

# Educational Values Included in Arabic Language Curricula for Primary School Students in Galilee's Arab Society

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## Abstract

The purpose of this study was to identify the educational values included in Arabic language curricula for primary school students in the Galilee region. During the academic year 2022/2021, the study population consisted of all Arabic language curricula in the primary educational level in the Galilee region. The study sample consisted of Arabic language curricula for fourth grade, school year 2021/2022. The researcher made a list of values consisting of (46) values classified into (8) major categories, which are as follows: (Moral values, mental values, belongingness values, social values, aesthetic values, practical values, health and environment, and recreational values). According to the findings, the field of mental values had the highest frequency, accounting for (233) frequencies and accounting for 20.65% of the overall frequency of total values, while the field of belonging values received the least frequency, reaching (59) frequencies and accounting for (5.23 %) of total frequencies. The researcher suggested re-balancing the values in the Arabic language curricula in terms of their distribution across the eight main value domains and their distribution to the curricula units, as well as paying attention to the process of including in the Arabic language curricula the various activities that contribute to the acquisition of values for students.

**Keywords:** Educational Values, Arabic Language, Primary Level, Galilee.

## I. INTRODUCTION

One of the most important areas of interest to the Ministry of Education is the process of building educational values for students and youth. This is because the process of forming moral attitudes and values, which guide children and lead them to have behavioral patterns that strengthen their belonging to the society in which they live, is essentially dependent on the process of developing moral attitudes and values.

The economic, social, and political changes brought about by the technological revolution in the fields of information, satellite channels, and communication networks have resulted in the imposition of new standards and values, resulting in radical changes in society reflected in the interests, culture, and lives of people (Al-Hiyari, 2001).

Wolfers (1962, 150) emphasised the importance of values in human security, stating that security measures are defined as the lack of threats to acquired values, and more specifically, the absence of worry that those values will be attacked.

According to Khalil (2000), the process of resolving crises involves individuals adopting values associated to society in all of its elements in general, and to the school in particular. As a result, the school must play the most important role in cementing these values and instilling them in students through its varied curriculum.

Values are the most fundamental foundation of teaching process and are the primary source of education (Ahmed Ali, 2018). The curriculum seeks to make the Arabic language functional, allowing for the formation of links across all fields of learning; to develop values, behaviors, and attitudes that will allow him to complete

their education and communicate with society, because the Arabic language has its particular, it is the mother tongue of the Arab community and one of the civilization's symbols with historical and spiritual significance (Hathroubi, 2002).

The growth of behavioral problems, the rise in undesired behavior and phenomena induced by violence in Arab-Israeli society, as well as the decline in school success; officials must address these bad phenomena (Tanous, 2011). Several studies have been conducted in an attempt to tackle the problem of educational system crisis in countries, with the goal of shedding light on the issues that education faces today, as well as the lack of values that threaten human security.

## II. PROBLEM AND QUESTIONS OF THE STUDY

Improving students' attitudes and behaviors is dependent on the growth of moral values in order to eliminate social difficulties and ethical challenges that have grown in recent years and are currently developing day by day, and this is accomplished through value education. Because the researcher noticed low educational values among students while working as a teacher in the Ministry of Education, she proposed conducting this study, which came to look for educational values included in Arabic language curricula for primary school students in the Galilee region, by answering the following question:

1- What are the educational values included in Arabic language curricula for primary school students in the Galilee region?

## III. THE IMPORTANCE OF THE STUDY

The significance of the current study is represented by two factors:

**First, theoretical significance:** It is believed that this research would result in a list of values that should be included in primary Arabic language curricula. Curriculum planners can use it to develop their values while creating, building, and improving Arabic language curricula. It includes a value development programme that gives individuals in charge of the educational process a set of principles to

work with when creating value-based education programmes.

**Second, practical significance:** It is intended that the findings of this study would assist curricula planners and authors of Arabic language curricula for the Arabic stage in developing interest in values in a way that supports educational aims. To raise awareness among those in charge of teacher preparation and training institutions about the importance of preparing education teachers for values in the primary education stage, as well as continuing their in-service training to manage and implement educational curricula for the primary stage in order to achieve the development of general values, opens the door for additional research and studies in the field of teaching Arabic, to develop values at various educational stages.

## IV. AIM OF THE STUDY

The goal of the current study is to investigate the educational values included in Arabic language curricula for Galilee primary school students.

## V. LIMITATIONS OF THE STUDY

The scope of the investigation was as follows:

**Objective limits:** educational values included in Arabic language curricula for Galilee primary school students

**Human limits:** fourth-grade students in primary school.

**Spatial and temporal limits:** the Arabic language curriculum for Arab pupils in the Galilee's fourth grade for the academic year 2021/2022.

## VI. TERMS OF DEFINITIONS

**Values:** as a conceptual definition means a set of well-established cognitive, affective, and behavioral ideas and perceptions that a person voluntarily chooses after thought and consideration. He is a solid believer in it, and it has formed a set of criteria by which things are regarded as good or bad, accepted or rejected, and a consistent behavior marked by stability and pride grows from it" (Al-Jallad, 2007, 10).

**Values**, according to the researcher, are mental and emotional judgments and ideas about a situation, topic, or idea that guide the behavior of individuals and communities.

**The Arabic language curriculum:** The researcher has formally described it as the Al-Ghaith book for the fourth grade of primary school, which has been approved by the Ministry of Education for the basic stage students in the Galilee region for the academic year 2021/2022.

## VII. LITERATURE REVIEW

Researchers in many domains have paid attention to the topic of "values." One definition focuses on the value under consideration: "a psychological, cognitive, emotional, and performance component that drives and motivates behavior to seek God's pleasure" (Farhan and Maree, 1988, 99). They are the behavioral rules that operate to drive individuals to engage in consistent behavior that does not contradict religious ideals (Al-Laqani et al., 1999).

According to Al-Naji and Al-Rawajifa (2002: 10). The human being uses value as a primary criterion for assessing his actions. "A set of judgments that the student acquires during his interaction with the external environment, which are relatively stable and continuous and regulate the student's conduct and attitudes

According to Al-Zeit (2006), it is a set of beliefs and ideas that governs people's behavior and relationships with others in all aspects of life. It is defined by Al-Jallad (2007) as a set of cognitive, affective, and behavioral beliefs and perceptions that a person chooses with contemplation, thought, and freedom, and in which he firmly believes and forms a system of criteria through which he can judge things for good or bad, acceptance or rejection, so that they are characterized by stability. While Al-Zahrani (2013) and Baleid (2015), define it is a set of rules, customs, and traditions that an individual adopts and accepts for society and then becomes a visible behavior in many settings.

Others define values as objectives, such as New-Comp, who sees value as a "generic goal inside broader objectives" (New-Comp, 2012: 8). As for Stanger, values are trends, hence he defines value as "a concept used to designate a type of trend, but it is more generic than trends and differs from them only in terms of intensity and depth" (Stanger, 1961, 259,).

As a result, I can define values as the basic motivations and directions of individual action, which are based on a set of religious principles and beliefs, and which shape individuals' attitudes toward accomplishing their goals and the needs of society.

### *Elements of Value:*

According to Al-A'ajil (2000), values are made up of three major elements:

- 1- **The cognitive component:** its criterion is the process of selecting a value from a variety of options with complete freedom, with the person bearing the consequences of his choice.
- 2- **The emotional component:** its criterion is the degree of appreciation, which demonstrates the level of an individual's attachment to and pride in value, as well as the desire to pick and express it in front of others.
- 3- **The behavioral component:** its criterion is the work, activity, and practical application of the value in a way that is consistent with the chosen value, provided that the value is applied repeatedly and in varied situations.

### *Classification of educational values:*

Because the philosophies behind the reasons and objectives of categorizing values differed, educators, researchers, and psychologists approached the process of categorizing values differently, making it impossible to determine an exact categorization. Springer categorized values into six types: theoretical values, economic values, aesthetic values, political values, social values, and religious values.

In terms of intent, there are two types of values: instrumental and absent or goal values. The intensity of the values is separated into three categories: binding values, preference values,

and ideal values. They are divided into two categories in terms of their prevalence: general values and specific values. Values are split into two categories based on their clarity: explicit and implicit values, and they are classed into two categories based on their persistence: transitory values and permanent values (Al-Dabbagh and Hatim, 2012).

Following the classifications of educational values, I notice that there is a different point of view and different divisions of values based on the objectives of their study, or for their purposes within the community, or based on the level of their relevance to the people.

#### ***The value-school relationship:***

School values are regarded as one of the cornerstones of the educational process, and the educational system is the part of understanding values. As a result, the community's educational system takes an active part in encouraging good values and rejecting negative ones using a variety of tools and approaches. As a result, education in its institutions bears responsibility for establishing these values, and one of the most significant outcomes of the educational process is that it attempts to create values, and when this aim is not met, the educational process's advantage is lost (Khidir, 2004).

The primary stage of education has a significant impact on the development of an individual's personality since it is the most crucial stage in forming, protecting, and caring for an individual's values until he becomes a good member of society. This period is said to be crucial in shaping his personality (Al-Wakeel and Al-Mufti, 2007).

The school is also one of the most essential institutions in the process of raising children, training them and teaching in them positive values, trends, and forms of behavior, as well as a variety of knowledge and abilities, since the school has educational and social goals to meet (Mansour, 2006).

#### ***The curriculum's perspective on the creation of values:***

The educational curriculum is the mechanism by which educational goals are achieved, as

well as the primary means by which societies reflect their aims and teach their values and culture in future generations (Olimat, 2004). Because the curriculum is concerned not only with the transmission of heritage and information, but also with reconstructing and structuring it to meet the learner's needs, interests, and habits, as well as the community's needs and culture (Saada and Ibrahim, 1995).

Positive social change occurs only through the role of the school, which aim to facilitate society through the changes it makes in the behaviour of learners, as well as the knowledge, skills, values, and attitudes it integrates, while taking into account the students' preferences and needs, so that the learner's personality is refined and they are able to adapt in the society in which they live. They also contribute to its construction, and the school is expected to teach moral principles in its many stages in order to bring the individual to moral and ethical maturity (Khidir, 2014).

### **VIII. PREVIOUS STUDIES**

Bilim (2009) conducted research to determine the efficacy of a values education curriculum in fourth-grade curricula in order to help students develop cognitive behaviors related to unique values. This study was conducted in a public school in Ankara during the 2005-2006 academic years, and it was discovered that there are two equal groups. Class 4 - A was randomly assigned as an experimental group and 4 - B as a control group, and the results showed that the experimental group's acquisition of cognitive behavior related to values was significantly higher than the control groups. The results also showed that the level of health values acquired from the fourth grade curriculum was (85) values, of which the experimental group's students gained (19) values, while the control group's students gained (7) good values.

Cruz, Curbelo, and Frey (2010) conducted a study to determine the extent to which moral principles are included in study curricula and their impact on changing aspects of student behavior. For the basic intermediate levels, the study population included all language, social, and religious curriculum. The analytical method

was used in the study. The study found that ethics is an important subject in academic curricula, and that ethics issues in the curriculum have a good impact on changing students' behaviors. Also, that the curricula allow students to experience and acquire ethics in both a theoretical and practical manner.

In the Turkish province of Sakarya, Kaskin (Keskina, 2012) conducted a study to determine the extent to which learners embrace values in their daily lives. The study's sample was made up of (58) students from a primary school, and the method used were a questionnaire, with the questions focused on the values of the students (honesty, respect, health, self-regulation, charity and self-confidence). The students' awareness of the values of generosity, good health, and taking responsibility was good, but they did not indicate the value of self-confidence, and they confused concepts and were unaware of it in the rest of the values, according to the study.

Hijazi's study (2015) identifies the values included in Arabic language curricula for Jordan's lower basic stage. The values were separated into five primary areas: religious moral values, recreational personal values, national values, preventative health values, and so on, where the study population consisted of all the books of the Arabic language curriculum for the first three grades. The content analysis method was employed by the researcher. According to the findings, the total frequency of values covered in the Arabic language curriculum was (683), the field of personal and recreational values came first, followed by the field of moral and religious values in third place, the field of practical values repeatedly, the field of preventive health values in fourth place, and the field of national values in last position.

Shallouch (2018) conducted study in Algeria to discover the characteristics of Arabic language textbooks in the first three grades of middle school. The researcher employed the content analysis method in order to achieve the study's objectives. The study's findings revealed that the three-phase Arabic textbook reflects the nation's objectives, dedicates its cultural and

social choices, and attempts to discover adequate foundations for generations' development in a way that makes them active members of society.

## **IX. CONCLUDED REMARKS**

In terms of the main purpose of the study, which is to disclose the values in Arabic language textbooks in general, the current study agreed with several prior studies, such as the study (Shalouh, 2018), the study of Hijazi (2015), and the study (Cruz & Curbelo & Frey 2010), However it differed from (Bilim, 2009), which sought to determine the efficacy of the values education curriculum, and (KESKNa, 2012), which tried to determine the extent to which learners acquire values in their daily lives.

The study agreed with previous studies in the study method, which is the descriptive analytical method, such as the Shallush study (2018), the Hijazi study (2015), and the study (2010Cruz & Curbelo & Frey) while it differed with the study of KESKINa, 2012)) that used the quantitative approach using the questionnaire to collect data, and the study (Bilim, 2009), which used the experimental method.

The current study differed from all other studies in the time period in which it was conducted, as previous studies were applied over the years (2009-2018), but the current study was applied during the academic year (2022/2021).

## **X. METHODS AND PROCEDURES**

### *Methodology of the study*

The descriptive analytical method was used by the researcher to examine the content for its significance in disclosing the educational values included in the Arabic language curriculum for primary school students in the Galilee region.

### *Population of the study*

The current study's population included all Arabic language books in the Galilee region's Arab community's primary education stages, during the 2022-2021 academic year .

**Sample of the study**

The study sample included Arabic language curriculum text book for the fourth grade, edition of the school year 2021/2022.

**Instrument of the study**

The researcher analyses the educational values included in the Arabic language curriculum for the fifth grade in the Galilee region. After reviewing the necessary textbooks, a list of educational values was produced conduct the study. So the researcher created a list of values after examining the curriculum and categorized them into eight categories, as follows:

*First: The field of moral values, including:*

Worship of God, love of science, giving, good neighborly, respect for the family, the friendship, sincerity and honesty

*Second: The field of mental values, which includes:*

Creativity and innovation, Explore and learn, create relationships, Solving Issues, a proclivity to compare, proclivity to categories, observation and foresight, explanation and evidence

*Third: the field of belonging values, which includes:*

Appreciate and respect the town in which he lives

Appreciation for traditional symbols

Cherish the sacred

*Fourth: The field of social values, which includes:*

Social solidarity, Cooperate, following instructions, visitation, encouragement, Dedication, equality

*Fifth: the aesthetic value field, which includes:*

Appreciation for natural and creative beauty.

Color splendor

Arrangement and order

Artistic sense

Consider God's creations.

*Sixth: The field of practical values, which includes:*

Love of work and workers

Interest in knowledge

Time management

Technology

Reading

Commercial transactions

Saving and saving

*Seventh: The health and environmental field, which includes:*

The necessity of preventive and treatment in order to keep the body in good condition

The significance of good food

Environmental protection

Justify the use of water and electricity.

Take advantage of the positive experience.

*Eighth: The recreational values field, which includes:*

Take advantage of the positive experience.

Having fun and playing

Taking up a hobby

Participate in field trips

Take part in the festivities.

**validity of the study:**

To verify the validity of the test, the researcher presented it to a group of arbitrators and specialists in the field of Arabic language curricula and methods of teaching, and Arabic language teachers affiliated with the Ministry of Education.

**Reliability of the study**

The reliability of the study was verified in two ways: reliability between persons and reliability of time, as shown below:

1- Individual reliability: The researcher analyzed the Arabic language curriculum for the fourth grade, and a fellow educational supervisor with a PhD in curricula and teaching methods analyzed the same books, and the stability coefficient across individuals was calculated using the( Holisti) equation (Taima, 1987, 178):

$$R = 2(C1.2)/C1+C2$$

R: coefficient of stability

C1: The number of times of compatibility between the first analysis and the second analysis  $\times 2$

**C2:** the sum of the frequencies in the first analysis, the sum of the frequencies in the second analysis.

The following table shows the content analysis of the Arabic language curriculum for the

fourth grade of primary school according to individuals and the points of agreement between the analysts, and the stability coefficient; Based on the researcher's and the other analyst's findings.

**Table 1 :** frequencies distribution and percentages for each of the values in the Arabic language textbook for fourth grade.

Domain	No.	Value	Frequencies	%
Moral value	1	Worship of God	3	0.27%
	2	love of science	32	2.84%
	3	giving	22	1.95%
	4	good neighborly	7	0.62%
	5	respect for the family	8	0.71%
	6	the friendship	16	1.42%
	7	sincerity and honesty	16	1.42%
Total			104	9.23%
Mental values	8	Creativity and innovation	22	1.95%
	9	Explore and learn	27	2.39%
	10	Create relationships	34	3.01%
	11	Solving Issues	33	2.93%
	12	A proclivity to compare	38	3.37%
	13	A proclivity to categories	34	3.01%
	14	observation and foresight	23	2.04%
	15	Explanation and evidence	22	1.95%
Total			233	20.65%
Belonging values	16	Valuing and respect the town in which he lives	16	1.42%
	17	valuing and preserving historical sites	8	0.71%
	18	Valuing for traditional symbols	16	1.42%
	19	Cherish the sacred	19	1.68%
Total			59	5.23%
Social values	20	Social solidarity	19	1.68%
	21	Cooperate	23	2.04%
	22	following instructions	33	2.93%
	23	Visitation	17	1.51%
Total			92	8.16%
Aesthetic value	24	Valuing for nature	33	2.93%
	25	symmetry	43	3.81%
	26	Color splendor	31	2.75%
	27	Arrangement and order	19	1.68%
	28	Artistic sense	21	1.86%
	29	Consider God's creations.	27	2.39%
Total			174	15.42%

practical values	30	Love of work and workers	23	2.04%
	31	Interest in knowledge	19	1.68%
	32	Time management	20	1.77%
	33	Technology	18	1.60%
	34	Reading	41	3.63%
	35	Commercial transactions	15	1.33%
	36	Saving and saving	71	6.29%
Total			207	18.34%
Health and environment	37	The necessity of preventive and treatment in order to keep the body in good condition	81	7.18%
	38	The significance of good food	20	1.77%
	39	Environmental protection	21	1.86%
	40	Justify the use of water and electricity.	22	1.95%
	41	Take advantage of the positive experience	3	0.27%
Total			147	13.03%
The recreational values	42	Take advantage of the positive experience.	16	1.42%
	43	Having fun and playing	42	3.72%
	44	Taking up a hobby	37	3.28%
	45	Participate in field trips	14	1.24%
	46	Take part in the festivities.	3	0.27%
Total			112	9.93%
Overall total			1128	100.00%

The results in Table (1) show that the Arabic language curriculum for the fourth grade includes (46) sub-values distributed across the eight value domains in the list of values. And that the value of (importance of prevention and treatment) had the highest frequency of sub-values, with the number of it frequencies being (81) times, and at a rate of (7.18 %), out of the total values, followed by the value of (saving), with the number of its frequencies being (71) times, and at a rate of (6.29 %) of the total frequencies, And (symmetry) ranked third, as the number of its frequencies reached (43), and by (3.81%) of the total. As for the least sub-values, it was (good neighborliness), where the number of its frequencies was (7), and by (0.62%) of the total, followed by the values of (participation in celebrations, rationalization of the use of electricity and water, and worship of God), where the frequency of each of them reached (3), and at a rate of (0.27%) of the total

frequencies of the sub-values mentioned in the list of values.

### *Statistical analysis*

Frequencies and percentages of frequencies of the eight specific domain values were used in Arabic language textbooks at the primary stage in the Galilee region.

## **XI. FINDINGS OF THE STUDY**

Question of the study: The educational values included in the Arabic language curriculum for primary school students in the Galilee region?

To answer this question, the researcher examined the content of the Arabic language curriculum book for the fourth grade of primary school in the Galilee region and determined the frequencies and percentages in the eight domains contained in the instrument, providing the following results:



**Table 2:** Frequencies of value domains included in the Arabic language curriculum book for the fourth grade of primary school in the Galilee region, their ranks and percentages.

No.	Domain	Frequencies	%	Rank
1.	Moral value	104	%9.23	6
2.	Mental values	233	%20.65	1
3.	Belonging values	59	%5.23	8
4.	Social values	92	%8.16	7
5.	Aesthetic value	174	%15.42	3
6.	practical values	207	%18.34	2
7.	Health and environment	147	%13.03	4
8.	The recreational values	112	%9.93	5
Total		1128	%100	

In terms of the main domains of values, the field of (mental values) got the most values, as the number of iterations of the values mentioned under this domain reached (233)

frequencies accounting for (20.65%) of total value frequencies. It was followed by the domain (practical values), and the number of frequencies of the values specified in this field was (207), accounting for (18.34 %) of the total value.

While, the field (aesthetic values) came in third place, with (174) frequencies of the values stated in this domain, accounting for (15.42 %) of total value

As for the rest of the fields, the frequencies of the values listed under them ranged between (147) and (59) iterations, with a rate ranging between (13.03%) and (5.23%) of the total frequencies of the total values. Table (3) shows the frequencies, percentages, and ranks for all values distributed over the eight areas:

**Table 3:** Frequencies distribution and percentages for each of the values included in the Arabic language text book curriculum for the fourth grade of primary school.

Domain	No.	Value	Frequencies	%	
Moral value	1	Worship of God	3	0.27%	25
	2	love of science	32	2.84%	10
	3	giving	22	1.95%	14
	4	good neighborly	7	0.62%	26
	5	respect for the family	8	0.71%	24
	6	the friendship	16	1.42%	20
	7	sincerity and honesty	16	1.42%	20
Total			104	9.23%	
Mental values	8	Creativity and innovation	22	1.95%	14
	9	Explore and learn	27	2.39%	12
	10	Create relationships	34	3.01%	8
	11	Solving Issues	33	2.93%	9
	12	A proclivity to compare	38	3.37%	6
	13	A proclivity to categories	34	3.01%	8
	14	observation and foresight	23	2.04%	13
	15	Explanation and evidence	22	1.95%	14
Total			233	20.65%	
Belonging values	16	Valuing and respect the town in which he lives	16	1.42%	20
	17	valuing and preserving historical sites	8	0.71%	24
	18	Valuing for traditional symbols	16	1.42%	20
	19	Cherish the sacred	19	1.68%	17
Total			59	5.23%	

Social values	20	Social solidarity	19	1.68%	17
	21	Cooperate	23	2.04%	13
	22	following instructions	33	2.93%	9
	23	Visitation	17	1.51%	19
Total			92	8.16%	
Aesthetic value	24	Valuing for nature	33	2.93%	9
	25	symmetry	43	3.81%	3
	26	Color splendor	31	2.75%	11
	27	Arrangement and order	19	1.68%	17
	28	Artistic sense	21	1.86%	15
	29	Consider God's creations.	27	2.39%	12
Total			174	15.42%	
practical values	30	Love of work and workers	23	2.04%	13
	31	Interest in knowledge	19	1.68%	17
	32	Time management	20	1.77%	16
	33	Technology	18	1.60%	18
	34	Reading	41	3.63%	5
	35	Commercial transactions	15	1.33%	21
	36	Saving and saving	71	6.29%	2
Total			207	18.34%	
Health and environment	37	The necessity of preventive and treatment in order to keep the body in good condition	81	7.18%	1
	38	The significance of good food	20	1,77%	16
	39	Environmental protection	21	1.86%	15
	40	Justify the use of water and electricity.	22	1.95%	14
	41	Take advantage of the positive experience	3	0.27%	25
Total			147	13.03%	
The recreational values	42	Take advantage of the positive experience.	16	1.42%	20
	43	Having fun and playing	42	3.72%	4
	44	Taking up a hobby	37	3.28%	7
	45	Participate in field trips	14	1.24%	22
	46	Take part in the festivities.	3	0.27%	25
Total			112	9.93%	
Overall total			1128	100.00%	

Table (3) shows that the Arabic language curriculum for the fourth grade included (46) sub-values, which were distributed among the eight value domains contained in the list of values. Where the field of moral values came with a frequency of (104) and a percentage of (9.23), where the value of "love of science" got the highest frequency (32), and with a percentage (2.84%). It was followed by the value of "giving" at a frequency of (22) and at a rate of (1.95%), while the value of "good neighborliness" came in less frequently (7), at a rate of (0.62%). It was followed by the value of "Worshipping God" with a frequency of (3), and at a rate of (0.27). The domain of mental values came with a frequency of (233) and a rate of (20.65%), where the value of " A proclivity to compare" came with the highest frequency (38), and at a rate of (3.37%). It was followed by the value of "discovery of relationships" and " A proclivity to categories" with a frequency of (34) and a rate of (3.01%), while the value of "creativity and innovation" and " Explanation and evidence" came with the lowest frequency (22) times, and at a rate of (1.95%). N

The domain of belonging values came with a frequency of (59) and at a rate of (5.23%), where the field of "cherishing sacred things" came with the highest frequency (19), and with a percentage of (1.68%), while the field of "estimated and cherished heritage places" came with the least frequency (8), And by (0.71%). While the field of social values came with a frequency of (92) and a rate of (8.16%), where the value of "following instructions" came in the highest frequency (33), and at a rate of (2.93%), while the value of "visiting" came in the least frequency (17), and at a rate of ( 1.51%). The field of aesthetic values came with a frequency of (174), and at a rate of (15.42%), where the value of "formal consistency" came with the highest frequency (43), and at a rate of (3.81%), while the value of "order and arrangement" came in the least frequency (19), and at a rate of (1.68). %).

The field of practical values came with a frequency of (207) and a rate of (18.34%),

where the value of "saving" came with the highest frequency (71), and at a rate of (6.29%). While the value of "commercial transactions" was less frequent (15), at a rate of (1.33%). While the health and environmental field came with a frequency of (147) and a percentage of (13.03%). Where the value of "importance of prevention and treatment" came with the highest frequency (81), at a rate of (7.18%), while the value of "rationalization of electricity and water use" came with the lowest frequency (3), at a rate of (0.23%). The field of recreational values came with a frequency of (112) and a rate of (9.93%), where the value of "fun and play" came in the highest frequency (42), and by (3.72%), while the value of "participation in celebrations" came in the least frequency (3), at a rate of (0.27%).

## XII. DISCUSSION OF THE RESULTS

Among the eight groups of values, the field of mental values ranked first and had the highest frequency, with the value of "tendency to compare" coming in first, followed by "discovery of relationships" and "tendency to categorize," and the values of "creativity and innovation" and " Explanation and evidence " coming in last. This is due to the nature of the selected texts in the basic stage books, which aim to develop the skill of categorization, linking events, and discovering relationships in the mentioned events, rather than the values of creativity, innovation, evidence, and explanation that scientific books like mathematics and science emphasize.

Among the eight groupings of values, the field of practical values came in second place, with the value of "saving" appearing the most frequently and the value of "commercial transactions" appearing the least frequently. This conclusion, I believe, is due to the character of life experienced by the Arab community, as well as the risks that it faces, which encourage it to instill such values in future generations in order to ensure their life. I further attribute this slight effect to the Galilee community's desire to work in educational positions rather than commercial ones.

While aesthetic values appeared in third place among the eight values, with the value of "formal consistency" appearing the most frequently, while the value of "order and arrangement" was less frequently mentioned, I attribute this to the nature of the selected texts in Arabic language books, which reflect the language's aesthetics and content consistency. I further attribute this result to the texts' lack of arrangement and focus on content and aims. The health and environmental field ranked fourth out of eight groups of values, with the value of "importance of prevention and treatment" appearing the most frequently, while the value of "rationalizing the use of electricity and water" appeared less frequently. I attribute this result to the importance of the value of prevention and treatment in daily life, especially with the development of renewable diseases and others that necessitate the development of such values among people.

As for the field of recreational values, it ranked fifth among the group of eight values, where the value of "fun and play" came in the highest frequency, while the value of "participation in celebrations" came in the least frequency. I attribute this conclusion to the age stage's developmental qualities that favor play and fun. I also attribute the low value of participating in the celebrations to the cultural and religious diversity and diversity in Arab society in the Galilee region, as well as the prevailing difference in beliefs and religions that limit participation in the celebrations, weakening its coverage in Arabic language books.

The field of moral values ranked sixth among the group of eight values, where the value of "love of knowledge" got the highest frequency, followed by the value of "giving," while the value of "good neighborliness" came in the lowest frequency, followed by the value of "worship of God." I attribute this result to the focus of the Arabic language books in the basic level on establishing a love of science in the hearts of students and motivating them to learn, while neglecting the most important values such as the worship of God and good neighborliness. This outcome is attributed to the objectives of

texts in Arabic language books that focus on specific linguistic goals and that their selection is not religious in nature.

The field of social values ranked seventh out of the group of eight values, where the value of "following instructions" came with the highest frequency, while the value of "visiting" came with the lowest frequency. This result is attributed to the character of educational institutions, the most important of which are schools that emphasize the importance of commitment and following instructions in all academic areas, the most essential of which are Arabic language books. I also attributed the lowest value to the nature of life lived by the Galilee community, which is dominated by preoccupation with labor, self-building, and life preservation.

Finally, the field of belonging values came in the eighth and last place among the group of values, where the field of "cherishing sacred things" came with the highest frequency, while the field of "appreciating and cherishing heritage places" came with the least frequency. I attribute this result to the fact that most writers and poets address the sacred, making it an emerging value for students. This outcome may also be attributed to the nature of the procedures and strong supervision over the curricula of Galilee schools, which prohibit them from discussing and cherishing heritage sites or presenting them in public.

Because this is the first study of its kind on the subject of values in Arabic language books in the Arab community of the Galilee, it had a difficult time identifying the values that are appropriate for Arab students in the Galilee from a pool of diverse and multiple values, as well as finding theoretical material and previous local studies on the subject.

### **XIII. RECOMMENDATIONS**

The following suggestions can be made in light of the study's findings:

1. Rebalancing the values in the Arabic language curriculum for the fourth grade in terms of their distribution across the eight main value domains, as well as their distribution across the text book.

2. At the end of each semester and at the end of the school year, students are evaluated in order to promote the positives and prevent the negatives in the process of gaining values.
3. Paying attention to and focusing on some aspects of other values, as well as the process of including them in the Arabic language book for fourth grade.
4. The teacher's guide focuses on the process of transmitting values from the text to the student.
5. Researching the extent to which Arabic language textbooks and others include educational values.
6. Emphasizing educational values in teacher education colleges and centers.

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