
**THE VALUES OF CITIZENSHIP INCLUDED IN THE PALESTINIAN
ARABIC-LANGUAGE TEXTBOOKS FOR THE LOWER BASIC
EDUCATION**

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ABSTRACT: *The study aims to define the citizenship values that are included in the Arabic-language textbooks for the lower basic education in Palestine. The study sample consists of all the Arabic-language textbooks of the lower basic education in Palestine, and the style of content and substance analysis is used depending on the apparent and latent meaning of both the content and substance of the aforementioned textbooks. That being said, the word, sentence, and image are considered as units of analysis, count, and record. The analysis is done according to an instrument that consists of 12 values, after being validated and probated. The study reports the following results; the sum frequencies of the citizenship values included in the textbooks analyzed reaches 586 values. The fourth-grade book has the lion share with a frequency of 172 values, followed by the third-grade book of 149 values. Subsequently, the second-grade book has 146 values, which makes it ranking the third, and leaving the first-grade book in the last rank with a frequency of 101 values. Besides, the values of the code of conduct rank first with 156 values, while the values of the national belonging have 104 values and the ethical values have a frequency of 84 values, respectively. The values of rights, duties, and democracy stand with no representation at all.*

KEYWORDS: Arabic-language textbooks, lower basic education, citizenship values.

INTRODUCTION

Values are deemed crucial to the individual for the sake of building a complete, balance, and active personality. However, the values of citizenship make a ground-base to the value system in order to enable the individual to counter the different manifestations of violence, the dissolution of social relations, and the conflict of interests; and strengthen the value structure for individuals (Al-Mahrouqi, 2008). Enabling such values has high importance in achieving security, stability, and prosperity (Nassir, 2002), not to mention they form the inner core to build a cultural identity for the young (Barrero, 2015). Moreover, such values stand as a shield against danger and harm (Hilal, 2000). They also contribute to reinforcing the national sentiment, countering the public inertia, the political negativism (Khamees, 2006), and transferring the concept of the national belonging from its conceptual form to its actual and active practice (Al-Omari, 1987). As to reinforce such a value structure, all of the social institutions collaborate to achieve this goal. Nevertheless, the educational institution is deemed as the most important among them, providing that the value structure forms the essence of the education system (Beauchamp, 1987). Driven by the significance of the values of citizenship, the state, with all of its components, tirelessly seeks to put more effort and interest in these values of citizenship. Furthermore, it pursues reviewing all of its systems and

educational programs. The report, launched in 2004, by the organizers of the Campaign for the Civic Mission of Schools emphasizes the necessity of having the educational institutions to handle the mission and responsibility of promoting the national education, and to effectively contribute in preparing the good citizen.

The changes and challenges, which storm the humanitarian society, represented by the development of media and globalization mean that a negative impact on values of citizenship maximizes the role of the educational institutions in the context of teaching such values of citizenship and reinforcing them to the young. On the basis thereof, many indications imply a rising trend to create a collective identity that leads to the falling and fading out of such values of citizenship (Evans, 2000).

Such conditions storming out the humanitarian society give birth to a new role for education as to encounter such challenges. Thus, education is required to fulfill a set of principles, such as comprehensiveness in building the personality of the learner; flexibility in dealing with the global and humanitarian variables; dedicating the values of the human rights; and creating a state of balance between the individual and the society. Hudson (2006) emphasizes the importance of teaching the values of citizenship and reinforcing them to the young to deter the challenges risen by globalization.

On the other hand, the Arab societies need to put more interest in this regard, as the reports related to Arab development direct that the modern Arab citizenship crisis is associated with the methods of socialization and the processes of knowledge dissemination, which reproduces the social and political values. In the same context, such reports indicate that the major problems facing Arab societies are embodied in building citizenship in its modern concept (Jacob & Others, 2012). Over and above, the Palestinian Society does not stand distant from such reality. It still heavily suffers from disadvantages that contradict the values of citizenship represented in the continuity of conventional relations, the conventional models and the indecent behavioral customs, and the separation and fragmentation that the Palestinian scene holds (Abu-Alrub, 2012).

With the significance of citizenship values and the Palestinian reality saturated with many behaviors, it is essential to promote such values and grow them in the young. Additionally, it is important to employ all means available and the educational system, primarily. All of that because such values cannot be embodied in the behavior of the learner unless built upon awareness and consciousness, and provided that they are through an intended education and under the supervision of the state. This is not to say that they need to be written and controlled by official documents, rather than introducing the student to many values and concepts related to citizenship. This can be resulted from embedding these values and concepts in the educational curricula (Al-Mahrouqi, 2008). Having the curricula representing the imposed common culture among the individuals of one state enforces their importance in developing values of citizenship despite other influences and variables.

This gives the floor to the need for the curricula to include an integrated core of values to protect the sons of one country from overriding the sectarianism and any other unknown behaviors (Al-Thati, 2009). Still, education is not considered only a goal, but

it is a means for change and creating a new society. Thus, that emphasizes the importance of having the curricula committed to employing critical awareness within the framework of a political project towards change (Gibson, 2008). It is noted that most studies shed the light on studying the curriculum of social studies and national education as well as the supporting role of citizenship's values because the national education material is of those seeking to instill the values of belonging and the sentiment of citizenship through developing the sense of responsibility towards society (Al-Farra, 1992).

Despite the importance of social studies and the national education curriculum, it does not necessarily mean the other educational curricula may not carry out their functional role in the context of reinforcing the values of citizenship, specifically the Arabic-language one (Al-Shafie, 2002). Since it is deemed as the vessel of the nation's culture, and the change instrument is reflected in the language containing the structures and meanings of the language (Al-Naqa, 1995). Besides, the Arabic-language curriculum is considered as one of the most underpinning curricula related to society, being the society's way to make the required social changes. Thus, it imposes the necessity to be put under more care and interest by those who prepare and provide such a curriculum. In case the aforementioned is put into effect, education will be able to achieve its goals by preparing a generation capable to hold responsibility (Hamdanah& Al-Magheed, 2001).

Fulfilling such a goal, unrelatedly, requires the content of the Arabic-language textbooks to be not limited to teaching the language skills only, but it should exceed that to forming the value and moral structures according to the ideology of the society (Al-Tarabishi, 2008). For students to gain the values of citizenship – included in the curriculum – the following should be considered:

- Adopting an educational philosophy derived from the philosophy, goals, principles, and values of the society.
- Associating education to society, and the requirements and needs of development to the needs of students.
- Putting care to the content of curricula, which maintains the national identity.
- Having the educational curricula to include fundamental elements, such as the values, trends, and skills of effective social participation.
- Emphasizing the social-value structure that achieves good citizenship.
- Considering the political culture via an approach that develops the conscious social interaction skills to the young to cope with society's issues.
- Preparing the learner for the actual-life practice of good citizenship (Hammad, 2000).

Based on the importance of the curriculum and its role in supporting the citizenship values, the Palestinian Ministry of Education put tangible attention in this regard. Accordingly, the Ministry approved the National Education curriculum within the framework of the old one, the social studies, and the socialization for the lower basic education. That is applied to the new curriculum approved by the beginning school year of (2016\ 2017). The Palestinian curricula plan draws attention to the inclusion of the values of citizenship and democracy. Hence, the plan includes that the Palestinians are equal in terms of rights; and political and social duties, which are subject to personal

and acquired adaptation to the social and moral code of conduct, in addition to the representation in dealing with other people and life changes (The Palestinian Center for Human Rights, 2003).

Regardless of the approval of the curriculum; the social studies and the socialization and being taught; and the interest put into the value domain as pointed out by the Palestinian curriculum paper, it does not deem sufficient to reinforce the values and its development, however, it is required to analyze the Palestinian curriculum for development and promotion purposes. The study of Abu Shaweesh (2012) shows a necessity to draw a value map to the structure of values targeted to be instilled for the students when planning to structure the Palestinian Arabic-language curriculum. On the same note, the participants of the second educational conference, held in Al-Istiqlal University in Palestine, recommend conducting studies concerned with enforcing the values of belonging and identity in the educational programs (The Independence Media Center, 2014).

In conformity with such educational orientation, this study stands to explore and search the new Palestinian Arabic-language curriculum of the first four grades, to analyze from a value perspective.

The Research Problem

Reality serves as a witness that learning of values is still suffering from defects as all the attention is steered o the cognitive domain, which in turn has many negative implications in the Palestinian society. The study of Saqer (2010) assumes that the political culture is distorted and has no clear features. Additionally, Saqer's discusses the students have a state of hesitation and dualism when it comes to their awareness of the principles of citizenship. Furthermore, the same study adds that the reform of education is bound to the value structure since values are the core and essence of any educational program (Beauchamp, 1987).

For the Palestinian education institution to carry out its role in the context of reinforcing the values of citizenship, it is inevitable to give attention to the school textbooks in terms of criticism, analysis, and writing. This would judge its competence in providing the students with the values and skills, being the most important resources, the students gain such values of (Muqabalat& Al-Bashairah, 2007). Such reality and importance of the citizenship values and school textbooks entail thinking and searching for a way to promote and level up that reality and activate the role of the curriculum in the domain of the value education. Consequently, the study's problem lies in identifying the level of citizenship values inclusion in the Arabic-language curriculum for the first four grades in Palestine.

Question of the Study

1. What is the reality of the representation of the citizenship values system in the Arabic-language textbooks in the lower basic stage in Palestine?

Objectives of the Study

This study aims at:

1. Analyzing the first Arabic-language textbooks of the lower basic education in Palestine.
2. Identifying how the values of citizenship are disseminated in the sample textbooks.
3. Preparing a list of citizenship values adequate to such level.

Importance of the Study

1. There is capital importance for the citizenship values in the present time, as the development of such values to the young becomes an educational, political, social, and intellectual requirement.
2. There is a severe significance for the analysis of the school textbooks to detect and identify the weakness and strength points with the purpose of development and enrichment.
3. This study, with the results led to, can be useful to the planners and authors of the Arabic-language curriculum.
4. This study is one of the first studies to analyze the new Palestinian Arabic-language curriculum in terms of citizenship values.

Limitations

The results of this study are subject to the following delimitations:

1. Subject: The study will be limited to the national values system in the four Arabic-language textbooks of the lower basic education in Palestine.
2. Territory: Palestine.

Definition to Terms

Values: A concept adopted by the individual out of the belief of its mental and emotional perhaps validity. Therefore, they are a mental, psychological, and emotional state (Al-Ghamdi, 2009).

Citizenship: A set of values, rules, and ethics that contribute to creating a state of positive interaction among the citizens and society, besides enjoying both rights and duties in a just and equal manner (Safar & Others, 2001.).

Representation: The frequencies and percentages obtained by the value reflected in the designed table used as an analysis instrument. In this study, the values of citizenship can be also defined, from a procedural perspective, as the set of values featured in the table designed to analyze the sample of the study, i.e., textbooks.

Arabic-Language Textbooks: The group of textbooks adopted and approved by the Palestinian Ministry of Education in 2017.

The Lower Basic Education: The stage that starts from the basic first grade up to the basic fourth grade.

LITERATURE REVIEW

There are several studies, which run an analysis for the textbooks. The educational literature related to the subject of the study has been reviewed, and a number of studies have been tested that may be beneficial in explaining the results of the study or constructing the figurative table. Such studies include:

Nonetheless, the study of Abdalah (2015) sought to identify the educational values included within the songs of the Arabic-language textbooks for the first basic stage

grades in Jordan. The researcher has used the style of content analysis and seminar. The study concluded that the third-grade textbook came first with 83 frequencies, while the second-grade one stood second with 71 frequencies. The third rank was the share of the first-grade textbook with 43 frequencies. On a different note, the social values took the lion's share with 85 frequencies, leaving the moral values last with 16 frequencies. The study recommended the importance of planning when setting the educational values, in addition to distributing the values among the elements of content in a balanced manner. The study of Al-Humaidi (2012) yielded to determine the values of citizenship required to be included in the content of the 6th, 7th, 8th, and 9th-grade Arabic-language textbooks in Kuwait. The researcher has used the questionnaire of content analysis prepared in the light of the values questionnaire to analyze the contents of the textbooks. The study settled that the analyzed content has been characterized as insufficient when it comes to the inclusion of the values of citizenship.

The study of Murtaja & Al-Rantisi (2011) pursued identifying the extent of availability of the values of citizenship in the Palestinian civic education curriculum for the 7th, 8th, and 9th grades. After analyzing the textbooks, the study pointed out the low level of observance in the content concerning the citizenship values and the imbalanced distribution thereof. The political and human rights values had the highest representation, while the environmental awareness, the national unity values, and the disclosure of the other categories were the least represented.

The study of Al-Agha (2010) analyzed the upper basic stage of the Arabic-language textbooks in Palestine to reveal the image of the woman described in the content of such textbooks. As an attempt to answer the questions of the study, the researcher prepared a list consists of six pillars, and she followed the descriptive-analytical approach. The results of the study revealed that the sample textbooks have focused on the family and social roles of women, and they have not given enough attention to the political, occupational, and professional roles.

The study of Zobairy (2010) focused on identifying the trends and values in the children's books since 1980; showing that the environmental and cultural exchange values have the care and attention. However, Ashour's study (2006) aimed at highlighting the value system in the Arabic-language textbooks for the four grades in Jordan. To answer the questions raised by the study, the researcher has developed a classification for the values. After the analysis of these textbooks, the study concluded that the sample textbooks included the values system with divergent percentages, and even though the inclusion was not based on a certain system, rather than being random, in terms of distribution.

Whereas the study of Al-Busaidi (2006) aimed at uncovering the concepts of human rights in the Arabic-language textbooks in the basic education stage in Sultanate of Oman for the year 2002\2003. The researcher examined 20 concepts of human rights in 14 textbooks of Arabic-language textbooks. The researcher concluded that there has been a huge coverage of such concepts in the textbooks of this stage in the light of the frequencies, such as the national identity; the right of assembly and collaboration; respecting the other; education; ballot; and voting. Likewise, the study showed that the presentation style of these textbooks of such concepts was neither organized, nor

adequate in terms of level, but it was random. That is to say that the first circle textbooks covered some of these concepts, while the second circle failed to mention these rights. Besides, there was coverage at one grade, whereas the following grade failed to reference any.

Whereas Losito's (2003) aimed to determine the situation for the national curricula in Italy and the participation level of students in the national activities. The study elaborated that the national values are deemed as a fundamental goal to the Italian education system, as it emphasizes political and national concepts and terms, which in turn grow and develop the citizenship values to the learners.

Commentary

It is noted that the Arab studies have not analyzed the Arabic-language curriculum concerning the values of citizenship; however, the Arab studies are found intersecting in their findings, which point to an existing defect in the value distribution system, as well as the interest and care put for the values of citizenship. Nevertheless, these results contradict the results of the foreign studies showing the contrary state that indicates there are interest and care for the values of citizenship.

METHODOLOGY

The study adopts the quantitative approach in analyzing the content. Such an approach assists in providing some statistical inputs that are beneficial in recognizing the relative weights of the values (Musad, 2000). To maintain the objectivity of the analysis results, it is required to consider certain factors and follow accurate procedures. In this study, the following procedures are followed:

1. Reading the texts thoroughly in a conscious and deliberate manner.
2. Identifying the rules of analysis, as the following are employed:
 - a. Considering the sentence, word, and image as a unit of analysis and count.
 - b. Analyzing images.
 - c. If a sentence includes more than one meaning of the value, the most assured value is taken into consideration using the following indexes:
 - The title of the lesson.
 - The idea of the subject.
 - The repetition of some words.

Analysis Methodology

1. Reason and inference method, as many values cannot be reflected and expressed directly. In such a case, it is essential to depend on such a method and deconstruct the text structure reading between the lines to pursue meanings.
2. Pearson method referred to in Atteyah & Al-Hashmi (2009) in case of directly expressing the value.

Analysis Validity

The verification aims at proving the validity of the analysis. Hence, a sample from the concerned textbooks is selected randomly and presented to three specialists whilst clearing out the steps of analysis and the standards and criteria adopted. On such grounds, they have confirmed the validity of the analysis.

Analysis Reliability

To ascertain the reliability of the analysis, a sample is randomly selected, one lesson from each sample textbook. Two weeks later, the sample is analyzed, the frequencies are detected, and percentages are extracted. The following equation is used to state the analysis coefficient reliability:

$$\frac{\text{Count of conformity between the solution and itself}}{\text{conformity count} + \text{Variation count}} \times 100$$

The overall coefficient of reliability reaches 81%, which is a sufficient percentage of the purposes of the study.

The Population of the Study

It is represented in the Arabic-language textbooks (Our Language's Beautiful - Loghatuna Al-Jameela) of the lower basic stage in Palestine; as the Palestinian Ministry of Education in 2017 approved this population.

The Sample of the Study

It is a purposive sample, as the sample of the study refers to the population itself. Thus, for the end of this study, four books from the Palestinian curricula were selected purposively.

Instrumentation

Figurative Table: To achieve the objective of the study, a figurative table has been developed. The cognitive domain consists of 12 values.

The Validity of the Figurative Table

To assure the validity of the figurative table, it has been presented to five specialists to obtain their opinion in that regard. After arbitration, the table took its final form consisting of 12 values.

Statistical Analysis

Frequencies and percentages of the included values in the sample are extracted to answer the questions of the study.

RESULTS AND DISCUSSION

Results

After the analysis of the sample textbooks, the following findings are concluded:

Presenting the results of the first question: What is the reality of the representation of citizenship values system in the Arabic-language textbooks in the lower basic stage in Palestine?

The following criteria are shadowed for comparison to answer the question:

- 80% and above: Excellent.
- 50 - 79%: Very good.
- 20- 50%: Good.
- Less than 19%: Very poor (The Palestinian Center for Human Rights, 2003).

Next, the sample Arabic-language textbooks are analyzed. The frequencies and percentages are obtained as shown in Tables 1, 2, 3, and 4.

Table1: A Descending Sort of the Values of Citizenship in the Arabic-language Textbook for the First Grade.

#	Value	Frequency	Relative Weight
1	Code of Conduct	35	0.346
2	National Belonging	28	0.277
3	Ethical Values	15	0.087
4	Humanitarian Values	11	0.108
5	Labor	6	0.059
6	Environmental Awareness	2	0.019
7	Health Awareness	2	0.019
8	Economic Awareness	1	0.009
9	Social Responsibility	1	0.009
10	Democracy	–	0
11	Rights	–	0
12	Duties	–	0
	Total	101	100%

As the table shows, it is noted that the values of citizenship available in the Arabic-language textbook of the first grade are of 101 frequencies. The gross total of the adopted units for analysis is 402 units. Thus, it indicates that the degree of the book representation of the human rights value has 24.33%, according to the used criteria. Accordingly, the degree of representation of the values of citizenship has a Good standing. The percentage is found via the following equation:

$$\text{Degree of Representation (or Inclusion)} = \frac{\text{Total of frequencies}}{\text{Gross total of the units adopted in analysis}}$$

As Table 1 illustrates, the count of citizenship values represented in the textbook is of nine values, which subsequently entails that the textbook failed to represent three values ultimately. As shown in the previous table, the code of conduct has the highest frequencies of 35, followed by the national belonging values with 28 frequencies. However, democracy, rights, and duties are not represented entirely.

Table 2: The Values of Citizenship Stipulated in the Arabic-language Textbook for the Second Grade.

#	Value	Frequency	Relative Weight
1	Code of Conduct	39	0.267
2	National Belonging	22	0.150
3	Labor	20	0.136
4	Humanitarian Values	19	0.130
5	Ethical Values	12	0.0821
6	Environmental Awareness	12	0.0821
7	Social Responsibility	10	0.0684
8	Economic Awareness	6	0.0410
9	Health Awareness	5	0.0342
10	Democracy	1	0.006
11	Rights	–	0
12	Duties	–	0
	Total	146	100%

According to the previous table, the values of citizenship available in the second-grade Arabic-language textbook are 146 frequencies. This means that the degree of the textbook representation for the human rights values has a 24.2%; whereas the gross total of the units is 605. Hence, the degree of representation for the values of citizenship is good according to the criteria.

Table 2 shows that the count of citizenship values represented in the textbook is of a value of ten. This consequently indicates the textbook completely fails in representing both values; rights and duties. Moreover, the previous table demonstrates that the code of conduct has the highest frequencies, tailed by the national belonging.

Table 3: The Values of Citizenship Included in the Arabic-language Textbook for the Third Grade.

#	Value	Frequency	Relative Weight
1	Code of Conduct	43	0.289
2	National Belonging	26	0.179
3	Ethical Values	24	0.158
4	Social Responsibility	19	0.117
5	Humanitarian Values	14	0.096
6	Labor	13	0.0896
7	Health Awareness	6	0.041
8	Environmental Awareness	4	0.027
9	Economic Awareness	–	0
10	Rights	–	0
11	Democracy	–	0
12	Duties	–	0
	Total	149	100%

Table 3 above shows that the code of conduct has the first rank with the highest frequencies of them all with 43, followed by the national belonging with 26 frequencies. The third place is taken by the ethical values with 24 frequencies. Nevertheless, both rights and duties stand with no representation at all. The values are represented with 19.8%, where the total of the textbook units is 705, which in turn reflects the poor representation the book has for the values of citizenship.

Table 4: The Values of Citizenship Included in the Fourth-Grade Arabic-language Textbook.

#	Value	Frequency	Relative Weight
1	Labor	43	0.25
2	Code of Conduct	39	0.22
3	National Belonging	26	0.151
4	Ethical Values	23	0.133
5	Social Responsibility	17	0.098
6	Humanitarian Values	14	0.081
7	Health Awareness	6	0.034
8	Environmental Awareness	4	0.023
9	Democracy	0	0
10	Rights	0	0
11	Duties	0	0
12	Economic Awareness	0	0
	Total	172	100%

Table 4 illustrates the prominence of Labor values with 43 frequencies, compared to the code of conduct, which ranks second with 39 frequencies. The national belonging is placed thirdly with 26 frequencies. However, the values of economic awareness, democracy, and rights are not represented entirely. Overall, the previous table shows that the values of citizenship have been represented in the fourth-grade Arabic-language textbook with 172 frequencies, which in turn equals a percentage of 22.2% where the total of units is 753. Hence, the values are of good representation.

The previous tables demonstrate the dominance of code of conduct values, as they have been represented with 156 frequencies. Whereas the values of national belonging are secondly ranked with 102 frequencies, the ethical values come third with 74 frequencies. This can be referred to the nature of the developmental characteristics of the basic-stage students that require the necessity of upbringing them according to sound ethical criteria. On the other hand, the focus on the national belonging values can be justified with the specialty of the stage the Palestinian people went through, which in turn requires the concentration on nationally constructing the Palestinian individual to preserve his\ her national identity.

Similarly, the previous four tables show that the values of rights, duties, and democracy have no share in the representation despite their importance. That may be referred to as the absence of a set presentation plan for the values, thus, such finding opposes the finding of Losito's (2000).

Correspondingly, the four previous tables speak of a hierarchy in presenting the values. The fourth-grade textbook comes first in the representation hierarchy with 172 frequencies, followed by the third-grade with 149 frequencies. The second-grade textbook stands third with 146 frequencies, ahead of the first-grade textbook, which lies in last place with 101 frequencies. Overall, perhaps that comes in line with and proportionate to the graphic visualization of the value acquisition.

The results of Al-Qatawneh et al. (2019) showed that the textbooks contain a complete of 214 cases of citizenship values with different representations of those citizenship values. The results also showed that the notice of Arabic teachers about the values of citizenship included in those textbooks is at a high level. The results also indicated that the degree of teacher awareness varies consistent with gender, with males being more conscious of civic values than females. There are not any statistically significant differences within the teachers' awareness of the idea of the variables of educational attainment and knowledge. It's evident from the analysis that the worth of citizenship represented by "love and loyalty to the nation" appeared at the very best frequency because it constituted 36 of all cases of citizenship values that appeared in class Arabic-language textbooks. The results of Al-Qatawneh et al. (2019) and Dughmus, & El-Holy, (2020) are agreed with our research results. While disagreed with the results of Agha, et al. (2018).

About the four tables, it is noted that the style of presenting the values of citizenship is unorganized and random, in the light of that some values have high frequencies, compared to values with no representation entirely, or of low presentation. Moreover, the transition in presenting the values from one grade to the following one is not

sequent. The values are presented with no pre-planning, as the values of economic awareness in the first-grade textbook stand only one frequency, while they have six frequencies in the second-grade textbook. On the contrary, the aforementioned values have representation whatsoever when it comes to the third and fourth grades textbooks. Such results come in line with the results of many previous studies, such as (Al-Busaidi, 2006; Al-Agha, 2010; Murtaja & Al-Rantisi, 2011). The results of Doughams and Al-Kursi (2020) showed that the most widespread national values are: preserving national unity, exposing violations of the occupation, and pride in the history of Palestine. The researchers also emphasized that national values are among the most important types of values, as they control the behavior of the individual according to the interest of society.

The results of Abu Omar and Joyfel's book (2018) revealed the absence of the term "digital citizenship" in all Arabic books. The digital citizenship iterations, with reference to the digital access component (digital accessibility) for grades eight, nine, and tenth were (11, 12, 13) respectively and (36) iterations in total. The third item was included once within the eighth grade Arabic textbooks, while the remaining concepts of digital citizenship were two or less. The researchers recommended the importance of developing Arabic curricula for the upper primary stage in light of digital citizenship, so as to reinforce the adequacy and quality of those curricula to stay pace with scientific development.

It is imperative to reinforce social values, to familiarize students with the historical events and achievements, and the struggles of their parents and grandparents. Recognition of the values of citizenship, civilized behavior, and committed rights and duties are of paramount importance in a democratic system of government. There is a need to acknowledge national knowledge and citizens' interest in civic and political life. The democratic government is not represented in the absence of highlighting the role of female students in the book on national and civic education. Some important topics must be emphasized, including the ecosystem, the natural system, the Arab revolution and the cultural biography of the country. Likewise, the topic of morality and civil right is crucial to the development of the book. Results from Al-Smadi et al. (2020) revealed that the most important subjects taught in Jordanian national education include the family, the life of the Prophet Muhammad, the Hashemites, the Great Arab Revolution, the natural order, the human system, the history of civilization, the challenges of Jordan and the system of government. These results are inconsistent with our study.

Hassan's (2020) results show that although the three textbooks actually provide a variety of activities that promote aspects of citizenship, there is still room to improve learners' awareness of diverse global issues including democracy, human rights and conflict resolution. Other issues associated with developing a critical learner's perspective towards global citizenship topics were identified in reading texts, speaking, listening, writing, activities, writing, and project work. In light of the results, this study concludes with a set of implications for textbook designers. First of all, textbook designers should include activities that enhance an understanding of how local, national and global political, economic and social structures work, interact and influence our societies. These activities include reading, listening, speaking, writing, and project

work activities that encourage learners to use their critical thinking to discover ways in which individual actions towards global issues may have consequences and vice versa. One of the points that will be emphasized during these activities is to question the usefulness of global, national and local systems, laws and constitutions in promoting democracy by comparing, comparing and evaluating extracts from official documents. In like manner, the previous four tables reveal that the values of rights, duties, and democracy are not represented at all despite their importance, thus, it may refer to possessing a defined plan to present and represent the values. Finally, such a result contradicts the finding of Losito's (2000).

Recommendations

The following are the main recommendations that the researcher concludes:

- The necessity to include the values of citizenship in the educational curricula that are taught in school books as an independent textbook, such as mathematics and the Arabic language.
- Holding workshops and training courses on the issues of citizenship and its values for all male and female teachers.
- Encouraging teachers to become more involved in the affairs of social activities and their eagerness to attend meetings and conferences that promote aspects of citizenship.
- The diversity of academic content and the diversity of units that incorporate national values in the curriculum should be increased in order to suit all students.

Future Work

The following are the main future work recommended:

- It is recommended that a teacher's guide be studied and prepared, including a list of national values present in each lesson.
- It is recommended to search and review the social studies book for the lower grades in order to include enough national values appropriate for this age group.
- Conducting more research and similar studies dealing with national values in the content of other textbooks.
- Conducting comparative studies between books of social studies in Palestine and some Arab and international countries.

CONCLUSION

The information displayed in the study shows the importance of inclusion of the citizenship values in the lower basic school textbooks in proper percentages and a balanced manner. Hence, it is significant to set a clear value map before putting the book to writing. Further, there should be coordination among the authors of the Arabic-language textbooks in the lower basic stage, as to assure the presentation and representation of the citizenship values are executed qualitatively, not arbitrarily, and randomly as introduced by the study. To conclude, the study indicates, based on the stipulated data herein, the necessity to adopt the modern educational theories that explain how students may absorb and acquire such values when transitioning in the presentation of values from one grade to another.

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