenmesinin önemine dikkat çekmektedir. Sonuçlar, ders kitabı yazarları, araştırmacılar ve uygulayıcılar için yol gösterici niteliktedir. Gelecekte hazırlanacak çocuklara yönelik metinler, değer içeriklerini daha açık biçimde sunarak ve bu değerlerle onları gerçekleştiren dilsel biçimler arasındaki ilişkiyi güçlendirerek değer aktarımını daha da geliştirebilir.

ANAHTAR KELİMELEER

Bahar, Kosova, çocuk dergisi, Türkçe eğitimi, değerler, değerlendirme kuramı.

Introduction

In recent years, the role of language teaching materials in values education has gained increasing academic attention, especially within multicultural and multilingual contexts. The texts used in language teaching, whether textbooks, readers, or magazines, do more than develop linguistic skills; they also act as cultural and ethical transmitters that influence learners' moral outlooks and social perceptions. Recent research has increasingly focused on how cultural and moral values are embedded in instructional materials, particularly in primary and secondary school language textbooks. These studies show that such materials teach grammar and vocabulary and transmit cultural knowledge and reinforce social values. For instance, Tomlinson (2012) notes that adequate language resources should assist learners' emotional and cognitive development by promoting not only language proficiency but also empathy, collaboration, and intercultural awareness.

Some scholars in Türkiye have examined the values embedded in textbooks. Studies by Türkmenoğlu et al. (2011) and Sever (2015) show that books for young learners frequently highlight concepts, such as patriotism, honesty, and social responsibility. Later work by Yıldız et al. (2018) indicated that evaluative language is often used to promote a sense of community among children. Together, these studies suggest that textbooks are designed to teach language and foster moral character. International research has likewise explored the implicit and explicit values present in English-language textbooks, children's storybooks, and supplementary readers. For instance, Magfiroh et al. (2021) show that ELT materials embed cultural norms and moral lessons through affective and judgmental stance-taking. This body of work demonstrates that instructional materials frequently reflect the dominant ideological values of the societies in which they are produced.

Despite this growing body of literature, relatively few studies have investigated children's magazines as tools for values education. This gap is especially relevant in contexts where language instruction is closely tied to identity preservation, such as among Turkish-speaking communities in Kosovo. In such settings, reading materials carry the dual responsibility: fostering language development while supporting cultural continuity. Kosovo represents a distinctive case in this respect because Turkish is officially recognized as a local language, yet functions as a minority language, with its maintenance heavily reliant on community-driven cultural and educational initiatives (Selvelli, 2023). Reporting that Turkish communities in Kosovo are concentrated in cities, such as Prizren, Mamuşa, Gilan, Dobruçan, Prishtina, Yanova, Viçitrin, Mitroviça, and İpek, Güçlütürk (2023) also observes that Turkish-speaking families in Prishtina, Prizren, and Mamuşa have limited access to mother-tongue reading materials, a limitation consistent with broader structural challenges identified in research on Turkish-language education in Kosovo. Given this sociolinguistic situation, Kosovo provides an especially relevant context for examining how values are transmitted through children's reading materials. This gap is particularly notable in multilingual and diasporic environments, where materials, such as *Bahar* magazine, play a central role in sustaining both linguistic and cultural identity.

As explained in Okumuş et al. (2013), *Bahar* is a children's magazine published in Turkish between 2007 and 2012 by the Kosovo Turkish Education Association (KOTED) in Prishtina, Kosovo. From its foundation, the magazine aimed to impart knowledge through entertainment, to instill identity and belonging among school-age children, and to contribute to values education. Its mission was to reach all Turkish-speaking families in Kosovo and to win the children's appreciation (Sülçevsi, 2007a, p. 2; Sülçevsi, 2007b, p. 2). By addressing Turkish-speaking children aged 7–14 in Kosovo, *Bahar* encouraged children to read by combining information and entertainment for young readers (Recepoğlu, 2002). At the same time, its declared purpose was to expand Turkish identity in Kosovo and to introduce children to the country's multicultural nature (Yeni Dönem, 2008). This makes *Bahar* particularly suitable for analysis because it was locally produced, reflected the linguistic variety spoken by the Turkish community in Kosovo, and directly targeted children in a minority-language environment. Its explicit aim to strengthen cultural identity, combined with the scarcity of Turkish-language children's media in the region, positions *Bahar* as a key cultural and educational resource whose value-oriented discourse deserves systematic examination.

Birveniku (2014) explained that compared to other Turkish-language children's magazines in the Balkans, such as *Tomurcuk* and *Sevinç* (1945–1950), as well as later ones like *Kuş*, *Filiz*, *Türkçem*, and youth-oriented magazines, such as *Dost* and *İlke*, *Bahar*, stood out with its significantly larger number of sections, three to four times more than the others, which is why this magazine was selected for examination. Savaş (2017) examined *Bahar*, a children's magazine published in Kosovo, in terms of its form and content, emphasizing its role in Turkish language teaching and cultural continuity. Prepared in line with the curriculum, the magazine was designed to address students' diverse interests and needs while promoting love, friendship, and peace in their hearts and minds. It provided thought-provoking topics that developed reasoning skills and openness to new experiences. It included stories and tales that conveyed universal and moral values, such as honesty, justice, hard work, compassion, and helpfulness, without imposing ideological ideas (Okumuş & Yön, 2013). Moreover, *Bahar* shared selected examples from Turkish and world literature with Kosovar Turkish children, consisting both of anonymous folk tales and authored literary works (Okumuş, 2022). The magazine promoted reading and preserved cultural identity, encouraged virtuous behaviour, and fostered awareness of Kosovo's multilingual and multicultural context.

Although previous studies highlight *Bahar's* thematic richness and cultural importance, none of them examine how its texts linguistically construct the values they aim to promote. There remains no empirical research showing which lexical items foreground particular values, how evaluative language frames moral behaviour, or how these discursive strategies function within a multilingual minority setting. This lack of linguistic analysis represents a clear obstacle to understanding the magazine's actual contribution to values education. However, there is a scarcity of research analyzing how these principles are really expressed in the texts: how some words highlight them, how particular phrase constructions make them more apparent, and how the language occasionally even allows for discussion or compromise. This study contributes to the underexplored area by offering a systematic, linguistically informed analysis of the reading texts in *Bahar* magazine. It uniquely combines Appraisal Theory, which allows us to see how speakers and writers express their emotions, judgments, and attitudes through their language. United Nations Educational, Scientific and Cultural Organization's (UNESCO, 2015) and Ministry of National Education's (MoNE, 2018) value frameworks are used to explore how moral concepts are presented and discursively constructed. It shows more clearly how values are framed through language for young readers. Furthermore, the study offers concrete contributions by (i) providing the first linguistic analysis of value construction in *Bahar*, (ii) demonstrating how evaluative language intersects with internationally recognized value frameworks (MoNE, 2018; UNESCO, 2015), and (iii) foregrounding the role of linguistic choices in shaping value transmission and ideological positioning in children's literature.

Theoretical framework

This study draws on an interdisciplinary theoretical framework that brings together Appraisal Theory from systemic functional linguistics, UNESCO's (2015) universal values framework, and MoNE's (2018) values education policy. These three perspectives provide the conceptual and analytical tools necessary to examine how values are represented, emphasized, and linguistically encoded in children's reading materials. This triangulated framework enables a nuanced understanding of both the content and discourse of values education as they appear in the *Bahar* magazine.

Appraisal theory

Developed by Martin and White (2005), Appraisal Theory provides a strong framework for examining appraisal and positioning in discourse and is rooted in the tradition of Systemic Functional Linguistics (SFL). The theory focuses on how writers or speakers convey their opinions, place themselves in relation to the audience and the topic, and adjust the intensity of their assessments. Figure 1 illustrates the three basic domains that make up Appraisal Theory.

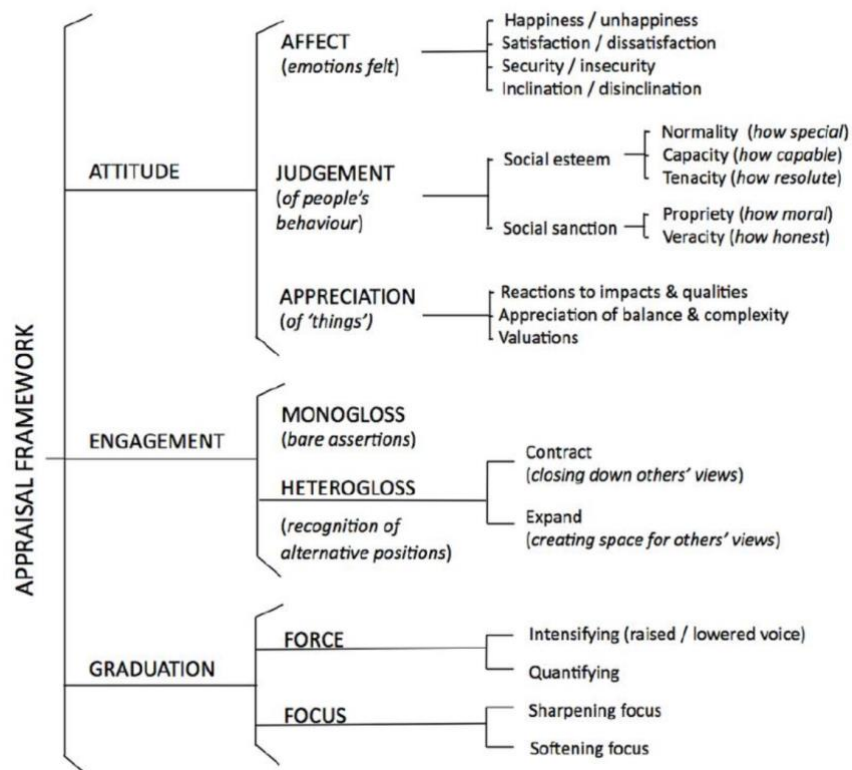


Figure 1 Outline of an appraisal framework (Martin & White, 2005)

Attitude category refers to the speaker's or writer's emotional and moral evaluations. It includes three subtypes: *Affect* (emotions and feelings), *Judgement* (evaluations of people's behaviour), and *Appreciation* (aesthetic and value judgments). The *engagement* category relates to how writers interact with alternative viewpoints. It captures how a speaker aligns or misaligns with other voices through modality, hedging, concession, or assertion (e.g., "might be," "it is said that"). *Graduation* category addresses the intensity or degree of evaluation. It captures how language amplifies or softens meaning, using resources, such as intensifiers, quantifiers, or diminutives (e.g., "extremely valuable," "a bit challenging").

Appraisal Theory has mainly been studied in research conducted in Turkish academic writing, politics, media discourse, and education. Research has examined, for example, the conservative discourse on family (Uçar & Yalçın Çakmak, 2013; Yalçın Çakmak, 2014), opinion columns and

ideology-driven assessments (Ercan & Dizdarci, 2016), international students' assessments of Turkish language instruction (Baykal, 2016), critical discourse analysis theoretical discussions (Oktar, 2011), and research on emotions in political behaviour (Erişen, 2015). More recently, evaluative discourse in Turkish classroom interaction has been explored through the Engagement system of Appraisal Theory (Çakır Sarı, 2023), and academic book reviews have been investigated in terms of attitude resources (Sarı, 2025). These works highlight how Appraisal Theory has been applied in Turkish to explore evaluative practices across different genres and domains.

Appraisal Theory is relevant to children's literature and values education because it allows researchers to trace the presence of moral values and how these values are emotionally and ethically framed through language. This makes it a powerful tool for analyzing the narratives in the *Bahar* magazine.

UNESCO's universal values

UNESCO's *Living Values Education Program* (2000) provides a globally recognized framework for values education. It provides a set of resources, including practical methods and tools, designed to support teachers and parents in guiding children as they explore and develop twelve fundamental personal and social values, including cooperation, freedom, happiness, honesty, humility, love, peace, respect, responsibility, simplicity, tolerance, and unity. The program encourages educators to cultivate these values in both formal and informal learning environments through structured content, meaningful interaction, and reflective practice.

In this study, these twelve values are a core reference point for the content analysis, and each reading text was examined for explicit or implicit references to one or more of them. UNESCO's framework aligns closely with global goals in character education and intercultural understanding, a connection that is particularly relevant for Turkish children living within Kosovo's multilingual society.

The Turkish Ministry of National Education's (MoNE) values

In line with international value-education frameworks, including those developed by UNESCO, MoNE has integrated values education into its national curriculum. The 2018 curriculum reform identifies ten core values that students are expected to develop across all subjects: justice, friendship, honesty, self-control, patience, respect, love, responsibility, helpfulness, and tolerance. These values are presented as universal human ideals, yet they are also rooted in Türkiye's own cultural and educational traditions.

MoNE's (2018) framework closely parallels international approaches to values education, creating common ground between national standards and broader global expectations. This makes the analysis of *Bahar* magazine particularly relevant, as the publication conveys Turkish cultural values while engaging with a wider multicultural setting.

By bringing Appraisal Theory together with national and international value-education perspectives, this study offers a more comprehensive understanding of how values are constructed in children's texts. It examines not only which values appear, but also the evaluative linguistic strategies through which they are communicated and reinforced.

Aim of the study and research questions

This study aims to investigate the representation and linguistic construction of universal human values in the *Bahar* children's magazine, a Turkish-language publication in Kosovo. This study examines the frequency and discursive techniques used to communicate these values in ways that are in line with children's sociocultural and developmental needs, using Martin and White's (2005) Appraisal Theory as an analytical framework. It also explores how these representations reflect the cultural context of the Kosovar-Turkish community and how they align with the goals of values education as defined by UNESCO and MoNE. This study was guided by the following questions:

1. What are the core values represented in the reading texts of *Bahar* magazine?
2. How are core values linguistically constructed in *Bahar* magazine through the Attitude system of Appraisal Theory?
3. To what extent are the conveyed values appropriate to the target age group and the sociocultural context of Kosovo's Turkish-speaking community?

Method

This study employed a qualitative research design, focusing on the systematic identification and linguistic analysis of value representations in *Bahar* Children's Magazine through the Attitude system of Appraisal Theory. The methodology was structured around four components: the corpus, data collection procedure, data analysis procedure, and analytical frameworks.

Corpus

The corpus comprised 150 reading texts extracted from issues of *Bahar* magazine published between 2007 and 2012. From each year, five issues were randomly selected, resulting in 30 issues. The distribution of selected issues was as follows: Six issues from 2007 and nine issues each from 2008 to 2012. From these issues, all narrative and expository texts that encouraged moral reflection were included in the corpus. To ensure consistency in the linguistic and value-based analysis, poems, games, and purely visual content were excluded. Only stories and fairytales were included.

Data collection procedure

All selected issues of *Bahar* magazine were obtained in digital or scanned form and compiled into a working corpus. From these issues, all stories and fairytales were extracted and recorded as individual text files, while poems, games, and purely visual content were excluded to ensure consistency in the dataset. Each text was digitized, standardized in formatting, and assigned a unique identifier indicating year, issue number, and text type.

Document analysis was the primary data collection technique, as the dataset consisted entirely of written materials. This method is widely used for the systematic gathering and preparation of documents before analysis (Bowen, 2009). In line with this approach, each text was treated as a document to be systematically gathered, organized, and prepared for subsequent coding. A data extraction template was used to record basic metadata for each document, including title, page number, publication year, and thematic content. This procedure ensured that all materials were collected in a consistent, traceable, and analytically usable format.

Data analysis procedure

The data analysis was conducted qualitatively in three stages, each aligned with the research questions. Throughout the analysis, procedures associated with credibility, transferability, dependability, and confirmability were applied to strengthen trustworthiness.

In the first stage, a descriptive analysis was performed to classify and organize value expressions. To establish a coherent value framework, two established educational standards were synthesized: UNESCO's universal values, which include cooperation, freedom, happiness, honesty, humility, love, peace, respect, responsibility, simplicity, tolerance, and unity and the core values identified in the MoNE curriculum, such as justice, friendship, honesty, self-control, patience, respect, love, responsibility, helpfulness, and tolerance. Merging these taxonomies produced a consolidated list of 17 values: five overlapping ones (honesty, love, respect, responsibility, and tolerance), seven specific to UNESCO (cooperation, freedom, happiness, humility, peace, simplicity, and unity), and five unique to MoNE (justice, friendship, self-control, patience, and helpfulness). This unified list was the foundation for identifying value themes across the texts. Building on this framework, the coding process proceeded in an iterative manner to ensure analytic consistency and depth. Iterative coding strengthened the credibility

of this stage, while descriptive analysis provided an organized classification before more detailed linguistic interpretation.

In the second stage, the linguistic construction of values was examined using the Attitude subsystem of Martin and White's (2005) Appraisal Theory. This theoretical perspective enabled a systematic investigation of how moral and affective stances were encoded in the texts. Each instance in which a value was conveyed was coded according to its attitudinal meaning, Affect (happiness, security, satisfaction, inclination/disinclination), Judgement (social esteem: normality, capacity, tenacity; social sanction: veracity, propriety), or Appreciation (reaction, composition, valuation). Prosocial behaviours were categorized under Judgement, whereas emotional responses were coded under Affect. In addition to the manual procedure, NVivo was used to systematize the coding. To ensure dependability and confirmability, a second coder independently analyzed a subset of the material. Intercoder agreement was calculated using Cohen's Kappa ($\kappa = .76$), indicating substantial agreement.

In the third stage, the coded values and their linguistic realizations were interpreted in relation to the target age group (children aged 7–12) and the sociocultural context of Kosovo's Turkish-speaking community. This contextual evaluation drew on research in values education and child development to assess whether the values and their modes of expression were age-relevant, culturally meaningful, and consistent with the magazine's pedagogical aims. Providing sociocultural detail strengthened the transferability of the findings. Documentation of analytic decisions throughout all stages supported dependability and confirmability.

Findings and discussion

The analysis focused on (i) which core values appear in the reading texts of *Bahar* magazine, (ii) how these values are constructed through the Attitude system of Appraisal Theory, and (iii) how appropriate the conveyed values are for the target age group and the sociocultural context of Kosovo's Turkish-speaking community. These three areas form the basis of the discussion and help clarify the magazine's value orientation, the evaluative language it employs, and the relevance of its content for young readers.

Core values in *Bahar*

The values identified in this section emerged directly from the first, descriptive stage of analysis, in which all value expressions were systematically classified in line with the UNESCO and MoNE value frameworks. The analysis revealed a clear pattern in the way values are represented in the texts. Among the 150 stories examined, certain values are consistently highlighted as central themes. Figure 2 illustrates the overall distribution of values in *Bahar* Magazine (2007–2012). Darker and larger circles represent values that are more visibly emphasized, while lighter and smaller circles indicate those that receive less explicit attention.



Figure 2 Core values in the reading texts of Bahar magazine (2007–2012)

Figure 2 visualizes the relative prominence of values through concentric circles, where darker and larger circles represent values that are emphasized more strongly, while lighter and smaller circles correspond to those that appear more subtly in the background. As the visualization showed, the distribution of values was not even; instead, the stories highlighted specific values as recurring themes that shaped the magazine's moral and emotional atmosphere. The prominence of values, such as helpfulness, responsibility, tolerance, respect, friendship, and love, was not arbitrary. These values dominated because they align closely with the developmental needs of children aged 7–12, who internalize prosocial behaviour most effectively through concrete, everyday interactions. At the same time, the sociocultural context of Kosovo's Turkish-speaking minority favours values that reinforce communal harmony, cooperation, and cultural continuity. The dominance of interpersonal and community-oriented values reflects both age-appropriate pedagogical priorities and the community's broader need to maintain social cohesion in a multilingual, multicultural environment. More abstract values, such as justice, peace, unity, and freedom appear less frequently or more implicitly, consistent with children's gradual development of abstract moral reasoning and the magazine's emphasis on practical, relational ethics. These broader tendencies become clearer when examining how individual values are realized within the narratives. In line with this pattern, Yaman et al. (2010) reported that social values were the most prominent value category in Turkish language textbooks, while religious and economic values received comparatively less emphasis.

At the heart of the stories, helpfulness is foregrounded through concrete, prosocial acts (e.g., "Yardıma ihtiyacım olduğu zaman hemen yanımda oluyor." *"When I need help, he is right by my side."*), and it often blends with cooperation in scenes of shared work and learning (e.g., "Derslerimize birlikte hazırlanıyoruz." *"We prepare for our lessons together."*). Current studies emphasize that children's literature frequently foregrounds prosocial behaviour and cooperative relationships as central moral themes (e.g., Nikolajeva, 2014; Nodelman, 2008), which resonates with *Bahar's* emphasis on collective action and mutual support. Responsibility appears as taking

initiative for the common good (e.g., “Ev halkı sorumluluk alıp pencereleri kapattı, önlem aldı.” *“The household took responsibility, closed the windows, and took precautions.”*), while tolerance is voiced as openness to difference (e.g., “...bütün insanların yaşam alanlarına ve fikirlerine saygılı olmalıymışız.” *“...we should be respectful of everyone’s living spaces and ideas.”*). Closely related, respect is shown toward elders, peers, and nature alike (e.g., “Uğur annemin ve babamın ellerini öptü.” *“Uğur kissed my parents’ hands.”*).

Interpersonal bonds are nurtured through friendship (e.g., “Uğur benimle oynuyor... birlikte satranç oynuyoruz.” *“Uğur plays with me... we play chess together.”*) and love (e.g., “Ben seni seviyorum anneanne.” *“Grandma, I love you.”*; or “Sizi seviyorum kar taneleri!” *“I love you, snowflakes!”*). This is consistent with the findings that emotional closeness and relational warmth are central motifs in children’s narrative environments (e.g., Gasser et al., 2022). Honesty emerges when children truthfully state what happened or how they feel (e.g., “Vallahi billahi sakız çiğniyorum.” *“I swear I’m chewing gum.”*; “Olanları annesine anlattı.” *“She told her mother what happened.”*).

Personal growth is anchored in self-control and patience. Children learn to regulate impulses (e.g., “Bahara erteledi parka gitme hayallerini.” *“He postponed his park dreams to spring.”*; “Bir daha annesinin izni olmadan hiçbir yere gitmedi.” *“She never went anywhere again without her mother’s permission.”*) and to endure or wait with resolve (e.g., “Aylarca bekledi.” *“He waited for months.”*; “Bulutlar sabaha kadar yağmur yağdı. Aydede sürekli üfledi.” *“The clouds rained until morning. The Moon Grandpa kept blowing.”*). Moments of humility appear as modest self-acknowledgement rather than bravado (e.g., “Çok uykusuzum çok.” *“I’m very sleepy, really.”*), while simplicity is affirmed in the unadorned beauty of everyday life and nature (e.g., “Çiçekler yerinde, dalında güzel... Onu yerinde görmek isteriz.” *“Flowers are beautiful where they are, on the branch... We want to see them in their place.”*). Recent developmental psychology research indicates that self-regulation, patience, and related socioemotional capacities are central components of children’s socio-emotional learning that are increasingly reflected in materials designed for young learners (Denham et al., 2012).

Civic and communal horizons surface through justice, peace, unity, and freedom. Justice is realized when truth prevails, and fairness is restored (e.g., “Hamid’in üzüm yemediği anlaşıldı.” *“It was understood that Hamid didn’t eat the grapes.”*). Peace is voiced in explicit yearnings to end harm (e.g., “Savaşlar bitsin, çocuklar gülsün kampanyası.” *“Let wars end, let children smile campaign.”*). Unity is modelled through acting as one body in shared causes or common celebration (e.g., “Okulumuz genelinde böyle bir kampanya başlatabiliriz.” *“We can start such a campaign across our school.”*; “Çocuklar hep bir ağızdan: ‘Yaşasın Aydede.’” *“Children shouted together: ‘Long live Moon Grandpa.’”*). Freedom, while less overt, is implied in rights-oriented talk and the desire for unburdened childhood (e.g., “Bence insan haklarını bırakalım da çocuk haklarını konuşalım.” *“I think we should set aside human rights and talk about children’s rights.”*).

To sum up, these values construct a moral landscape in which children are encouraged to act with care, fairness, and responsibility, while also learning the importance of tolerance, cooperation, and community. Abstract ideals, such as justice, peace, unity, and freedom set a guiding horizon; relational and everyday practices, helpfulness, friendship, respect, love, honesty, self-control, patience, humility, simplicity, and happiness, anchor those ideals in lived experience. This balance reflects the magazine’s aim to cultivate moral character while sustaining the cultural fabric of the Kosovar Turkish-speaking community.

Consistent results were reported by Kuş et al. (2013), who examined primary-level Turkish social studies textbooks and found that responsibility and helpfulness, along with other social values, such as solidarity and patriotism, were among the most frequently emphasized values, mirroring *Bahar’s* findings. This pattern is also echoed in school-based values education, where teachers and students identify love, respect, tolerance, solidarity, responsibility, and honesty as core values promoted in primary school contexts (Çengelci, Hancı, & Karaduman, 2013). More recent comparative analyses of children’s educational materials further support these trends,

highlighting a strong emphasis on moral collectivism, social integration, and everyday relational norms in primary-level textbooks across diverse cultural contexts (e.g., Wang et al., 2011). These parallels strengthen the interpretive claim that *Bahar* does not simply enumerate moral traits but contributes to a broader educational ideology that foregrounds collectivism, empathy, and relational responsibility, an orientation also noted in cross-cultural values-education research (e.g., Lovat, 2011; Thornberg, 2016). This suggests that *Bahar* strategically reinforces a shared moral framework designed to support both cultural continuity and community cohesion among Turkish-speaking children in Kosovo, where values education also sustains minority identity and social harmony.

Linguistic construction of values through appraisal theory

The linguistic findings presented in this section derive from the second stage of analysis, where value-related expressions were re-examined through the Attitude system (Affect, Judgement, Appreciation) to reveal how values are discursively constructed (Martin & White, 2005). This stage of the analysis identified *which* values appeared in the texts provided an understanding of *how* these values were linguistically enacted, a distinction emphasized in discourse-semantic studies of children's literature (Bednarek, 2008). Figure 3 shows how values in *Bahar* magazine are linguistically constructed through the three subsystems of *Attitude* in Appraisal Theory, illustrated with representative examples from the texts.

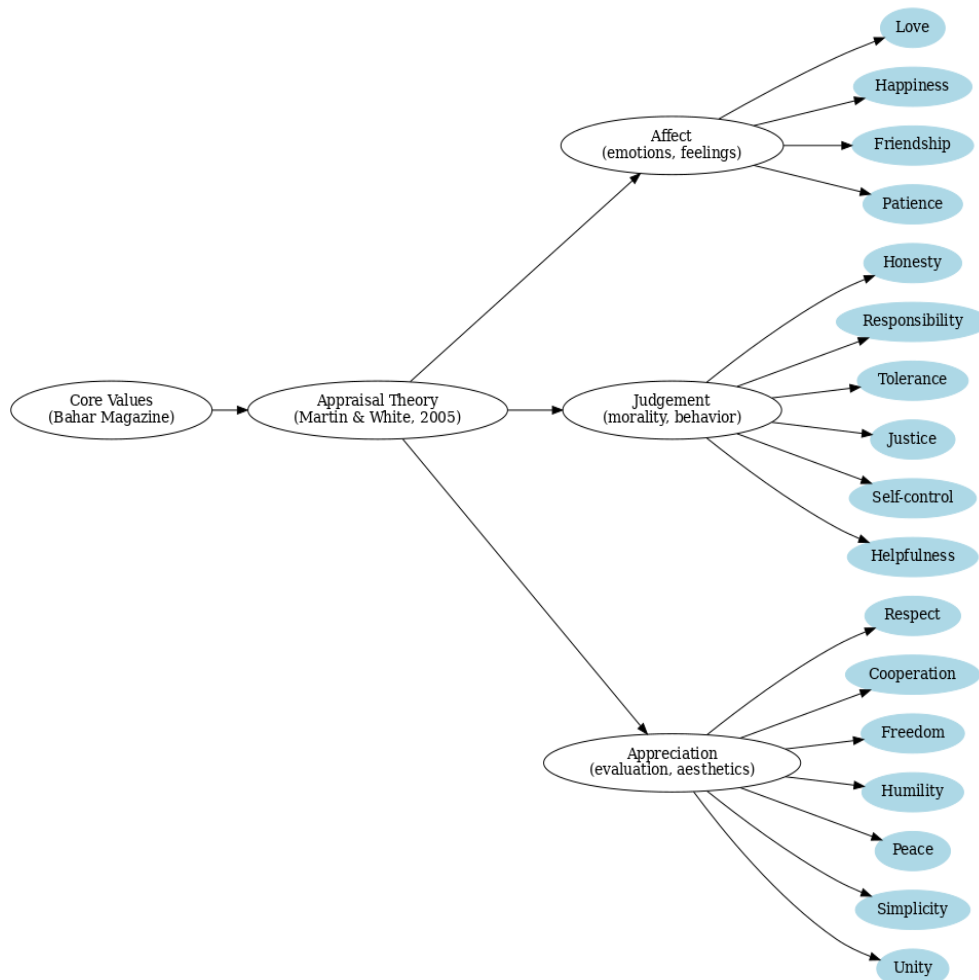


Figure 3 Concept map of value construction through the Attitude system in Bahar magazine

Figure 3 shows how the core values identified in *Bahar Magazine* are mapped onto the three subsystems of Attitude in Appraisal Theory (Martin & White, 2005). The figure illustrates how values in *Bahar* magazine are constructed through the Attitude system of Appraisal Theory. Within Affect, values, such as love, happiness, friendship, and patience are expressed through

emotionally charged language. For example, “Sizi seviyorum kar taneleri! Hepinizi çok seviyorum!!” (*I love you, snowflakes! I love you all!!*) highlights love and happiness, while “Şen şakrak kar topu oynayan çocukların sesleri...” (*The lively voices of children playing snowball reached her ears...*) conveys friendship and joy. Similarly, “Sabırlı olun, anlatıyorum.” (Be patient, I’m explaining.) reflects the value of patience through reassurance and calmness. Such uses of affect align with research showing that emotionally charged language in narrative texts plays a crucial role in fostering readers’ empathy and moral engagement (Keen, 2007). Related research on narrative engagement further shows that affective involvement with fictional texts plays a key role in fostering readers’ empathy and social understanding (Mar, Oatley, & Peterson, 2009).

In the domain of Judgement, values, such as honesty, responsibility, tolerance, justice, self-control, and helpfulness are foregrounded through moral and behavioural evaluation. For instance, “Vallahi billahi sakız çiğniyorum.” (*I swear I’m just chewing gum.*) demonstrates honesty, while “Ev halkı... önlem almak için harekete geçti.” (*The household took action to take precautions.*) illustrates responsibility. Another example, “Bahara erteledi parka gitme hayallerini.” (She postponed her dream of going to the park until spring.) emphasizes self-control and patience. This strong presence of Judgement resources reflects one of the core functions of children’s moral narratives: providing socially sanctioned models of behaviour through implicit evaluation, a pattern widely documented in appraisal-based analyses of children’s narrative and early literacy materials (Painter, Martin, & Unsworth, 2013). This pattern is also echoed in Zhou’s (2021) analysis of children’s storybooks, which shows how judgement markers guide readers toward pro-social and cooperative behaviour.

Finally, within Appreciation, values, such as respect, cooperation, freedom, humility, peace, simplicity, and unity are constructed through evaluative and aesthetic language. For example, “Kar tanelerini daha da sevdi.” / “Ne kadar da çoklardı... ne güzeldi...” (She loved the snowflakes even more. / How many they were... how beautiful they were...) represents respect for nature. Likewise, “Bu hakka göre... fikirlerine saygılı olmalıyız.” (According to this right... we should respect others’ ideas.) reflects respect and peace, while “Çiçekler yerinde, dalında güzel...” (The flowers are beautiful in their place, on their branch...) conveys simplicity and aesthetic appreciation. The use of Appreciation in *Bahar* demonstrates how aesthetic perception is used as a moral resource, inviting children to associate positive values with beauty, harmony, and order, an evaluative strategy shown to be particularly effective in primary-level reading materials (Macken-Horarik, 2003). A comparable emphasis on aesthetic morality is observed in Ngu’s (2020) work, which highlights how appreciation resources in children’s literature help cultivate sensitivity toward nature and social harmony.

Overall, these patterns reveal that *Bahar* magazine used affective language to touch children’s emotions, judgemental language to guide their moral choices, and appreciative language to instill respect for beauty, nature, and harmony. This integration demonstrates how the magazine sought to transmit values in an emotionally engaging, ethically instructive, and culturally sensitive manner. These findings line up with earlier discourse-based research. Unsworth (2001), for example, shows that school textbooks rely on evaluative resources, including affective and judgmental language, to position readers in relation to socially sanctioned norms and ideal social behaviour. A similar pattern emerges in broader research on children’s literature. Aykaç and Kavruk’s (2023) comprehensive study of the *Arabian Nights* corpus likewise shows that value-rich narratives rely on affect, judgment, and appreciation to convey core values to young readers, illustrating how moral guidance is embedded through carefully crafted evaluative language. Looking at *Bahar* through the lens of Appraisal Theory makes it clear that value expressions are not added at random. They are carefully crafted, using evaluative language designed for young readers. The wording draws readers in emotionally while also persuading them gently, showing that the magazine aimed to guide children toward ethical behaviour without sounding harsh or overly strict. It reflects a pedagogical stance aligned with contemporary approaches that favour reflection and empathy over rigid moral instruction.

Relevance to age and sociocultural context

This section reflects the third stage of analysis, in which the coded values and their linguistic realizations were interpreted in relation to children's developmental needs and the sociocultural context of Kosovo's Turkish-speaking community. In the preschool period, when children's personality development and basic habits are shaped, fundamental values are instilled (Kiliç & Andas, 2022; Sigurdardottir & Einarsdottir, 2016). In the primary school years, as children gradually begin to understand abstract concepts, social and cultural values can be taught more systematically (Powney et al., 1995; Puspitasari et al., 2021; Yusof et al., 2018). In this context, the inclusion of 17 core values in *Bahar* Children's Magazine, prepared for the 7–12 age group, demonstrates that values education is provided in an age-appropriate and gradual manner. It could be argued that the values conveyed in *Bahar* are highly appropriate to the target age group, as they are framed through simple, concrete scenarios that children can easily recognize and relate to. Expressions, such as "*Birbirimize destek olmalıyız*" ("We should support each other") or "*Görevlerini zamanında yapmalısın*" ("You should do your duties on time") convey values, such as helpfulness and responsibility in everyday contexts, making them accessible to young readers who are still shaping their moral understanding. Rather than abstract discussions, the texts use child-centered situations where moral lessons are embedded in actions familiar to children, such as sharing, apologizing, or cooperating with peers.

This developmental appropriateness resonates with research showing that value internalization in middle childhood is most effective when moral principles are linked to concrete, everyday practices rather than abstract moralizing (Berkowitz & Bier, 2005; Thornberg, 2016). Comparable findings are reported by Berkowitz and Bier (2005), who argue that narrative-based value instruction is most effective when moral principles are embedded in familiar, everyday situations that children can readily connect to their own lived experiences.

From a sociocultural perspective, the emphasis on values like tolerance, cooperation, and helpfulness reflects the multicultural and multiethnic context of Kosovo's Turkish-speaking community. These values are as moral guidance and tools for fostering peaceful coexistence in a diverse society. At the same time, their alignment with both UNESCO and MoNE frameworks situates *Bahar* within broader national and international discussions on values education, enhancing its credibility and relevance beyond its immediate readership. This alignment suggests that the magazine functions not only as a literacy resource but also as a cultural mediator, helping children navigate the dual demands of maintaining minority identity and integrating within a multilingual, multicultural environment (Banks, 2008; Cummins, 2021). As shown in international research on culturally responsive pedagogy, value-oriented texts often play a mediating role, supporting both linguistic continuity and intercultural understanding in multilingual settings (Cummins & Early, 2011; Hornberger & Skilton-Sylvester, 2000), an observation that resonates strongly with *Bahar's* pedagogical positioning.

Through Appraisal Theory, it becomes clear that the magazine's language choices, affective expressions of joy and care, judgments of honesty and responsibility, and amplifications highlighting importance, guide children toward ethical behaviour in a persuasive but age-appropriate way. This linguistic shaping ensures that values are not only taught but also emotionally experienced, encouraging children to internalize them within both their personal and communal lives. Such emotional scaffolding reflects broader claims in educational linguistics that affective engagement is central to value formation, particularly in multicultural settings where identity and emotion co-construct moral stance-taking (Barrett, 2017; O'Keeffe, 2021). Similarly, Narvaez (2002) demonstrates that affective resonance in children's moral narratives significantly enhances moral understanding and internalization.

The findings also indicate that while some values are consistently emphasized, others are less prominent. This might suggest a selective approach in how specific values are prioritized within the magazine, potentially reflecting both educational goals and cultural relevance. These findings are consistent with previous research emphasizing the need to embed values into

language-learning materials (e.g., Albantani & Madkur, 2016; Atkinson, 2016; Dewi, 2017; Pusparini & Madya, 2016; Sidhu et al., 2017; Thongrin, 2017; Turdybekova, 2024). Biesta (2009) likewise argues that educational practices inevitably involve selective choices about which values are foregrounded, reflecting broader social purposes and cultural priorities. The selective foregrounding observed here aligns with work showing that instructional materials often highlight values that are socially functional for the community in question, particularly values tied to social cohesion, conflict avoidance, and intergroup harmony (Halstead & Taylor, 2000; Veugelers, 2023).

As teachers and curriculum developers continue to design instructional resources, it becomes crucial to ensure a balanced, deliberate integration of values. Such an approach helps students recognize these values and also fosters their internalization, enabling learners to connect language acquisition with moral and cultural development. For educators working in minority-language or diaspora contexts, these results underscore the importance of producing materials that simultaneously support language maintenance, promote intercultural sensitivity, and provide opportunities for children to position themselves within overlapping value systems (Banks, 2008; Garcia & Wei, 2014). This perspective is reinforced by Norton (2013), who demonstrates that literacy materials can function as sites where learners negotiate cultural affiliation and value positioning in multilingual and diasporic settings.

Conclusion

This study examined how universal human values are represented and linguistically constructed in *Bahar* children's magazine (2007–2012) by integrating UNESCO and MoNE value frameworks with Martin and White's (2005) Appraisal Theory. The analysis of 150 stories revealed that 17 core values were consistently emphasized, particularly helpfulness, responsibility, respect, honesty, and friendship. These values were thematically central and linguistically shaped through affective, judgmental, and appreciative resources, allowing children to engage emotionally, develop moral reasoning, and cultivate aesthetic sensitivity.

The findings demonstrate that *Bahar* adopts an age-appropriate, gradual approach to values education. While preschool education establishes fundamental values, *Bahar*, designed for 7–12-year-olds, introduces more abstract social and cultural values in concrete, relatable contexts. This progression ensures that children can both recognize and internalize values in line with their cognitive development. Moreover, this developmental alignment suggests that the magazine supports value acquisition in ways consistent with broader findings in moral education research, which show that concrete, experience-based modelling strengthens children's long-term value internalization (e.g., Berkowitz & Bier, 2005; Thornberg, 2016). Moreover, the magazine's emphasis on tolerance, cooperation, and helpfulness resonates strongly with the multicultural context of Kosovo's Turkish-speaking community. By embedding these values in accessible narratives, *Bahar* is both a language-learning tool and a medium of moral and cultural transmission. Its alignment with UNESCO and MoNE frameworks further situates it within broader international and national educational discourses. These patterns also indicate that *Bahar* functions as a cultural mediator, helping children negotiate their identities within a multilingual setting and reinforcing community cohesion, a role highlighted in values-education literature on minority and diaspora groups (Banks, 2008; Cummins, 2021).

Overall, *Bahar* demonstrates how children's literature can effectively integrate linguistic, moral, and cultural dimensions in ways that are both meaningful and age-appropriate. For educators, curriculum designers, and researchers, this study provides empirical evidence and a methodological model for embedding values discourse into language education. Future research could extend these insights by examining how children interpret and respond to value-laden texts or by comparing similar materials across diverse linguistic and cultural contexts. Notably, this study also shows that effective and evaluative language can be a powerful

pedagogical tool for shaping children's ethical sensibilities, supporting recent claims that discourse plays a central role in moral socialization (Barrett, 2017; O'Keeffe, 2021).

Further research should explore how children interpret and respond to these value-laden narratives in classroom contexts, and whether similar patterns appear across other minority-language publications. Additionally, developing classroom tasks and teacher guides based on children's magazine materials could help operationalize these findings into concrete pedagogical practices tailored to multilingual educational environments.

Conflict of interest declaration

My article titled "An attitudinal appraisal analysis of values in *Bahar* children's magazine published in Turkish in Kosovo" has no financial conflict of interest with any institution, organization, or person. There is also no conflict of interest between the authors.

Data availability statement

The data that support the findings of this study are available from the corresponding author upon reasonable request.

Ethics approval and consent to participate

Not applicable. This study is based on the analysis of publicly available published texts and did not involve human participants.

Use of artificial intelligence (AI) tools

AI-powered tools were used only for language editing in this article. No AI tools were used for any other purpose.

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