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إقرار

أنا الموقع أدناه مقدم الرسالة التي تحمل العنوان:

" تحليل كتاب اللغة الانجليزية للصف الثامن في ضوء القيم، واقتراح مادة اثرانية للقيم في المنهاج "

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Student's name:

اسم الطالب: اياد جمال اسحق مصلح

Signature:

التوقيع: 

Data:

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The Islamic University of Gaza
Deanery of Graduate Studies
Faculty of Education
Curriculum & Instruction Department



Value-based Content Analysis of ‘English for Palestine’ 8th Grade Course Book and Suggested Value Enrichment Material

by

Eyad Jamal Ishaq Mosleh

Supervisor

Dr. Sadek S. Firwana

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نتيجة الحكم على أطروحة ماجستير

بناءً على موافقة شئون البحث العلمي والدراسات العليا بالجامعة الإسلامية بغزة على تشكيل لجنة الحكم على أطروحة الباحث/إياد جمال اسحاق مصلى لنبيل درجة الماجستير في كلية التربية/ قسم مناهج وطرق تدريس وموضوعها:

تحليل كتاب اللغة الإنجليزية للصف الثامن في ضوء القيم واقتراح مادة إثرائية للقيم في المنهاج

Value-Based Content Analysis of English for Palestine' 8th Grade Course Book and Suggested Value Enrichment Material

وبعد المناقشة التي تمت اليوم الأربعاء 23 ربيع أول 1436هـ، الموافق 2015/01/14م الساعة الثانية عشرة ظهراً، اجتمعت لجنة الحكم على الأطروحة والمكونة من:

د. صادق سالم فروانة	مشرفاً ورئيساً	S. Fawzan
أ.د. عبد المعطي رمضان الأغا	مناقشاً داخلياً	
د. جابر إبراهيم أبو شاويش	مناقشاً خارجياً	

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واللجنة إذ تمنحه هذه الدرجة فإنها توصيه بتقوى الله ولزوم طاعته وأن يسخر علمه في خدمة دينه ووطنه.

والله ولي التوفيق،،،

مساعد نائب الرئيس للبحث العلمي والدراسات العليا

أ.د. فؤاد علي العاجز



Abstract

This study aims to identify the existing values in the content of English for Palestine grade eight textbook and to calculate the percentage of each one of the eight domains of values. The study helped identify the least frequent values and consequently the researcher suggested and designed some so as to enrich under-represented values of the eight domains.

The researcher followed the analytical descriptive method to conduct the study as he started by putting a classification of the values he thought should be available in the content of English curriculum after reviewing many studies and references dealing with this topic. The researcher analyzed the whole eighth grade course book. The analysis process included all the elements of the book as words, sentences, paragraphs, and even pictures. The results were statistically treated.

The results showed clear variations in the frequencies of the eight domains and within each domain as well. The cultural values got the highest percentage with a percentage of 37.8, followed by the social values a percentage of 22. The economic values were ranked third with a percentage of 12.2, while the environmental were ranked fourth with percentage of 11.8. The fifth rank was assumed by the national with a percentage of 6.3, followed by the religious values with a percentage of 2.4. The last rank was assumed by the political values with a percentage of 0.96.

Based on the study findings, the researcher designed an enrichment material to help enriching the values under-represented values. The researcher focused on the political and religious values as they were the least frequent among the other values to enrich with some selected topics and activities. The researcher also recommended the importance of suggesting a standard classification of the values to be followed by curriculum designers and used by researchers when analyzing any curriculum content. Furthermore, he recommended the significance of a balanced distribution of the eight domains of values in the content of textbooks.

المخلص

هدفت هذه الدراسة الى التعرف على القيم الموجودة في محتوى كتاب اللغة الانجليزية للصف الثامن من العام الدراسي 2013-2014، كذلك تهدف لتحديد النسبة المئوية لتواجد كل مجال من مجالات القيم الثمانية المعتمدة لدي الباحث والتي ترتب عليها اقتراح مادة اثرائية للقيم لاثراء القيم الاقل حظا. استخدم الباحث المنهج الوصفي التحليلي لإجراء هذه الدراسة ، حيث بدأ الباحث بوضع تصنيف للقيم التي يرى وجوب توفرها في المنهاج بعد الاطلاع على العديد من التصنيفات والدراسات والابحاث التي تناولت موضوع القيم. قام الباحث باجراء تحليل شامل لجميع محتويات الكتاب من كلمات وجمل وفقرات وحتى الصور تم تحليل مدلولاتها لاستخراج القيم المتضمنة، وتم معالجة البيانات إحصائيا.

أظهرت النتائج التي توصل اليها الباحث تباينا واضحا في تكرارات مجالات القيم الثمانية وكذلك كل مجال على حد سواء. حصلت القيم الثقافية على أعلى النسب حيث حصلت على نسبة 37.8% ، جاءت بعدها القيم الاجتماعية التي حصلت على نسبة 22%، أما المركز الثالث فكان من نصيب القيم الاقتصادية التي حصلت على نسبة 12.2% ، أما القيم البيئية فقد جاءت في المركز الرابع التي حصلت على نسبة 11.8%، المركز الخامس كان من نصيب القيم القومية التي حصلت على نسبة 6.3% ، جاءت بعدها في المركز السادس القيم الوطنية والتي حصلت على نسبة 6.2%، أما المركز السابع فقد كان من نصيب القيم الدينية والتي حصلت على نسبة 2.4%، أما المركز الاخير فكان من نصيب القيم السياسية والتي حصلت على النسبة الأقل بين القيم جميعا حيث كانت نسبتها 0.97%.

بناء على النتائج السابقة قام الباحث بتصميم مادة اثرائية للقيم التي حصلت على اقل النسب وهي القيم السياسية والدينية ، حيث كان النصيب الاكبر من المادة الاثرائية للقيم السياسية التي تنمي الوعي السياسي لدي الطلاب وكذلك القيم الدينية التي كان لها نصيب اقل في المادة الاثرائية.

أوصى الباحث بضرورة وضع تصنيف معياري يسير عليه واضعو المنهاج ويستعين به الباحثون عند تحليل المناهج الدراسية المختلفة، كذلك أوصى الباحث بضرورة ايجاد نوع من التوازن بين القيم المختلفة عند توزيع المواضيع المختلفة بحيث يراعى هذا التوزيع التكامل بين عناصر المنهاج.

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Table of contents

Content	Page
Abstract	I
Arabic abstract	II
Acknowledgement	III
Table of contents	IV
List of tables	VII
List of figures	VII
List of Abbreviations	VIII
Chapter I Introduction	
Introduction	2
Statement of the problem	6
Research main question	6
Need for the study	6
Purpose of the study	7
Significance of the study	7
Limitations of the study	8
Definition of Terms	8
Chapter II Part I : Theoretical Framework	
Introduction	11
Teaching for Value Clarity	11

Classification of Values	14
Learning a second Language	41
English for Palestine New Edition	42
Content Analysis	50
Curriculum Enrichment	55
Part II : Previous Studies	
First: Studies discussing “Values and Education”	59
Second: Studies discussing “Values in Textbooks”	68
Third: Studies discussing “Values in English Textbooks”	72
Comment and Summary	75
Chapter III Methodology	
Introduction	79
Research Design	79
Instrumentation	84
Validity	84
Reliability	84
Procedures of the study	88
Difficulties faced the researcher	89
Chapter IV The Study Findings	
Introduction	91
Answer to first question	91
Answer to second question	97
Answer to third question	108

Summary	115
Chapter V Conclusion and Recommendations	
Introduction	118
Discussion of findings	118
Recommendations	124
Recommendations for further researches	125
Summary	125
References	127
Appendices	137
Appendix (I) List of Referees	137
Appendix (II) The Whole List of 83 Values in NCERT Publication	138
Appendix (III) The Enrichment Material	141
Appendix (IV) Separated tables for each domain of values in first and second semester	158

List of Tables

Table (1)	Content of English for Palestine Eighth Grade.	80
Table (2)	Initial list of basic and sub-values.	81
Table (3)	Final list of basic and sub-values.	82
Table (4)	Coefficient correlation among results/ Reliability through time.	85
Table (5)	Reliability coefficient between the results of the researcher and the first analyst.	86
Table (6)	Reliability coefficient between the results of the researcher and the second analyst.	87
Table (7)	Reliability coefficient between the results of the researcher and the results of both analysts.	88
Table (8)	Frequencies & percentages of each domain of values.	99
Table (9)	Percentages & frequencies of Cultural values in each unit.	100
Table (10)	Percentages & frequencies of Social values in each unit.	101
Table (11)	Percentages & frequencies of Environmental values in each unit.	102
Table (12)	Percentages & frequencies of Religious values in each unit.	103
Table (13)	Percentages & frequencies of Political values in each unit.	104
Table (14)	Percentages & frequencies of National values in each unit.	105
Table (15)	Percentages & frequencies of Patriotic values in each unit.	106
Table (16)	Percentages & frequencies of Economic values in each unit.	107

List of Figures

Figure (1)	Total of the eight values	108
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List of Abbreviations

CMC	Computer mediated communication
EFL	English as a Foreign
EFP	English For Palestine
ESL	English as a Second Language
FL	Foreign Language
HOTS	High Order Thinking Skills
IM	Instant messaging
L2	Second Language
RE	Religious Education
NCERT	National Council Of Educational Research And Training
SL	Second Language
UNESCO	United Nations Educational, Scientific and Cultural Organization
WHO	World Health Organization

Chapter I

Introduction

Chapter I

Introduction

1.1 Introduction

The educational system plays an important role in the society as it is responsible for building a good citizen who can be an effective element in building and improving the society. This system can be defined as a set of components which connect together and organize in a joint surrounding. These components interact to produce the wanted outputs. It is also known as the way the people in a given society carry out all activities related to education. These components appear in inputs; these inputs include all the elements like teachers, students, school curriculum, and the educational environment.

Ashraf (1998) states that education preserves the basic structure of society by conserving all that is worthwhile in basic values and institutions, by transmitting them to the next generation and by renewing culture afresh whenever degeneration, stagnation, or loss of values occur. At the same time, the job of education is to use the words of Jeffreys (1972), ‘the nurture of personal growth.’ It is through this nurture of the individual and the preservation and transmission of culture that both the individual and society attain a ‘quality of life’, which as Whitehead (1926) says, ‘lies always beyond the mere facts of life’.

Education influences and reflects the values of society, and the kind of society we want to be. It is important, therefore, to recognize a broad set of common values and purposes that underpin the school curriculum and the work of schools.

Foremost is a belief in education, at home and at school, as a route to the spiritual, moral, social, cultural, physical and mental development, and thus the well-being, of the individual. Education is also a route to equality of opportunity for all, a healthy and just democracy, a productive economy, and sustainable development (The National Curriculum, 2004).

Education should reflect the enduring values that contribute to these ends. These include valuing ourselves, our families and other relationships, the wider groups to which we belong, the diversity in our society and the environment in which we live. Education should also

reaffirm our commitment to the virtues of truth, justice, honesty, trust and a sense of duty (The National Curriculum, 2004).

The school curriculum comprises all learning and other experiences that each school plans for its pupils. The National Curriculum is an important element of the school curriculum. The school curriculum is the tool of achieving the aims of educational system, since teachers teach the chosen instructional content and determined framework, whose scientific element, attitudes, and values have been chosen in a way which ensures achieving the targets of the country, and transmitting knowledge, values, and attitudes which are needed to be acquired by students in their different educational stages. These are the values and attitudes which the country seeks to confirm in the minds of students either directly or indirectly, to get at least the citizen who follows the general framework of the country (The National Curriculum, England, 2004).

Each school curriculum contains many domains of various values. The school curriculum should promote pupils' spiritual, moral, social and cultural development and, in particular, develop principles for distinguishing between right and wrong. It should develop their knowledge, understanding and appreciation of their own and different beliefs and cultures, and how these influence individuals and societies.

The school curriculum should pass on enduring values, develop pupils' integrity and autonomy and help them to be responsible and caring citizens capable of contributing to the development of a just society. It should promote equal opportunities and enable pupils to challenge discrimination and stereotyping.

It should develop their awareness and understanding of, and respect for, the environments in which they live, and secure their commitment to sustainable development at a personal, local, national and global level. It should also equip pupils as consumers to make informed judgments and independent decisions and to understand their responsibilities and rights (The National Curriculum, 2004).

English as a foreign language is of a great interest among the international curriculum designers. Accordingly, it is necessary to learn it because of its importance for communication and development. It enables students to cope with the modern life.

Richards (2001: 13) mentions that whenever you teach a language, you also teach a complex system of cultural customs, values, ways of thinking, feeling and acting. Freedom fighter Martin Luther said that the prosperity of a country depends not on the abundance of its revenues, not on the strength of its fortifications, not on the beauty of its public buildings; but it consists of the number of its cultivated citizens, in its men of education, enlightenment and character.

The importance of learning English as a second language requires more attention to the designing of its curriculum. The content should be chosen in a balanced way which takes into account all the values because these values are necessary to build the character of a citizen who can perform his/her duty in the life.

When you browse English for Palestine Eighth grade 8, you can notice that it contains many domains of values. These values will be investigated to identify the frequency of each of the domains of these values .

The responsibility of the curriculum is to make students acquire many various aspects which contain different values. These aspects can be subdivided into many forms like the cognitive domain which is interested in acquisition of knowledge and the experiences, which they need in their different stages of their life. The second domain is the skills, which the curriculum seeks to be acquired by the students. The third one is the domain of values, which includes the different needed values to be acquired and instilled in the hearts of students. The curriculum designers try hard to include the different values in the educational curriculum. This system of values must be arranged in a balanced way which suits the importance of these values.

All of us are motivated to move our lives in a certain direction. That motivation is determined by the values we ascribe to. Our values are thus the formations and ideations of thought, the distinct formulations of understanding that express what we perceive to be important truths of life. These ideals are then reinforced by our emotions and feelings, which turn those mental perceptions into a vital passion that we hope to realize in our lives. Whether we actually make the effort to implement them is another matter (Parsons, 1951).

Values are actually a very special power in the universe. It is the one our minds can grasp for the purpose of uplifting life. Values are actually spiritual skills, a divine gift that comes to us from the infinite source of things (Williams, 1979).

The highest of principles such as Oneness, Love, Beauty, and others descend from the heavens, and are reinterpreted as values by our minds. For example, the spiritual principle of Oneness is recognized by our minds as values of cooperation, integration, teamwork, and others. Likewise, the universal principle of Love is expressed through values of goodness, selflessness, self-givingness, openness, tolerance, respect for others, and a number of others.

The existence of values is common in all human societies, some of which are essential and acceptable in the society and others are unwanted. In addition, there are effective values which are still strong besides some important values which have become weaker than before. These values must be reinforced.

It is a big dilemma when there is low interest in the field of values particularly in certain values which represent an important side in the ideologies and traditions of the society. This would weaken some important values in the system of values among people. In spite of the importance of this field, there is not enough interest in values which remain under-researched. These values can be listed in the frame of cultural globalization or imposing the culture of others on our curriculums either directly or implicitly.

The curriculum includes pictures and topics which focus on supporting certain values which may include some aims. These actually need to be analyzed. A suitable classification which agreed with the system of values accepted in our society was chosen. The researcher followed the selected classification to analyze the content of English for Palestine grade 8 course book.

In the light of the content analysis process, the researcher will suggest a suitable material to enrich the curriculum with some value-based topics to reinforce the under-represented values in the curriculum.

According to what has already been discussed, the analysis process of the content of English for Palestine 8 grade was conducted depending on the incorporated values and the contrary of those values to determine the rate of frequency of each domain of values in English curriculum for eighth grade.

1.2 Statement of the problem:

School curriculum includes many domains of values, each of which represents a figure of building the character of students, and these domains of values are found in the curriculum in different frequencies. In English curriculum the values are found in rates that are various depending on criteria and determinations, some of which are imposed on our curriculum and others are focused on by curriculum designers.

1.3 Research Main Question:

Thus, the research seeks to answer the following major question:

“What are the values incorporated in English for Palestine grade 8, and what is the suggested material to enrich the under-represented values in the English curriculum?”

Research Sub-questions

The following sub-questions arose from the main question:

1. What are the values that should be available in English for Palestine eighth grade?
2. What is the frequency of each domain of values in English for Palestine, Eighth Grade course book?
3. What is the suggested material to enrich the under-represented values in English for Palestine, Eighth Grade course book?

1.4 Need for the study:

The English curriculum represents a big challenge for the curriculum designers when they begin to choose the components of the each book. They have to care about the content they choose because any topic, word, or picture may have a different or unsuitable value, which leads to unwanted results in students' behaviors and affects the system of values. This study tries to check the suitability of the values incorporated in English for Palestine eighth grade course book, especially the new edition of the book which was presented in the school year

2013. The changes added to the course book must be analyzed carefully in order to make sure that the English curriculum represents the common values of our society.

1.5 Purpose of the study:

The study aimed to achieve the following objectives:

1. Highlighting the importance of the existence of different domains of values to make a kind of balance between the different domains of values found in the course book of English for Palestine 8th grade.
2. Measuring the rate of frequency of domains of values in the course book of English for Palestine 8th grade.
3. Giving a realistic picture of how the course book of English for Palestine 8th grade reflect the desired values of our society, and the rate of frequency of each.
4. Coming up with recommendations related to the appropriateness of value included in the course book of English for Palestine 8th grade in terms of its inclusion of the different domains of values
5. Identifying the exotic and unwanted values which contain strange and foreign values which adversely affect the system of values among students.
6. Suggesting an enrichment material to supplement the course book of English for Palestine 8th grade with some suitable values under-represented in it.

1.6 Significance of the study:

1. This study may be useful in enriching the desired values that are under-represented in the course book of English for Palestine 8th grade.
2. It may draw attention to the strange, exotic and unwanted values which include words, ideas, topics, and values which may negatively affect the students' behaviors and attitudes incorporated in curricula.
3. It may determine the frequency of all the different domains of values included in English for Palestine grade 8.
4. It may encourage researchers to conduct more studies which deal with exotic and unwanted values in Palestinian curriculum at its different levels.
5. It may guide the teachers to the need to deal carefully with some topics which include values and attitudes that are different from ours.

6. It may help the curriculum makers to rid the curriculum of some topics which include some exotic and unwanted values.

1.7 Limitations of the study:

1. This study was limited to the course book of English for Palestine 8th grade.
2. This study was carried out in the scholastic year 2013-2014.
3. This study was concerned only with some values incorporated in English for Palestine Grade 8 students' book.

1.8 Operational Definition of Terms:

Curriculum:

Lauridsen (2003: 5) states that a curriculum is a document or a written plan which is presented for implementation at a school in order to develop teaching strategies for specific classroom groups. It is also defined as the totality of the content to be taught and aimed to be achieved within one school or educational system (White, 1988: 4).

Content analysis:

Ferch (2005: 10) defines content analysis as a systematic and objective research method used in the examination of texts, documents, and communication.

Values:

Abd El-Fattah (2001) defines culture as "the ideals that prevail in individuals and penetrate in them and inherited to the generations and defended as much as possible".

Course Book:

Course book is the book used in schools for the formal study of a subject. Matos (2000) reviewed the definition of the course book as it is the book which is used for instructional purposes, especially in school and collages.

Enrichment Material:

Enrichment Material is defined as a higher quality of work than the norm for the age group. It is characterized by a broadening of learning experiences, and promoting a higher level of thinking. In addition, it includes additional subject areas of curriculum (Teare, 1999).

Chapter II

Part I

Theoretical Framework

Part II

Previous Studies

Chapter II

Part I

Theoretical Framework

2.1.1 Introduction

Values are generally considered an integral part of our lives (Curriculum Corporation, 1994). Whether we are conscious of them or not, whether we have purposely adopted certain values, or simply taken aboard what we were brought up with, values seem to be constantly reflected in our actions and should for this reason be carefully integrated into educational contexts. For values to become 'owned' by students, however, opportunities must be provided for them to actively and critically construct their so-called shared values. Imaginative teaching is a constructivist way of engaging learners emotionally in values-based education; and service learning, or a 'curriculum of giving', is a practical manifestation of sharing and caring, thus teaching students our core values through activity and doing – the most natural means of expression in children and adolescent learners (Nielsen, 2005).

2.1.2 Teaching for Value Clarity

The aim of values in education is to encourage young people's awareness of having values and their corresponding relationship to the world in which they live. It is, therefore, necessary to try and convey the idea of which values people in our society regard as necessary (and through which our society is shaped today). A modern society demands that an individual should have many skills, among them the skill to deal with conflicting values and to take independent decisions. It demands a critical faculty as well as competence to judge based on your moral principles. Modern societies must, therefore, take an interest in that such skills be encouraged.

Values are among the most precious gifts which a person can have. People have experiences; they grow and learn. Out of experiences may come certain general guides to behaviour. These guides tend to give direction to life and may be called values. Our values show what we tend to do with our life and energy. A value is only produced by a person's own behaviour and has a lot to do with the person's own opinions. Having values affects a person's behaviour. Developing your own values is both an individual and a lifelong process which should be supported in the classroom.

According to Acat and Aslan (2012), the concept of value has different definitions. Because value is a general and abstract concept, it is often used to express different meanings. Value is derived from “valere”, a Latin word which means “adopted, admired, overrated and upheld thing” or “a thing which is important and valid for a human”. The value can be defined as “a fact believed, desired and used as a scale” or “as a belief that shows individual and social preferences”

Many definitions of value have been made by researchers and different value classifications have been made. This shows there is not any classification accepted by everyone (Aslan, 2011; Peterson, 1970). Lickona (1991) classifies the values as moral and non-moral. Additionally, values were classified as instrumental and terminal by Rokeach, as theoretical, utilitarian, aesthetic, social, individualistic and traditional by Spranger and as power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, security and super-grouping by Schwartz.

Definition of Values:

A definition of values takes many shapes. This is because of some different factors. One of these factors is the difference of fields which deal with values since each field has a certain interest (Jacoby, 2006). This interest controls the subject of the definition.

Another factor which leads to a difference in defining values is the variety in the kinds of values. So, when scientists define the social values, they will be interested in locating the acceptable shapes of behaviors which suite the norms of the society.

Moving to another kind of values; for example, the religious values, since the researchers and scientists define it depending on religious criteria, since each group of people have their own culture and often have a religion, and this has instructions and commands leading the system of the religious values in the society.

According to what has been said, it is noticed that there is no definite definition of values, so some common definitions will be outlined. One of these definitions is that “Values are principles that guide our lives” (Triandis, 1994: 111). In other words, values provide direction towards goals. Various aspects of values have been researched and Triandis has drawn on the work of Schwartz (1992) to present a concrete definition of values (quoted in Triandis, 1994:

112). Values are concepts or beliefs that pertain to desirable end states or behaviors, that transcend specific situations, that guide selection or evaluation of behavior and events, and that are ordered by relative importance.

Halstead and Taylor (2000) define values as ‘the principles and fundamental convictions which act as general guides to behaviour, the standards by which particular actions are judged as good or desirable’. One of the short and direct definitions was provided by Johnston (2003:9), who referred to values as “beliefs about what is right and good.” In his turn, Ihedoro (2006) defines values as cherished and acceptable standards of behaviour; they are the highest ethical parameters and criteria through which individuals, groups and societies order their goals, determine their choices and judge their conducts.

According to (Ugwuegbu, 2004), values are the goals people work for. They are those elements in a persons’ behaviour that show how a person has decided to use his/her time, energy or life. Values determine where people put most of their energy, what they work for and the way they go about what they do. Kazem (1970) defines values as “scale, level or standard we aim at in our behavior and is seen as undesirable or desirable.” Zahran (1977) defines values as “regulations for the mental interactions toward persons, objects and activity aspects. Another definition of values is put forward by Khalaf (1999), who defines them as "the judgments issued by the human guided by the set of principles accepted by the society specified with the desired and undesired behavior." Furthermore, Abd El-Fattah (2001) defines values as "the ideals that prevail in individuals and penetrate in them and inherited to the generations and defended as much as possible".

Why Value Education?

A most important reason for reorienting education for values is the fact that the current model of education contributes to the lopsided development of students. This model of education puts exclusive focus on cognitive to the total neglect of the affective domain and presents alienation between head and heart. Students are nurtured in a spirit of excessive competition and are trained right from the beginning to relate to aggressive competition and facts detached from contexts. The individualistic idea of excellence is promoted at the cost of emotional and relational skills. (Gulati and Pant, No date)

Young learners hardly understand why they are in school, why they are studying different subjects and how their schooling will be helpful to them. Their understanding is limited to

learning about the subjects. They hardly know how they should live their lives, commit themselves to the welfare of the country, care about the environment and other social and moral issues. They are not clear as to what sort of persons they hope to become when they complete their school education. Education of this kind turns children into machines. Such a perspective defeats the very purpose of education - the wholesome development of personality including ethical development which is fundamental for making responsible decision making in case of moral conflicts.

2.1.3 Classification of Values:

Many sociologists, educators, and researchers confirm the fact that the process of classifying values is difficult and complex, so we find that whatever the scholars did, they cannot put an integral classification which can be dependant in the field of education and sociology, so some of these classifications which have been put by various experts in the field will be highlighted.

According to (Gupata, 2000: 119), NCERT (National Council of Educational Research) has listed (83) values in a booklet titled “Documents on Social, Moral, and Spiritual Values”. Goel, the compiler, claims that the list has been compiled on the basis of documents included in the publication as well as the study of the Gandhian literature. The first ten of these values are as follows:

- a. Abstinence
- b. Appreciation of cultural values of others
- c. Anti-touchability
- d. Citizenship
- e. Consideration of others
- f. Concern of others
- g. Co-operation
- h. Cleanliness
- i. Compassion
- j. Common cause

For the complete list of the 83 values, see Appendix (2)

1. Dr Prem Kirpal, Former Secretary of Education, Government of India, has rightly pointed out that “the charter of the United Nations, the constitutions of UNESCO and

declaration of Human Rights embodied statements, principles, and norms for the observance by the member states are very conducive to the evolution of the proper human values that can be practiced and shared by all in making of a new humanism for the emerging global community.” In this context he has mentioned the following value-concepts:

- a. Man and his own self: The human person, the inner man
- b. Man and his fellowmen: Society and human relations
- c. Man and his habitat: Natural, Space
- d. Man and his work
- e. Man and his art
- f. Man and technology
- g. Man and time: The stream of past, present, and the future
- h. Man and his cosmos (Man and his universe; the meaning and purpose of existence
(cited in Gupata, 2000, p:123)

2. **Zahran classification (1977):**

Zahran points out that the classification of values based on several basics includes:

- a. **Content:** It contains six values: theoretical, economic, aesthetic, social, political, and religious value.
- b. **Purpose:** It includes the values that relate to the style preferred by the individual or the way of performing a particular act.
- c. **Strength:** It includes values different in power according to the degree of struggle in its purpose.
- d. **Generalization:** Values are divided into public and private.
- e. **Obviousness:** There are explicit and implicit values. The explicit values are expressed by speech, while the implicit values are drawn from their presence, the observation of choices, and the trends that have been repeated in the behavior of individuals in an organized way.
- f. **Continuity:** Values are divided in terms of continuity into two parts: transient and permanent. The transient values are temporal as they are removed easily, while the permanent values are the values that remain stable for a long time in the hearts of people and delivered from a generation to a generation such as the values associated with traditions.

3. **Spranger's classification (Al-Jalad, 2005):**

Spranger's classification was included in "The Patterns of People" where he thought of the possibility of classifying values into the six following types:

- a. **Theoretical values:** They include the deep interest of the individual to discover facts. These values reflect the pattern of the scientist or the philosopher.
- b. **Economic values:** They look at the individual interest in beneficial and useful way reflected in the manner of business people.
- c. **Aesthetic values:** They reflect the interest of individuals.
- d. **Social values:** They reflect people's love, compassion and respect as they characterize the good person.
- e. **Political values:** They reflect the individual interest to access to power and control.
- f. **Religious values:** They aim at understanding the universe and the origin of Man.

4. **Ramzey's classification (1984):**

Ramzey classified values into four types as follows:

- a. **Material values:** They aim at permitted business such as industry and trade.
- b. **Human values:** They aim at saving the human and treating him in good way or upbringing or educating or guiding him.
- c. **Moral values:** They aim at applying the Islamic Sharia. They include honesty, generosity, and truth for sake of Allah.
- d. **Spiritual values:** They aim at worship approved by the Islamic Sharia.

5. **Abo Al-Enein's classification (1988):**

Abo Al-Enein classified values into the following types:

- a. **Spiritual values** They imply love of Allah, faith in Allah and Jihad for the sake of him.
- b. **Moral values:** They include justice, honesty, truthfulness, generosity and cooperation.
- c. **Mental values:** They are the knowledge and ways to acquire experience and critical thinking.
- d. **Empathy and emotional values:** They include love, hatred and self-control.
- e. **Social values:** They include honoring parents, social solidarity and kindness of neighbours.

- f. **Material values:** They are the material elements of body care and thrift.
- g. **Aesthetic values:** They recognize the aesthetic consistency in things and take in care of appearance, cleanliness and tidiness.

6. **Tahtawi's classification (1996)**

(Reddy, 2006)Tahtaw classified values into six types:

- a. Spiritual values.
- b. Moral values.
- c. Mental Values.
- d. Social values.
- e. Physical Values.
- f. Aesthetic values.

7. **Gail M. Inlaw's classification (1956)** (Reddy, 2006)

- a. Traditional and cultural values.
- b. Economic values.
- c. Political values.
- d. Values in science and technology.
- e. Philosophical values.
- f. Values of the black community.

8. **Parker's classification of Values (1974)** (Reddy, 2006)

- a. Biological values.
- b. Economic values.
- c. Affective values.
- d. Social values.
- e. Intellectual values.
- f. Aesthetic values.
- g. Moral values.
- h. Religious value.

9. Gandhi's Classification (1932) (Reddy, 2006)

- a. Truth.
- b. Non-violence.
- c. Freedom.
- d. Democracy.
- e. Equality.
- f. Self-realization.

10. Allport-Vernon Classification (1931) (Reddy, 2006)

Allport-Vernon classifies values into six major types as follows:

- a. **Theoretical:** They reflect Interest in the discovery of truth through reasoning and systematic thinking.
- b. **Economic:** They reflect Interest in usefulness and practicality, including the accumulation of wealth.
- c. **Aesthetic:** They reflect Interest in beauty, form and artistic harmony.
- d. **Social:** They reflect Interest in people and human relationships.
- e. **Political:** They reflect Interest in gaining power and influencing other people.
- f. **Religious:** They reflect Interest in unity and understanding the cosmos.

The source of values:

There are many different opinions of the philosophers and scholars about the main source of values. Some of them consider religion as the basic factor of creating values, but others consider the mind as the main source of values. Others say that the society is the base of value source.

Following are some of the main sources of values:

- a. Religion: It is considered one of the basic sources of values because religions came to repair what people have messed up. These religions have set commands and instructions to be followed by the people; since they clarify what is good to be done, and what is bad to be avoided. So this group of scholars confirms that religion is the base of values, and the criterion which judges the process of choosing values.
- b. Mind: This group of scholars thinks that the mind is able to analyze the different situations, and derive the correct values, and the mind is the only way to reach a real

system of values because it takes into account the public interests, and the objectives which lead the society to construct a suitable, strong system of values for the society.

- c. Society: The supporters of this trend believe that the society is the most important source of values. They claim the following:
- The stability of values depends on a nation or society, and the history of this society.
 - The main purpose of deriving values returns to the desire of reforming and development of the society.
 - The people of the society participate in choosing the values according to the general culture of the society (The Center of Social and Human Studies, 2014).

What are the core values that should be available in the curriculum?

The process of choosing core values is a hard and complex process which needs a lot of efforts and participation of educators, teachers, researchers, scholars, and curriculum designers because the instructional curriculum submitted to the learners should depend in choosing the core values on the principle of diversity and comprehensiveness in the frame of traditions and customs of the society. The choice process should not neglect the religious and political values to improve the character of learners in a balanced way. In addition, the choice process of values should suit the age and mental characteristics of learners.

The curriculum of English as a second language should provide the opportunity to the learners to learn more about the new culture, and improve the system of cultural, social, religious, political, etc. values to achieve the target goals.

Despite the importance of this field, there is a noticeable lack in the local resources which deal with the field of values in the curriculum because of many reasons. As a result of the importance of this field, many countries have given more attention to the field of values in the curriculum, which helps in the choice of core values according to what suit our situation.

The process of choosing the values that should be available in the curriculum of English for Palestine Eighth 8th Grade was done by returning to many national and international studies dealing with the subject of value education, and by consulting to specialists such as teachers and supervisors who work in the same field.

The following is a list of the selected values which should be available in English for Palestine Eighth 8th Grade followed by more elaboration on each of them:

- a. Cultural values
- b. Social values
- c. Economic values
- d. Environmental values
- e. Patriotic values
- f. National values
- g. Religious values
- h. Political values

First: Cultural values:

Cultural values, at the simplest level, are commonly shared concepts about what is right, wrong, possible or impossible, true or false and so on. The arena of cultural values can be as small as each individual's personal set of decisions as to what is acceptable or not. The individual can be firmly set in deciding that existing cultural values are just fine and that no new or different ones are wanted or needed. The arena of cultural values can be as large as a continent full of people's shared values about what is acceptable or not.

The definition of culture is very wide. In its broadest meaning, culture is a humanly created environment for all our thoughts and actions". This is something that all human share, and what distinguishes us from animal world. In addition, we can talk about a culture of a particular period or civilization, or of a particular society (Saluveer, 2004).

Also, Hall (1977: 14) says, "There is no aspect of human life that is not touched and altered by culture." Till now linguists have had many definitions of culture; each culture focuses upon one particular aspect, ranging from all-encompassing concepts like "it is everything" to some narrowly-viewed concepts like "it is opera or ballet".

Due to its complex nature, the word 'culture' is very difficult to define. The researcher agrees with Hinkle (1999: 1) that there are "as many definitions of culture as there are fields of inquiry in human societies, groups, systems, behaviors, and activities. For many people, culture would mean art, literature, customs, and everyday life peculiar to a certain group. However, culture also includes invisible features like beliefs, values, norms, and attitudes (Saluveer, 2004: 10).

The anthropological definition of culture is also shared by scholars of the other fields including that of language. Labo (1986: 52) writes in *Linguistics across Cultures* (first published in 1952) that culture is synonymous with the “ways of people”. Chastain (1988: 302) defines culture as “the way people live” and, according to Brown (2000: 176), culture is “a way of life”. He goes on to say that culture also includes “the ideas, customs, skills, arts, and tools that characterize a given group of people in a given period of time” (Saluveer, 2004: 11).

Cultural values:

(Schwartz, 1999) states that cultural values represent the implicitly or explicitly shared abstract ideas about what is good, right, and desirable in a society (Williams, 1970). These cultural values (e.g. freedom, prosperity, security) are the bases for the specific norms that tell people what is appropriate in various situations. The ways that societal institutions (e.g. the family, education, economic, political, religious systems) function, their goals and their modes of operation, express cultural value priorities. For example, in societies where individual ambition and success are highly valued, the organization of the economic and legal systems is likely to be competitive (e.g. capitalist markets and adversarial legal proceedings). In contrast, a cultural emphasis on group well-being is likely to be expressed in more cooperative economic and legal systems (e.g. socialism and mediation).

Culture has a broad field of relations, since there is a strong relationship between culture and many walks of life. Cultural values are used to build cultural affiliations in the present and can be historical, political, ethnic, or related to other means of living together (for instance, work- or craft-related). As used in this typology, cultural/symbolic value refers to those shared meanings associated with heritage that are not, strictly speaking, historic (related to the chronological aspects and meanings of a site) (Torre, 2002).

The researcher will focus on some fields of cultural values. These fields are as follows:

1- Scientific Values:

Our lives are increasingly affected by scientific discovery and the application of science has undoubtedly brought huge benefits to society. People live healthier, and longer lives in greater material comfort and few, in any country, would choose to live without the benefits of technology.

Each learner needs to improve his/her knowledge depending on a system of values to organize the process of acquiring knowledge and to encourage them to benefit appropriately from the acquired knowledge to motivate them towards new search for new knowledge.

Scientific values are defined as the total positive trends of individuals towards a scientific subject or situation related to science (Ali, 2002). Abdel Majeed (2003), cited in (Khazaly, 2009) defines scientific values as implicit normative judgments formed by individuals during their interactions with the scientific experiences and situations, and reflected in the form of interests, behaviors, and trends. Makroom (2004) defines scientific values as a total mental and emotional perceptions which determine the opinion of the individuals towards the scientific issues which help to understand the relation with the surrounding environment.

There are many kinds of scientific values, but the researcher will focus on the most needed values in the curriculum. These values are as follows:

a- A good use of technology:

(Sidelinger, Ayash, & Tibbles, 2008) state that the rapid advancement of technology has changed the way the world operates. Technology now allows people the opportunity to communicate from opposite ends of the globe. According to Wolak and Mitchell (2002), the Internet is now another means where people can expand their social networks and form close interpersonal relationships. E-mail, one of the earlier forms of computer-mediated communication (CMC), enables people to connect with one another (Zakin, 1996), and instant messaging (IM) allows people the opportunity to communicate in real-time with one or more Internet users (Kindred & Roper, 2004).

When the curriculum includes situations and experiences which encourage learners to use the available technology appropriately, this will enhance the scientific values by the learners. Social network can be useful to help in this field, for example, using Facebook and Twitter. The social networking site Facebook started in 2004 and as of spring 2010 had over 350 million users, almost half of whom logged on to the site each day. Facebook has a reputation for being a tool used primarily by youth, and statistics from marketing sources support that claim. However, according to the company, membership growth is strong among those 35 years or older; this demographic may have represented more than

30% of registered users by early 2010. Twitter is frequently referred to as a micro-blogging service. Twitter is a hybrid between earlier instant messaging programs and blogs, allowing users to broadcast messages known as tweets of up to 140 characters in length. The service first appeared in 2006 and by spring 2010 had over 100 million accounts. Users can follow others' tweets in an aggregated feed, not unlike a Facebook news feed. The major differences between Facebook and Twitter are that tweets are limited to 140 characters, and most Twitter accounts are completely open and visible to any Internet user who does not have to sign up as a member. Tweets are searchable within the Twitter site and are indexed by Google, whereas Facebook content is usually not visible in search engine results (though that can change at the whim of the major search engine companies) (Crymble, 2010).

b- The value of knowledge acquisition:

(Kuhan and others, 1995) state that knowledge acquisition is a process fundamental to survival that begins early and continues throughout the life span. What do we know of the process? Research has made it clear that from an early age knowledge is organized into theories that are elaborated and revised over time and that serve as vehicles for understanding the world. In other words, knowledge acquisition to a large degree occurs through a process of theory formation and revision. Among researchers adopting a knowledge- or theory-based approach to cognitive development, the focus has been on describing the content of these evolving theories in a wide range of domains, and we now know a good deal about the progressively more elaborated knowledge that children of various ages are likely to have within numerous content domains (Gelman & Wellman, in press; Wellman& Gelman, 1992).

The field of knowledge is so broad and varied. It includes many aspects the human should learn about. The human should use his/her mind and experiences to acquire new useful knowledge which helps him/her to face the needs of modern life. This knowledge varies between science, art, history, and other branches of science. Knowledge is considered as a basic value which distinguishes humans from animals, so it is considered a prerequisite for the development of the society.

The role of education via its different means including the curriculum is to improve the value of acquisition knowledge, and the desire to learn by learners through experiences which increase the desire for knowledge, and seeking to acquire it whatever the field of knowledge is.

2- Health values:

Health has been defined by the World Health Organization (WHO) as “a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.” The reinforcement of health values is vital for the individuals and society, and concerns the human at all different stages of his/her life. These health values are essential to people to acquire healthy habits to keep the health of the body and mind, and to improve these habits to become core values in their lives. Learners should acquire via the instructional curriculum the health values which implicate the desired ends needed to be achieved by learners.

Learners need to develop habits that lead to good health and safety early in life. This interest should be introduced to the learners serially where it helps appropriately to develop the interests of learners in health values in all their school life. As they learn about the body systems and related functions, students associate these functions with the need for maintaining their good health through appropriate nutrition, cleanliness and hygiene habits, and through proper exercise and rest. Learners can also develop an awareness of the great dangers of using inappropriate substances such as cigarettes, inhalants and other drugs. Students’ understanding of appropriate health habits can be enhanced when they are aware of the body capabilities, functions and limitations (e.g., it cannot utilize cigarette smoking as a nutrient).

3- Aesthetic values:

An aesthetic value is a judgment of value based on the appearance of an object and the emotional responses it evokes. While it is difficult to objectively assess an aesthetic value, it often becomes an important determining factor in the overall value; things people perceive as attractive tend to be in higher demand and will cost more than comparable objects without the aesthetic component. For example, two homes with similar amenities, locations, and sizes can sell for radically different prices if one is a custom-designed craftsman while the other is a generic manufactured home. Judging an artistic value is a

complex process. Culturally, ongoing debates swirl around aesthetics in many regions of the world, and perceptions of beauty tend to be influenced by the culture a person grows up in. People in the West, for example, may value classical design inspired by Ancient Greece and Rome, while people in the East may not find this style aesthetically pleasing. Works of art are judged on aesthetic values and can have radically different price tags on the basis of appearance and creator, even if the materials are identical. (Makmahon, 2004)

Art is not the only field where aesthetic value is a concern. Crafts like furniture and clothing design must also consider aesthetics, as must real estate, where the appearance of a home can have a profound impact on the sales price. Engineers also consider aesthetics when designing products, as an attractive design can make a product more valuable in the eyes of consumers; keyboards, for example, come in a variety of designs, and those with unusual or distinctive appearances tend to have a higher price point.

Aesthetic values can also be a concern with nature. In many cultures, the idea that nature has an inherent aesthetic value is widely socially accepted although some natural landscapes may be considered more attractive than others. The belief in the aesthetic value of nature was the driving force behind social developments like the national parks in the United States; the government specifically sets aside natural spaces for their natural beauty, rather than allowing residents of the nation to use them for development.

Aesthetics is a highly subjective area of study although numerous colleges and universities include coursework designed to help students assess aesthetics and make accurate judgments. Psychologists and social scientists also have an interest in this field, as they want to know how cultures develop ideas about beauty, and how those ideas play out in cultural phenomena.

Second: Social values

There is no definite definition for the social values, but scholars have set some definitions which dealt with different aspects of the subject. These definitions appear as follows:

Ibrahi et al. (1962: 18) define the social values as "the product of social experience and is formed by collective selection processes which the community members agree on for organizing the relations between them." Zaher (1986: 29), cited in Abu Ashiba, (2009),

describes social values as those "which include people's love and understanding; they aim at other purposes in a way reflecting a type of a social person."

Al-Farra and Al-Agha (1996: 25) define social values as "a set of values for individual attention to people and sacrifice for them, social awareness, family and social values, cooperation, developing the team spirit, preserving the righteous traditions, respect, courage, and good citizenship commitment to responsibility and equality of opportunity ."

Abu-Nasr (1984:202) defines social values as "all that is worthy of individual attention and care according to social, psychological, economic and other considerations. The individual relies on his/her judgment, choice and preference between alternatives of available conduct. These values are created as a result of the socialization process. It is true that the individual followed, and still does, general social values, individual social needs and behavior."

Obidat (1998: 7) defines social values as "a set of principles and attitudes the individual acquires from his/her social environment so that these behaviors become acceptable to the community, and individuals behave according to them in their interactions with each other, and thus be legitimate in judging the actions of individuals in the society"

Barbkh (2000: 10) defines social values as "The values that concern the individual, the community and through them the individual feels social awareness and self confidence, trust the community, feels comfortable and reassuring, works for the community sake, obeys the community laws and maintains the habits and traditions.

The relationship between individual and society:

Man has been described as a rational animal but along with that he happens to be a social animal to animals are also gregarious — they live in groups. One cannot live in isolation. Men were savages in the Stone Age; then they began living in a family; families came together and formed a village community, then grew the towns, the metropolises; states, countries, continents and thus goes the tale of the world society. Now when people have begun to live together, the society has become their focus of communion ship and commonality. Man has now to develop a spirit to be able to live with others and living with others bestows upon him if some rights then a lot of obligations too. He cannot escape from this situation. We as individuals have our own life to live — there is freedom to live in

whatever manner we choose, but even that freedom has to get fettered when society and the concept of the society steps in. (Bansal, 2014)

The concept of a 'Society' enshrines within itself the concept of living with others and living for others. Where this concept goes missing, the social set up falls in shambles. There are conflicts and quarrels, riots and assaults. Man has been endowed reason only to enable him to think and this thinking has to be developed on the right lines if the 'thinking man' feels his obligations to the society.

When the good is followed and the bad is rejected only then can the society be made worth living. Rationality has not to turn into irrationality; self-interest has to be tempered with the consideration of the interest of others that is what an orderly society means.

We make friends only to be able to get from them the much-needed help, solace, comfort when we most need them. 'A friend in need is a friend indeed.' But what is generally found is that people become friends to fulfill their own ends or form themselves into gangs rather than groups of cordial comrades. A true friend is judged only in a moment of crisis; otherwise there are 'fair-weather' friends in galore who would hang around in prosperity but desert in penury. Man, all and everyone, wherever he be, at whatever place, or position, circle or circumstance must know what his obligations towards the society are, if he wants to live a life worth its value given to him as a gift by God. Social values contain many various kinds of values, the most important of which will be discussed below:

1- The value of family relationships:

Family relationships are an important part of the glue that holds society together and they have traditionally been regarded as one of the key determinants of social cohesion. But important social developments — such as the increasingly 'fragile' nature of relationships, dwindling family size, social and spatial mobility, and individualization have had a major impact on the position of the family within society. Family issues are the subject of frequent and ongoing debate, particularly in the political arena. Social scientists have come up with little in the way of explanations as to how family relationships are changing and to what extent, and little is understood about the causes and potential implications of changing family patterns. Since time immemorial, the family has been an important unifying force in

society: it is an important component of social cohesion (Van den Brink, 1997; De Jong Gierveld & Van Tilburg, 1995; Kooy, 1975; Ultee, Arts & Flap,1992).

The importance of the family has come under renewed scrutiny in recent years, a move prompted in part by the acknowledgement that the embedment in mutually satisfying family relationships can help promote social cohesion and prevent social exclusion (Ministry of Welfare, Health and Cultural Affairs, 1996). The family is, after all, the most important institution in which future generations are raised, in which norms and values are transferred, where the foundations of the future generations' position within society are laid and where informal support and care are exchanged. Relationships with family members who live outside the household (parents, children, brothers/sisters, grandparents, grandchildren) are also important which need to be strengthened by the individuals to keep the coherence of the family and society together (Dykstra & others, 2000-2006).

Accordingly, it is essential for the curriculum to include this kind of values which promote the relationships between the members of the family added to other aspects surrounding this field of relations which at least lead to a strong coherent society.

2-The value of friendship:

Friendship is an important piece in a human's life. Our friendships mold us into the personalities we become. When we are affectionate, we become active. We spend time thinking of our friends, important things to them and how to find ways to help them. We enjoy our time with our friends, so we look forward to activities with them. With new friends, we invite them to our house and we talk about things we never knew we could. Since he/she is new, we see him/her as perfect. Once he or she has showed us their faults, we no longer have a feeling of nostalgia. It is like with any possession that is new. We are excited about it in the beginning, but it loses its luster after some time passes. We must have an active part in our friend's lives. We are happy when they are happy, their accomplishments become ours, and we feel good when they are praised. We often look for a friend whose life we would like to have. We believe a friend is pure, his nature is finer and his temptation is less. We even seem to better articulate to our friend.

The importance of friends in school life:

Friends are vital to school-age children's healthy development. Research has found that children who lack friends can suffer from emotional and mental difficulties later in life. Friendships provide children with more than just fun playmates. Friendships help children develop emotionally and morally. In interacting with friends, children learn many social skills, such as how to communicate, cooperate, and solve problems. They practice controlling their emotions and responding to the emotions of others. They develop the ability to think through and negotiate different situations that arise in their relationships. Having friends even affects children's school performance. Children tend to have better attitudes about school and learning when they have friends there. In short, children benefit greatly from having friends. (Chancy & Fugate, 2002)

3-The value of social participation:

The concept of participation has many definitions, and each one differs from the others in the drafting, but all of them confirm the same meaning and purpose. These definitions are as the follows. "Participation is ... an active relationship and dialogue between people and the state. It is not only gathering evidence and opinions but is an educative, discursive and inclusive process that has value in itself in building fuller citizenship. It is seen as a means of strengthening representative democracy rather than being in opposition to it" (Scottish Parliament, 2004).

"Participative processes go beyond consultation – they enable communities to be directly involved in the decisions that matter to them rather than simply being canvassed for their opinion. It implies a shared responsibility for resolving problems" (Morris, 2006). "Public participation is not just about improving service delivery; it is also about enhancing the democratic legitimacy of local government and the development of community leadership" (Audit Commission, 2003).

"Participation is everything that enables people to influence the decisions and get involved in the actions that affect their lives ... It includes but goes beyond public policy decisions by including initiatives from outside that arena, such as community-led initiatives. It includes action as well as political influence. It also encompasses the need for governance

systems and organizational structures to change to allow for effective participation.” (Involve, 2005).

“The right of participation in decision-making in social, economic, cultural and political life should be included in the nexus of basic human rights ... Citizenship as participation can be seen as representing an expression of human agency in the political arena. Broadly defined, citizenship as rights enables people to act as agents” (Lister, 1998 cited in Albert & Passmore, 2008).

The affective domain is considered a kind of social participation, since caring about others, and paying attention to their feelings is an essential part of social participation. When sharing others the feelings of happiness, kindness, and sadness, those all contribute to strengthening the social relations and reflect the importance of social affective Participation as a key part of social values.

Despite the essential role of participation in improving the society, some people seem to be indifferent about participation in social affairs. Researchers confirm that this phenomenon has spread as a result of some customs and traditions. The role of each school curriculum is to reinforce the spirit of participation in all the social activities. When this happens, it will become an authentic habit in the behavior of the people, particularly the learners of the curriculum.

Third: Economic values:

Economic values are important values in the individuals' lives. Although other types of values are often important, economic values are useful to consider when making economic choices – choices that involve tradeoffs in allocating resources. Measures of economic values are based on what people want – their preferences. Economists generally assume that individuals, not the government, are the best judges of what they want. Thus, the theory of economic valuation is based on individual preferences and choices. People express their preferences through the choices and tradeoffs that they make, given certain constraints, such as those on income or available time. (King & Mazzotta, 2014)

The economic value of a particular item, or good, for example a loaf of bread, is measured by the maximum amount of other things that a person is willing to give up to have that loaf

of bread. To simplify our example, if a person only has two goods to choose from, bread and pasta, the value of a loaf of bread would be measured by the most pasta that the person is willing to give up to have one more loaf of bread. Thus, economic value is measured by the most someone is willing to give up in other goods and services in order to obtain a good, service, or state of the world. In a market economy, dollars (or some other currency) are a universally accepted measure of economic value because the number of dollars that a person is willing to pay for something tells how much of all other goods and services they are willing to give up to get that item. This is often referred to as “willingness to pay.”

Forth: Environmental values:

As a result of the interaction between the human and the environment, negative effects have appeared and caused many problems, either they are intended or not. Many seminars and studies have been held in many places to study the environmental problems and how to deal with them. The held studies and seminars confirmed the importance of environmental education and the need to insert the environmental values to the school curriculum to be acquired by the learners. The importance of this field lies in the fact that this issue affects the life of the human on this planet, so it is important to teach learners how to keep the environmental system of the earth, and how to reinforce the environmental values by the learners.

The word ‘environment’ is derived from the French word “Environ” which means “surrounding”. Our surrounding includes biotic factors like human beings, plants, animals, microbes, etc and abiotic factors such as light, air, water, soil, etc. Oxford Dictionary defines environment as ‘the surroundings or conditions in which a person, animal, or plant lives or operates: **‘survival in an often hostile environment.’**

The role of environmental education is to increase awareness about issues and an understanding of personal values by digging into attitudes and beliefs and helping students evaluate and clarify their feelings about the environment and how they contribute to environmental problems.

According to (Wood,1993), environmental education is "a process aimed at developing a world population that is aware of and concerned about the total environment and its associated problems, and which has the knowledge, attitudes, skills, motivation, and

commitment to work individually and collectively toward solutions of current problems and the prevention of new ones."

There are many classifications of environmental values. These differences have led to various criteria in the analysis process. One of these classifications is the one put forward by Richmond and Richard (1977), who classify the environmental values to Natural Resources - Pollution and population- Energy and Environmental integrity. Zimmerman (1996) classifies the environmental values into three similar axes: Values related to preserving the environment – Values related to pollution- Values related to the protection of natural resources). Kaiser, et al. (1976) classify environmental values depending on experience and practice to three divisions: Environmental Knowledge- Environmental values- The intention of the environmental behavior. Skaiker (1988) classifies the values to seven divisions: Environmental system - Energy- Environmental maintenance – Weather and climate- Natural resources – population – Environmental problems). Accordingly, the researcher chose the following three basic environmental values:

1- The value of Environmental knowledge:

The value of Environmental knowledge means teaching learners the knowledge and experiences related to the environmental system, and instilling the desire of exploration to the elements of the environment such as learning about species of the natural environment; Materialist and Biological, and the search to realize the environmental facts, and exploring the unknown via the different knowledge resources.

2- The value of preserving the Environment:

It is an important value since instilling this value in the minds of learners increases the learners' responsibility towards the environment and motivate them to maintain all forms of environmental life, and protecting the environment from destruction, pollution, and overexploitation. Certainly, this will insure reducing the effects of pollution and protecting the environmental system.

3- The value of good-use of the natural resources:

It is natural that the human exploits the natural resources as food and necessities of life, but the problem appears when a human misuses the natural resources, which certainly leads to

imbalance in the environmental system. For instance, overgrazing leads to disappearance of many kinds of plants, and overfishing and overhunting lead to disappearance of many kinds of fish, animals, and birds. From this standpoint, the value of good-use of the natural resources should be educated to the learners through different school curricula to instill this value in the minds of young learners till they become mature and apply it in their practical life.

Fifth: National values:

Some think that nationalism and patriotism have the same meaning, but a nation is more than a group of people living under a government and occupying a certain area. Nationalism and patriotism both show the relationship of an individual towards his or her nation. The two are often confused and frequently believed to mean the same thing. However, there is a vast difference between nationalism and patriotism. Nationalism means to give more importance to unity by way of a cultural background, including language and heritage. Patriotism pertains to the love for a nation, with more emphasis on values and beliefs. Urban Dictionary states that "Nationalism comes from the word "Nation" and a Nation is a group of people of (usually, but not always) the same race, history, culture, language and geographical territory. The Arab people participate in the same language and heritage. They are a group of people who have lived in the Arab World. They have one pattern of civilization, and share a lot of customs and traditions. Arab people speak the same language. Also, they have almost the same religion and one cultural history under Islam and nearly similar prior to the age of Islam.

In addition, the Islamic nation depends on some basic bases which are considered part of the past, present, and the future. The cultural base depends on the Islamic culture which determines the Sharia (laws), ethics, and the system of values. All Muslims worship Allah, and read the Quran, return to the Sunnah (traditions) of the Prophet. Regarding the social base, all Muslims are considered as brothers who are equal in rights and duties, so each Muslim can find help from others when he/she needs it. Accordingly, the Islamic Arab nation share many common characteristics, so curricula should reinforce the National values should be in the hearts of the learners,]. Learners should grow with the values of Heritage Preservation of Islamic Arab history, and striving to restore the glories of the scintillating past of Islamic and Arab nation.

Sixth: Patriotic values:

Before defining the patriotic values, the researcher will mention some points concerning the origin of the concept. The origin of the word patriotism comes from the ancient Greek and Latin word 'pater', meaning 'father', and it expresses an emotion similar to the loyalty to a parent; from this root we have the Latin word 'patria', meaning 'fatherland' (Bar Tal and Ben Amos, 2004). A parallel notion of loyalty to a parent can be found in the English word 'motherland', which now directs the loyalty to the female parent, like the notion of closeness in 'mother tongue'. The common dictionary definition of the term 'patriotism' is "love for or devotion to country" (Webster, 1971). According to Bar Tal and Ben Amos (2004), patriotism means a connection formed between the individual, the nation he belongs to and the country he lives in. Holsti (1995) explaining the human need for patriotism claims that people seek to create a group identity to attain the psychological safety necessary to their emotional stability and psychological wellbeing, just as individuals are preoccupied with their personal identity.

Yonah (1999) relates to the definition of philosopher Jean Jacques Rousseau that patriotism means a kind of love and loyalty a person feels towards his/her fellow countrymen or his/her country (Cited in Zamir and Horowitz, 2013). Nasser (1993) defines patriotic values as a link and affiliation of the individual or group to a particular piece of land or home. Love of the land develops a protection sense inside its people. Abdel Tawab (1993) says belonging to the homeland is a part of patriotic values that requires sacrifice, advocacy, bestowal and liberality. Loyalty and national belonging is not linked to stickiness of the individual physically to homeland, but exceeds the borders of the Homeland so he loves it, seeks to support and advocate it inside and abroad.

Education and socialization in the service of patriotism

From early childhood, we are nurtured with patriotic content: throughout all phases of the education system, the student encounters patriotic messages interwoven into the curriculum, in text books, texts, and on school trips. Young and adult citizens alike fall in love with their country and its heritage in a process of attachment in which the individual loves what is close and familiar and gives a sense of security and belonging (Dean, 1973).

The education system takes on the role of forming the collective identity alongside the individual one (Iram & Masloveti, 2002). Different disciplines, such as history, literature, geography and religion are the building blocks of the "national-collective" and the creation of a connection between the citizens and their country (Cited in Zamir & Horowitz, 2013).

Dimensions of patriotic values:

(Abu-Ashiba, 2010) states that the process of instilling the patriotic values in the hearts of learners is essential to create a generation which has belonging to its motherland, and ready to sacrifice hard when the need, or in the case of danger. The educational system which follows the political trends of the country should plan for that well. The ways of doing that are various, either via curricular activities or extracurricular ones. Focusing on the curricular activities which occur during the time of school and introduced through the school curriculum is considered the main channel used to pass the wanted and desired values and beliefs to the learners. The curriculum should focus during the teaching process on all the aspects of patriotic values. The dimensions of patriotic values are varied, and each one of them should be promoted in the minds of learners. The patriotic values contain many dimensions and some of them are as follows:

1- Identity

One of the patriotism pillars is the consolidate identity. It is in turn an evidence of existence. It then highlights the behavior of individuals as indicators to express identity and loyalty.

2- Collectivism

These belonging links confirm the tendency towards collectivism. This can be expressed by uniting individuals with the overall aim of their community. The community then confirms each link of cooperation, solidarity, cohesion, and emotional desire in the warm feelings of unity. Collectivism enhances tendency to love, interaction and sociability. All of them contribute to the strengthening of loyalty to the country.

3- Loyalty

Loyalty is the essence of commitment, support and self-identity. It strengthens collectivism, focuses on parallelism, and calls the individual to support his/her community. It indicates the extent of belonging to homeland. It is the strong foundation that supports the national and social identity.

4- Obligation

It is the adherence to social norms and systems. In this context collectivism emphasizes harmony, agreement and consensus. Therefore, it generates an effective pressure to comply with the community standards for possible acceptance and compliance as a mechanism to achieve consensus and avoid conflict (Lebra, 1986).

5- Democracy

Democracy is the individual's sense of need for mutual understanding and cooperation with others. It is the desire to have the opportunity to criticize. This implies the skill of open minded acceptance of others' criticism, and conviction that the election is a means to the choice of leaders, with commitment to the rules and laws, and cooperation with others. It implies setting goals, executive plans, division, distribution and observation of work and thus it prevents dictatorship. Also, it welcomes opposition, and guarantees the safety and welfare of society.

According to Mohammed (1985: 44), the dimensions of patriotic values include:

- a. Love and loyalty to homeland.
- b. Sacrifice for homeland and defending it.
- c. Adherence to homeland in defeat time.
- d. Efficient work action and meaningful change.

Teaching love of homeland reflects good citizenship and patriotism. This can be achieved by teaching values that represent a fundamental objective in the development of the national sense of belonging (Ali, 1998: 229). And the preparation of the loyal citizen, who works hard to serve his/her nation, comes through teaching the values of belonging to this citizen (Al-Farra & Al-Agha, 1996: 9).

Seventh: Religious values:

Religion is the path that takes human beings to their ultimate destination. Logic demands that whatever one's goal in life is, there should be a means for reaching that goal. Man is dependent on so many things for the maintenance and preservation of his life. The body and all its constituents, the soul and all its strengths and sensitivities were not created by humans. Similarly, those things which are essential for the preservation and maintenance of

life were neither created nor purchased by him as they came into existence long before he was born.

Careful observation will reveal that there is a deep and strong inter-connection between man's abilities and the system of the universe. For example, the eye has a relationship with the sun, and the ear with the atmosphere. Without light the eye cannot see. Sound is carried through the air to reach the ear. Oxygen is essential for maintaining all bodily functions. Man was not born through his own volition or at his own behest. Hence, he does not have the right to determine the purpose of his life. That right belongs to his Creator. One of the Creator's countless gifts to him is that every particle of the universe has been pressed into his service. This shows that man's Creator is indeed a great benefactor.

Scientists and sociologists define religion in many ways. Some of these definitions will be outlined hereafter. Spiro (1966) defines religion as "an institution consisting of culturally patterned interactions with culturally postulated superhuman beings."

Durkheim (1912) defines religion as "a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden beliefs and practices which unite into one single moral community." Also Berger (1967) defines religion as "the audacious attempt to conceive of the entire universe as humanly significant."

Religious values mean the way and the debt treatment extent to the life matters and the extent of their application at the individual, societal, inspirational, and analytical domains to get the public utility and benefit.

The researcher divided the religious values to the following sub-values as follows:

1- Spiritual values:

(Reave,2005) states that some researchers (Scott, 1997; Zinnbauer, 1997) have found an incredible diversity of definitions among hundreds of study participants, but the main conclusion of one meta-analysis has been that religion was predominantly associated with formal/organizational religion, while spirituality was more often associated with closeness

with God and feelings of interconnectedness with the world and living things (Zinnbauer, Pargament & Scott, 1999).

Another keyword analysis of the use of the two terms in the last 30 years of nursing literature found that religiousness was defined as a system of organized beliefs and worship which a person practices, and spirituality was defined as a personal life principle which animates a transcendent quality of relationship to God (Enblem, 1992: 45). Religion focuses more upon the specific group and the organization, while spirituality is more generic, and may even encompass more than one religious approach.

2- Moral values:

Based on “Webster New World Dictionary of American Language”, Moral is a thing that is related with skill to decide right and wrong of behavior that is accepted by a citizen. Moral is considered the way of deciding good or bad considered behavior. Morality according to Bentham (a British philosopher, jurist, and social reformer, is the art to maximize happiness; it can be seen by achieving the existence of happy and joyful life of all people. Morality contains beliefs about the nature of the man, belief about ideals, about what is good or desirable or worthy or pursuit for its own sake. Also, it contains rules laying down what ought to be done, and motives that incline us to choose the right or the wrong course. We learn as learners that we should be unselfish, and that we should not tell lies. Accordingly, we can define moral values as the principles and standards which determine whether an action is right or wrong. Moral values are based on a moral code, which is a system of morality according to a particular philosophy, religion, or culture. The Golden Rule is a moral code which urges us to treat others as you would like others to treat you.

Morals cannot be separated from human daily life. They have a great contribution to control it, such as to have good or bad manner and punishment or reward upon the action. Moral is also called etiquette because both come from custom. Moral value is related to personality, "the combination of a person's actions, thought, emotions, and motivations" (Allen, 1992). It means that the concept of personality focuses on how people act, think, feel and behave. So what a person has in common such as what they think, feel, and how they do something determines the form of personality.

There are four characteristics of moral values. There are as follows:

A- Moral value is related with responsibility

Moral value is related with human personality, but besides moral value we also automatically can say other values. Moral value makes people wrong or not, because he/she has responsibility. Especially, moral value is related with human personality of responsibility. Moral value can just be real in action wholly if it became responsibility of the involved person.

B- Moral value is related with pure heart

To make a moral value real, it should arise from pure heart. One special characteristic of the moral value is that it affects the voice of pure heart to accuse us if we oppose moral values and praise us if stick to moral values.

C- Obligation

Moral value obliges us absolutely and it cannot be compromised. Other values need to be real and admitted, for example, an esthetic value. An educative and cultural person will admit and enjoy an esthetic value. But indifferent people cannot be blamed. Moral value obliges us as such, without requirement. For example, honesty orders us to return things that we borrowed, like or not, because moral value contains an imperative category. In other value, for example, if a badminton player wants to be a champion, he/she must try hard. It is a must to be a champion, but there is a limitation.

D- Formality

Moral value is not stand-alone without other values. Although moral value is a top value that we must appreciate, it is not in top without other values. Moral values are not separated from other values. For example, a seller applies moral values all at once with applying economic values. Moral values are nothing without other values. It is a form of formality.

Eighth: Political Values

People form political values throughout their life cycle through different agents of political socialization, including family, media, and education. In childhood, political socialization and the formation of political values revolve around a burgeoning awareness of living in a certain place, being a part of a certain political system, and recognizing political or government leaders. The most influential years for the formation of political values is young adulthood when people are most open to new ideas and encounter new opportunities

for political engagement in college and the workplace. Generally, political values mean that people have great interests in the state issues, internal and external, and to have an effective role in participating in these matters. For example, participation in decision making is an important issue for people to express their opinions in all political issues. The curriculum is considered an integral part of the elements of education and upbringing, and responsible for growing and instilling the various political values in the minds of the learners in different educational stages to be positive members in their societies. The researcher classified the political values to the following sub-values shown below:

1- The value of Homeland and Self Defense

The value of homeland and self defense is the right guaranteed in all norms and conventions. It ensures the right of human to defend himself and his homeland from all the threats which may occur. Then, it becomes the duty of all citizens to keep the state's entity and the citizens from all the threats.

2- The value of Holy Sites Defense

Holy places represent an important part in the people's life. They hold religious and spiritual importance in the minds and souls of the people and they seek to keep them safe as they represent a value that gives the state its identity between the countries. This value represents a basic right for the Palestinian and Arab people in the light of Arabic Israeli conflict and to face the Israeli attempts to dominate the Palestinian holy places and require sacrificing to protect them away of Judaization.

3- The value of Self Determination

The right of people to self-determination is a pillar of contemporary international law. Self-determination is a concept that emphasizes the belief that all individuals have the right to direct their own lives through the choices they make. People who have acquired effective self determination skills seek to achieve this right by practicing their right in choosing their representative authority on their land in a fair way and to live safely within their state's borders.

4- The value of Right to return

Few issues in the Arab-Israeli conflict are as contentious as that of the Palestinian right of return (haq al-'awda). For over sixty years, the idea of "return" has been central to the

Palestinian national narrative of struggle against overwhelming odds, of expulsion from the ancestral homeland, of dispersion, and of national reconstitution. Yet the very idea of the return of significant numbers of Palestinians to their villages and towns, or indeed to any part of Palestine, touches on deep-seated fears among Israelis regarding the legitimacy and permanence of the entire Zionist enterprise, as well as the Arab-Jewish demographic balance within Palestine (Khalidi, 1992).

2.1.4 Learning a second language

Around the world today, there are more and more children and adults who, for personal, aesthetic, academic and economic reasons, are becoming multilingual. It is a fact that there are more bilingual brains on the planet than monolingual ones. Whether it be to find new literatures, friends or business markets, or to maintain a connection with the historic past of a heritage language, there are many reasons to learn something of a second language. There are a number of advantages of being exposed to a second language, including cognitive advantages that can arise from achieving a particular level of proficiency in a second language.

For centuries it has been acknowledged that learning about other peoples, other cultures and other languages broadens the mind. Historically, individuals were exposed to languages such as Latin and Greek in school to give them access to a rich literature and to enable a deeper appreciation of the history and structure of the English language. More recently, students have had the opportunity to be exposed to international languages, heritage languages, official languages (French and English) and aboriginal languages. Exposure to these other languages enhances cultural awareness. Students learn that cultural practices vary around the world. They learn respect for members of other cultures and speakers of other languages. It has been argued that it is much more difficult to be judgmental of an individual you know than it is to be judgmental of an unknown group (The Language Research Center of the University of Calgary, 2006).

According to Hasman (2000: 2), over 1.4 billion people live in countries where English has an official status. Over 70% of the world's scientists read English, over 85% of the world's mail is written in English and 90% of information in the world's electronic retrieval system is stored in English. English has become a key factor in the development of the nations

globally. The information technology revolution has shortened the distance between nations, and its services ignore geographical borders. Information technology has penetrated not only the industrial borders but also the third and developed worlds, thanks to telecommunications and English language.

Computers and the Internet have both served nations and have become mediators for human communication in which English language is the main medium. Crystal (1997: 53) maintains that in ‘inner-circle’ countries (Kachru, 1999, 2008) where English is spoken as a native language, there are approximately 320-380 million native speakers of English. He explains that in outer circle countries, where English has an official role, as in India and Singapore for example, there are roughly 150-300 million second language (L2) speakers of English. In ‘expanding circle’ countries (Kachru, *ibid*), where English is used as a foreign language, there are as many as 100-1000 million learners of English (Crystal, 1997: 61).

There are approximately 670 million people in the world today who have a native or native-like command of English. No other language has spread around the globe so extensively, making English a truly international language. Crystal estimates that “well over a third” of the world population (2,025 million in 1997) were “routinely exposed to English” (p.60). The number of English users is developing at a faster rate as a language of international communication than as a language of intra-national communication. An IATEFL publication suggests that communication in English between non-native speakers now represents 80% of global English use (Finster, in Pulverness, 2004:9, cited in (Al-Jadidi, 2009).

2.1.5 English for Palestine New Edition:

English for Palestine, the new English curriculum which has been introduced recently for grades one to twelve, was designed to meet the needs of the Palestinian students to study English according to the latest theories and applications in the field of English language teaching. It seeks to realize the needs of the Palestinian students for a Palestinian syllabus which suits their identity particularly. Simultaneously, it is intended to expose the Palestinian students to global and intercultural dimensions. According to Macmillan Education (2013), the new edition of **English for Palestine** is an up-to-date communicative English course which has been specially written for schools in Palestine. The 12 levels systematically develop competence in the four language skills (listening, speaking, reading

and writing) and encourage pupils to become confident users of English. Grades 1 to 5 focus on building strong foundations for pupils to build upon in higher grades.

English for Palestine has been written and developed in consultation with local and international ELT experts and follows the Ministry of Education syllabus. The course provides systematic skills development and grammar practice with built-in recycling and frequent revision to build confidence. It also includes motivating and rewarding activities suitable for each grade, including games and songs to enrich the pupils' learning experience.

The First English Language Curriculum:

English for Palestine:

(Abbas,2011) states that one of the big achievements in English teaching in Palestine recently has been the introduction of the first English school curriculum for Palestinian students titled *English for Palestine (EFP)*. The curriculum can be briefly described as a modern communicative English course that has been specially designed and written for the schools of Palestine. The twelve levels of the course systematically develop competence in the four language skills and encourage students to become confident users of English. According to the Palestinian educators who designed the outline for the new curriculum, *English for Palestine (EFP)* came as a fulfillment for the following needs:

- “To meet the needs of the Palestinian students.
- To develop the curriculum to meet the latest developments in English teaching.
- To introduce English from first grade rather than from the fifth like before.”(English Language National Team, (1999) English, Language Curriculum for Public Schools in Palestine, Grades 1-12).

Moreover, the core curriculum objectives that these educators tried to achieve are the following:

- a. **Communicative Competence:** This is the main goal of the syllabus as the focus is on helping our students reach an acceptable degree of mastery in using the language as a tool for communication.

- b. **Cultural awareness:** The syllabus is to offer a good cultural package which includes a variety of cultural dimensions whether local or intercultural.
- c. **Study and thinking skills:** The material presented should help the students develop the required study skills and enhance the different levels of thinking ranging from simple ones to high analytical thinking skills.

What are the general goals of the Palestinian English curriculum?

According to (Palestinian Ministry of Education, 1999), the general goals of any curriculum depend on the learners' needs, age, sex, linguistic level and current context and their future. Below are some of the general goals for teaching English as a foreign language as stated by the Ministry of Education (*English language curriculum for public schools: Grade 1-12*):

1. To contribute to the intellectual, personal and vocational development of the individual.
2. To enable students to use English orally and in writing, to communicate freely and effectively in different situations and settings with native and non-native speakers alike, using appropriate and linguistically correct forms.
3. To enable students to attain a reasonable language proficiency to function within certain academic and vocational settings.
4. To equip students with the requisite linguistic, basic academic, study and research skills for pursuing university education in their fields of study.
5. To develop students' ability to present information in an organized manner in spoken or written English.
6. To maintain students' sense of self-confidence and self-worth, and reinforce pride in their Palestinian/Islamic culture heritage, and family backgrounds.
7. To foster understanding and develop sensitivity to the target language culture and other cultures, and thereby, strengthen the learners' appreciation and understanding of their own culture.
8. To develop students' respect for others, especially those with social, cultural, and family backgrounds different from their own, by encouraging them to reject sexual, racial, and ethnic stereotypes.

9. To increase through a common language the possibility of understanding and cooperation with people who speak English.
10. To enhance students' ability to use learning strategies to extend their communicative competence.
11. To develop students' higher order thinking skills (HOTS) such as critical, creative, analytical, inferential, relational thinking.
12. To develop students' ability to think critically about different social, environmental, and political problems.
13. To develop in students the willingness to approach different sources of information, people, and events, with a critical but open mind.
14. To develop students' appreciation of literature that is written in English language.

What are the main components of curriculum?

Curriculum plays an important role in an educational system. It is somehow a blueprint which leads the teacher and the learner to reach the desired objectives. As a result, authorities have to design it in such a way that it could lead the teacher and the learner to meet the desired learning outcomes. These components are as follows:

1. **Goals & Objectives (Why):** a list of the intended learning outcomes expected to be achieved in the curriculum.
2. **Content/ subject matter:** What should learners be taught, i.e. to answer the —why question above i.e. what skills, knowledge and values should be taught.
3. **Methods:** How will the skills, knowledge and values be developed in the curriculum? "Instructional plan: describes the activities the learners are going to engage in, and the sequence of those activities. Also, they describe what the teacher is to do in order to facilitate those activities" (Cunningham, 2000).
4. **Audience:** Who is the curriculum prepared for? What are their characteristics? What are their needs?
5. **Context/ setting:** Where will the teaching take place?

6. **Duration or When** - the period through which the curriculum can achieve its goals. How many lessons are taught a year and for how many years?
7. **Evaluation:** How much of the "why (objectives) and the —what (content) were well achieved? It includes a plan for assessing learning and evaluating the curriculum as a whole, including feedback from learners. (Al-Masri, 2012)

The main domains of curriculum:

(Abu-Ashiba, 2010) states according to English for Palestine curriculum designers in General Administration of Curriculum (1999), some main aims to deal with and develop in all *English for Palestine* course books at all levels are as follows:

- 1- Communicative Competence
- 2- Cultural Awareness
- 3- Values

Communicative Competence:

The term communicative competence was coined by Hymes (1972), who defines it as the knowledge of both rules of grammar and rules of language use appropriate to a given context. His work clearly demonstrated a shift of emphasis among linguists, away from the study of language as a system in isolation, a focus seen in the work of Chomsky (1965), towards the study of language as communication. Hymes's (1972) (conceptualization of communicative competence has been further developed by researchers such as Canale and Swain (1980) and Canale (1983), Bachman (1990) and Celce-Murcia et al. (1995), who attempted to define the specific components of the construct of communicative competence. (Juan & Flor, 2008)

Many competencies are included under the heading of communicative competence. These competencies are as follows:

1- Linguistic competence:

(Abu-Ashiba, 2010) states that the following comprises the components of linguistic competence:

a. Oral/ Aural Communication

According to General Administration of Curricula in English Curriculum (1999: 15), the general goal of teaching listening and speaking skills is to enable students to interact successfully with native and non- native users of English in a variety of social and academic settings. The level aimed at in the speaking activity is not to produce a near-native pronunciation, rather one that is comfortably intelligible to an educated speaker of English, (i.e. pronunciation with a slight mother- tongue accent with accurate realization of the major phonemic contrasts).

The student will communicate effectively and appropriately in a variety of situations in the target language for achieving the following purposes:

- To respond to presentations of stories, poems, and songs
- To recognize and express feelings, attitudes, and ideas evoked by oral presentations on a limited range of subjects and in a limited variety of formats
- To initiate and sustain a rehearsed or unrehearsed conversation
- To narrate events with different time contexts in areas of personal interest To give and understand verbal directions and instructions
- To understand questions, statements, and commands pertaining to routine classroom procedures
- To answer questions on, explain and discuss materials presented in the classroom (written, oral, or visual)
- To demonstrate proficiency in handling various communicative tasks
- To express emotions and feelings about self, current affairs, and contemporary social issues

b. Reading Skills:

Reading comprehension is the most important skill to be taught in school. The ability to read accurately and fluently is the most important need for the student. Thus students will be trained for:

1. Information and understanding: Collect data, facts, or ideas; discover relationships, concepts, or generalizations; use knowledge generated from a text.
2. Aesthetic response: Enjoy and appreciate texts, relate texts to self, and respond sensitively to texts with diverse social, historical, and cultural dimensions.

3. **Critical analysis and Evaluation:** use personal and / or objective criteria to form opinions or to make judgments about ideas and information in written texts.

Therefore, the students will read a variety of texts for the following purposes:

- To comprehend basic facts in the text
- To obtain information from a text and to use this information for summary, study, and perhaps other purposes
- To discover relationships, concepts, or generalizations in written texts
- To use knowledge generated from text in relevant real-life situations
- To access background information necessary for proper text comprehension by using the appropriate strategies and skills
- To read critically, i.e. to form opinions and make judgments about text
- To identify the organizational pattern of text
- To recognize the rhetorical devices used in the text
- To enjoy and appreciate target language literature
- To recognize special linguistic features of texts

c. Writing Skills.

The goal of teaching writing skills is to enable students to present information and ideas in written English in an organized manner in a variety of text types and on a variety of topics. The students will write appropriately in a variety of situations in English for the following purposes:

1. To provide information to others in a written form by using notes, personal letters, journals, personal ads and instructions
2. To describe people, places, processes, habits and conditions, objects and visuals by using various discourse modes
3. To take notes on aural or written text for a variety of purposes (e.g. study or summarizing purposes)
4. To transform data from a graphic to expository form
5. To express own emotions, attitudes, opinions on a variety of topics

Cultural Awareness:

Basic to the principles of the first Palestinian Curriculum is the need to acquaint students with knowledge and culture and enhance their understanding of the Palestinian people within the broader Arab- Islamic context. The curriculum also presents the outlook towards the future of mankind. As such, the following objectives form the basis of the domain of cultural awareness of the Palestinian EFL curriculum.

1. To provide opportunities to develop knowledge and understanding of social and political conflicts in a variety of contexts and how to respond to them positively and creatively
2. To develop a knowledge, appreciation and understanding of interdependence, continuity, and change in the social and cultural process as it relates to individuals, families, local communities, and other wider world
3. To provide opportunities to develop informed awareness of the similarities and differences between the cultural traditions which influence people who live in Palestine
4. To strengthen the Palestinian identity of students together with the connection with the Arab and Islamic culture and heritage
5. To help students recognize that they are valuable members of the local Palestinian community as well as of the world community
6. To build understanding of, and sensitivity towards, own and other cultural traditions
7. To develop an appreciation of shared and distinct characteristics of Palestinian and other cultures
8. To assist students in developing an integrative and holistic personality - Palestinian, Arab, Islamic, and Global
9. To foster in students a positive attitude towards English and the importance of learning it
10. To develop an understanding of the target language culture
11. To help students identify various foods from the target language cultures including regional specialties
12. To familiarize students with values that characterize the target culture
13. To help students participate in events and activities that promote the culture of the target language at school and in the community
14. To help students recognize measurement systems used in the target language cultures such as inch, yard, pound, etc. (McLaughlin, 1995)

Values:

General Administration of Curricula (1999: 20) states that English language curriculum seeks to reinforce in students the concepts of love, peace, equality, freedom, human rights, democracy, tolerance, respect for oneself and others, as well as to maintain positive attitudes toward good and virtue. Such notions appear in the English subjects, complementing and supporting them in what ultimately forms the character of the learner. In addition, the English language curriculum aims at helping students to analyze, clarify, judge and acquire values of civil society in the areas of global concern, environmental concern, and social responsibility.

2.6 Content Analysis:

Content analysis is a research technique for the objective, systematic, and quantitative description of the manifest content of communication.

Holsti (1968) says that content analysis is any technique for making inferences by systematically and objectively identifying specified characteristics of messages. Kerlinger (1986) defines content analysis as a method of studying and analyzing communication in a systematic, objective, and quantitative manner for the purpose of measuring variables. Krippendorff (1980) defines content analysis as a research technique for making replicable and valid inferences from data to their context. (Lal Das & Bhaskaran, 2008)

Types of Content Analysis

According to Busch and others (1994: 2014), there are two general categories of content analysis: conceptual analysis and relational analysis. Conceptual analysis can be thought of as establishing the existence and frequency of concepts most often represented by words or phrases in a text. For instance, say you have a hunch that your favorite poet often writes about hunger. With conceptual analysis you can determine how many times words such as hunger, hungry, famished, or starving appear in a volume of poems. In contrast, relational analysis goes one step further by examining the relationships among concepts in a text. Returning to the hunger example, with relational analysis, you could identify what other words or phrases hunger or famished appear next to and then determine what different meanings emerge as a result of these groupings.

First: Conceptual Analysis

Traditionally, content analysis has most often been thought of in terms of conceptual analysis. In conceptual analysis, a concept is chosen for examination, and the analysis involves quantifying and tallying its presence. The focus here is on looking at the occurrence of selected terms within a text or texts, although the terms may be implicit as well as explicit. While explicit terms obviously are easy to identify, coding for implicit terms and deciding their level of implication is complicated by the need to base judgments on a somewhat subjective system. To attempt to limit the subjectivity, then as well as to limit problems of reliability and validity, coding such implicit terms usually involves the use of either a specialized dictionary or contextual translation rules. And sometimes, both tools are used -- a trend reflected in recent versions of the Harvard and Lass well dictionaries Busch, et al.1994-2014).

Steps for Conducting Conceptual Analysis Busch and others (1994: 2014)

Following is a discussion of steps that can be followed to code a text or set of texts during conceptual analysis using campaign speeches made by Bill Clinton during the 1992 presidential campaign as an example.

1- Decide the level of analysis

First, the researcher must decide upon the level of analysis. With the health care speeches, to continue the example, the researcher must decide whether to code for a single word, such as "inexpensive," or for sets of words or phrases, such as "coverage for everyone".

2- Decide how many concepts to code for

The researcher must now decide how many different concepts to code for. This involves developing a pre-defined or interactive set of concepts and categories. The researcher must decide whether or not to code for every single positive or negative word that appears, or only certain ones that the researcher determines are most relevant to health care. Then, with this pre-defined number set, the researcher has to determine how much flexibility he/she allows him/herself when coding. The question of whether the researcher codes only from this pre-defined set, or allows him/herself to add relevant categories not included in the set as he/she finds them in the text, must be answered. Determining a certain number and set of concepts allows a researcher to examine a text for very specific things, keeping him/her on

task. But introducing a level of coding flexibility allows new, important material to be incorporated into the coding process that could have significant bearings on one's results.

3- Decide whether to code for existence or frequency of a concept.

After a certain number and set of concepts are chosen for coding, the researcher must answer a key question: is he/she going to code for existence or frequency? This is important because it changes the coding process. When coding for existence, "inexpensive" would only be counted once, no matter how many times it appeared. This would be a very basic coding process and would give the researcher a very limited perspective of the text. However, the number of times "inexpensive" appears in a text might be more indicative of importance. Knowing that "inexpensive" appeared 50 times, for example, compared to 15 appearances of "coverage for everyone," might lead a researcher to interpret that Clinton is trying to sell his health care plan based more on economic benefits, not comprehensive coverage. Knowing that "inexpensive" appeared, but not that it appeared 50 times, would not allow the researcher to make this interpretation, regardless of whether it is valid or not.

4- Decide on how you will distinguish among concepts.

The researcher must next decide on the level of generalization, i.e. whether concepts are to be coded exactly as they appear, or if they can be recorded as the same even when they appear in different forms. For example, "expensive" might also appear as "expensiveness." The researcher needs to determine if the two words mean radically different things to him/her, or if they are similar enough that they can be coded as being the same thing, i.e. "expensive words." In line with this, there is the need to determine the level of implication one is going to allow. This entails more than subtle differences in tense or spelling, as with "expensive" and "expensiveness." Determining the level of implication would allow the researcher to code not only for the word "expensive," but also for words that imply "expensive." This could perhaps include technical words, jargon, or political euphemism, such as "economically challenging," that the researcher decides does not merit a separate category, but is better represented under the category "expensive," due to its implicit meaning of "expensive."

5- Develop rules for coding your texts.

After taking the generalization of concepts into consideration, a researcher will want to create translation rules that will allow him/her to streamline and organize the coding process so that he/she is coding for exactly what he/she wants to code for. Developing a set of rules helps the researcher insure that he/she is coding things consistently throughout the text, in the same way every time. If a researcher coded "economically challenging" as a separate category from "expensive" in one paragraph and then coded it under the umbrella of "expensive" when it occurred in the next paragraph, his/her data would be invalid. The interpretations drawn from that data will subsequently be invalid as well. Translation rules protect against this and give the coding process a crucial level of consistency and coherence.

6- Decide what to do with "irrelevant" information.

The next choice a researcher must make involves irrelevant information. The researcher must decide whether irrelevant information should be ignored, or used to reexamine and/or alter the coding scheme. In the case of this example, words like "and" and "the," as they appear by themselves, would be ignored. They add nothing to the quantification of words like "inexpensive" and "expensive" and can be disregarded without impacting the outcome of the coding. Once these choices about irrelevant information are made, the next step is to code the text. This is done either by hand, i.e. reading through the text and manually writing down concept occurrences, or through the use of various computer programs. Coding with a computer is one of contemporary conceptual analysis greatest assets. By inputting one's categories, content analysis programs can easily automate the coding process and examine huge amounts of data, and a wider range of texts, quickly and efficiently. But automation is very dependent on the researcher's preparation and category construction. When coding is done manually, a researcher can recognize errors far more easily. A computer is only a tool and can only code based on the information it is given. This problem is most apparent when coding for implicit information, where category preparation is essential for accurate coding.

7- Analyze your results.

Once the coding is done, the researcher examines the data and attempts to draw whatever conclusions and generalizations are possible. Of course, before these can be drawn, the researcher must decide what to do with the information in the text that is not coded. One's options include either deleting or skipping over unwanted material, or viewing all

information as relevant and important and using it to reexamine, reassess and perhaps even alter one's coding scheme. Furthermore, given that the conceptual analyst is dealing only with quantitative data, the levels of interpretation and generalizability are very limited. The researcher can only extrapolate as far as the data will allow. But it is possible to see trends, for example, that are indicative of much larger ideas. Using the example from step three, if the concept "inexpensive" appears 50 times, compared to 15 appearances of "coverage for everyone," then the researcher can pretty safely extrapolate that there does appear to be a greater emphasis on the economics of the health care plan, as opposed to its universal coverage for all Americans. It must be kept in mind that conceptual analysis, while extremely useful and effective for providing this type of information when done right, is limited by its focus and the quantitative nature of its examination. To more fully explore the relationships that exist between these concepts, one must turn to relational analysis (Busch and others, 1994-2014).

Second: Relational Analysis

(Devi, 2009) states that the relational analysis seeks to go beyond presence by exploring the relationships between the concepts identified. Relational analysis has also been termed semantic analysis (Palmquist, Carley, & Dale, 1997). In other words, the focus of relational analysis is to look for semantic, or meaningful, relationships. Individual concepts, in and of themselves, are viewed as having no inherent meaning. Rather, meaning is a product of the relationships among concepts in a text. Carley (1992) asserts that concepts are "ideational kernels;" these kernels can be thought of as symbols which acquire meaning through their connections to other symbols. The following steps (or, perhaps more accurately, strategies) can be followed to code a text or set of texts during relational analysis:

1. Identify the question
2. Choose a sample or samples for analysis
3. Determine the type of analysis
4. Reduce the text to categories and code for words or patterns
5. Explore the relationships between concepts (strength, sign and direction)
6. Code the relationships
7. Perform statistical Analyses
8. Map out the representations.

2.7 Curriculum Enrichment:

An educational curriculum is a path of learning that students are typically required to follow. This path of learning can be outlined by school officials or by government officials. It usually includes comprehension of core subjects such as reading, writing, mathematics and sciences. The curriculum development process systematically organizes what will be taught, who will be taught, and how it will be taught. Each component affects and interacts with other components, but this process is not easy and takes a lot of time and effort, so educators tend to enrich the curriculum with additional activities, topics, and programs in order to strengthen the weak points in the curriculum and to help students to learn better and achieve the desired targets.

Defining Enrichment:

The Oxford English Dictionary defines ‘enrichment’ as ‘the action or process of enriching, in various senses’ and ‘the condition of being enriched’, where to ‘enrich’ means to ‘make “richer” in quality’ and to ‘enhance excellence’. The Collins English Dictionary defines enrichment similarly, associating it with that which adorns, fertilizes, or endows with fine or desirable qualities. (Feng,2005).

Stanley (1979) defines enrichment as ‘any educational procedure beyond the usual ones for the subject or grade or age [of the student] that does not accelerate or retard the student’s placement in the subject or grade.

Eyre and Marjoram (1990) define enrichment as ‘any type of activity or learning which is outside the core of learning which most children undertake’, and describe the goal of enrichment as being ‘about enhancing the quality of life in the classroom and heightening sensitivity.’

Clendening and Davies (1983) define Enrichment of content as any learning experience that replaces, supplements, or extends instruction beyond the restrictive bonds and boundaries of course content, textbook, and classroom and that includes depth of understanding, breadth of understanding, and relevance to the student and to the world in which he or she lives.

Curriculum enrichment is defined simply as the provision of some form of additional educational experience which supplements the regular classroom activities, and is available for above-average students who are able to complete these activities more rapidly and competently than the majority of their classmates. Vernon (1999) defines enrichment as provision of experiences for which the average or below-average student lacks the time, the interest, or the ability to understand (Cited in Obodoeze, No date).

Enrichment process includes the following characteristics:

1. Staying with a theme, subject or skill and developing it in *depth*, since the enrichment process aims to strengthen the weak points in a certain part of a curriculum, but not omitting it and replacing it with a new theme, subject, or adding a new skill
2. Rounding out the basic curriculum subjects with a wider context, such as providing new extra information about the school subject to enrich the subject
3. Relating learning to new areas; sometimes the subject covers a part of the information that belongs to a certain topic, so an enrichment material can help to introduce new aspects of the topics that are not mentioned.
4. Providing pupils with experiences outside the 'regular' curriculum; an enrichment program can be theoretical or practical, and they both provide learners with new experiences in the same field of study.

Curriculum modification and curriculum enhancement:

(Kogan & Hall, 2004) state that modifying existing general curriculum has been an effective way to create more accessible learning environments to support all students and their teachers in various educational contexts. We differentiate *curriculum modification* from *curriculum enhancement*. Although both ideas, *enhancement* and *modification*, become pivotal when we consider improving accessibilities of general curriculum in relation to individual students' needs, the approach, design, and methods resulted from each idea may differ significantly.

Curriculum *enhancement* is most likely to be built around existing general curriculum and to involve teachers' alterations of curriculum. Frequently, teachers will enhance curriculum with additions of instructional strategies. Frequently, enhancements are created to evaluate and teach adequate background knowledge in preparation for a new task. Additionally, teachers may incorporate a variety of instructional materials and procedures to meet students' needs, including the use of co-teaching, and/or instructional collaboration.

Curriculum *modification* differs from curriculum enhancement in that modification is a more extreme alteration to the curriculum than that of an enhancement. Modifications involve combinations of altered content knowledge, conceptual difficulty, educational goals, and instructional methods versus building scaffolding and bridges between existing curriculum and people involved in the educational process. Such differentiation between curriculum modification and curriculum enhancement is based on ranging degrees in which our educational approach becomes distinct from or maintains the similarities to existing general curriculum. In other words, educational practices in which students' and teachers' interactions differ from those designed in existing general curriculum to a greater extent when curriculum is *modified* than when enhanced.

The aim of this study is enhancement, not modification, since the researcher thinks that he needs to enrich the under-represented values which will get the least frequency after getting the results of the content analysis, where modifying is more complex and needs the cooperation between a group of specialists and takes time and effort, and it is hard to be applied in schools because it needs many procedures to be implemented in schools. Accordingly, the process of enrichment is more suitable than modification because it does not create new themes or skills, but provides support for the existent material and saves time and efforts.

The field of the values is the center of this study since the researcher attempted to identify the least frequent values in English for Palestine 8th grade course book so that he could design a suitable enrichment material which will help to enhance the values with additional topics and activities which support the already existent values in the curriculum.

Part II

Previous Studies

Part II

Previous Studies

Introduction

The present chapter introduces previous studies dealing with the field of values. These studies helped the researcher to conduct the present study, since the researcher benefited from the other researchers' experiences in the field.

The chapter is divided into three sections. The first deals with the values from a general perspective, since it includes many studies which researched the topic from various perspectives. The second part deals with the analysis of values incorporated in the different textbooks. Also, some of them included enrichment materials which helped the researcher to design the enrichment material of the present study. The third part includes studies dealing with the analysis of values incorporated in the content of English textbooks. These studies included some types of values such as cultural and moral values studying the effects of these values on the learners of EFL/ESL.

2.2.1 First: Studies discussing “Values and Education”

1- **Natasha's (2013)** study aimed to determine the value patterns of adolescents. Also, it aimed to find out significant differences in value patterns of adolescent boys and adolescent girls, and find out significant differences in value patterns of adolescents from rural and urban areas. The researcher used the descriptive method to conduct this study. The sample of the study consisted of 250 students of 11 classes taken from school of Kathua and Samba. The selection of the schools was made on a random basis by lottery method. All the students present on the data of administration of the test had been taken due to low enrollment of students in 11 class.

The tools of the study are a study of values by Ohja (1959), and self-made short questionnaire for biographical information. The results showed that there was a significant difference in the value pattern of adolescent of rural and urban areas.

2- **Zamir and Horowitz's (2013)** study aimed to examine the expressions of the value of patriotism and its trends among trainee teachers: To what extent do the trainee teachers

adhere to the values of patriotism? Have the values of patriotism been replaced by the values of globalism? What are the attitudes of immigrant teacher trainees towards patriotism? How do they believe students should be educated in light of this value, if at all?

The researcher used the qualitative methodology to conduct this study. The research tool was a questionnaire; the first section of the qualitative questionnaire on patriotism contained open questions about definitions of patriotism, expressions of patriotism, causality and patriotic factors in practice.

The second section of the questionnaire offered dilemmas – a confrontation between two arguments pertaining to issues of one's attitude toward the homeland and based on a curriculum in Hebrew with topics for oral and written discussion on "homeland", for secular and religious high schools. The contribution of this section was the simulation this affords.

The Target population was 62 trainee teachers at an established teacher education college with specializations for early childhood, elementary and secondary education, native Israelis and immigrants.

It was found out that the majority of both sectors support instruction of literary texts that induce the idea of being "a citizen of Israel". Nevertheless, 20% of the immigrants, five times more than the natives, support the instruction of literary texts that induce also the idea of being "a citizen of the world".

3- **Acat and Aslan's (2012)** study aimed to access a new value classification and analyze the views of teachers and parents related to this classification. The general survey model was employed in this study. The population of this study was composed of school teachers working in primary schools and parents of their students in Eskişehir. The study adopted a stratification sample, known as purposeful sampling. The sample consisted of 575 teachers and 1726 parents selected from the primary schools in Eskişehir. The Living Values Table was used to collect data. The data obtained were analyzed using "SPSS. Significance of the analyses was tested at the level of .05. Hierarchical cluster analysis was used to assess the value classification. A value classification composed of five classes (conservative-traditional values, national-ethnic values, self oriented-personal values, social-community values, scientific-innovative values) was obtained in the study. The scores given for conservative-traditional values and social-community values showed a statistical significance in favour of parents; the scores given for national-ethnic values, self oriented-personal values, and scientific-innovative values showed a statistical significance in favour of teachers.

4- Lundie's (2011) study aimed to trace the conflicts and controversies in the definition of spiritual, moral, social and cultural dimensions of religious education in sites of value commitment and contestation in the UK. The researcher followed an ethnographic approach since he employed an ethnographic paradigm. A series of in-depth case studies were carried out in secondary schools in Scotland, Northern Ireland and England in 2009, with a particular emphasis on students between the ages of 14 and 16. In the course of these case studies, two strands of data analysis emerged, with findings clustered around 10 key themes. A linguistic approach at times took priority within the analytical framework, while other data lent itself to multimodal analysis, providing rich contextualization for the linguistic encounters.

It was found that drawing on theological and pedagogical theories, provided a richly contextualized series of findings relating to the spiritual, social and affective dimensions of religious education, in critical sites where identities and truth claims are highly valued and highly contested. The depth and authenticity called for in these contexts went beyond performative and examination-driven approaches, requiring a robust sense of teachers' professional values and identity. Key strengths which are not reflected in pedagogical literature emerge in observed practice. The empirical findings have relevance to public debate about the aims, practices and models of effectiveness in British RE.

5- Nisa Faizi and others' (2011) study aimed to evaluate the role of different factors like parents, teachers, textbooks, etc. in promoting Islamic values among the students of secondary level in Pakistan. The researcher used the descriptive method to conduct this study. The population of the study was both male and female students of secondary level, and the sample consisting of 100 males and 100 females was chosen randomly. The researcher used two data collection instruments: a questionnaire and an interview. The results identified the importance of Islamic values and determined the role of parents, teachers and other factors in promoting Islamic values. Mostly the responses showed that there was a great role of parents and teachers in this regard, but they failed in their jobs. In the light of the study conclusions it was recommended that parents should play their active role in providing Islamic knowledge and textbooks should also be written in a perspective of Islamic values.

6- Qashlan's (2010) study aimed to identify the role of secondary school teachers in reinforcing their students' Islamic values. It also aimed at identifying the most important values secondary school teachers seek to reinforce. The researcher adopted the descriptive analytical method which suited this study. The population of the study comprised all regular

state secondary school male students in the governorates of Gaza, and the sample was 624 students that were chosen randomly. The instrument which the researcher used was a questionnaire applied on the random sample. The researcher came up with the following findings:

- a. The role of secondary school teachers in reinforcing their students' Islamic values from the students' perspective reached a percentage of 67.7. Moral values was ranked first with a percentage weight of 69.2, science values followed with a percentage weight of 67.7, social values ranked third with a percentage weight of 67.6, affective values followed with a percentage weight of 66.6 and personal values was ranked fifth with a percentage weight of 66.4.
- b. There were statistically significant differences at the level (0.05) in the role of secondary school teachers in reinforcing their students' individual values due to students' grade in favor of 11th graders.
- c. There were no statistically significant differences at the level (0.05) in the role of secondary school teachers in reinforcing their students' ethical, social, affective and educational values due to students' grade.
- d. There were statistically significant differences at the level (0.05) in the role of secondary school teachers in reinforcing their students' Islamic values due to region.

7- **Solomons (2009)** aimed to explore the teaching and assessment of values within the Outcomes Based Curriculum of South Africa from different disciplinary and epistemological perspectives.

This study seemed to be a case study as the researcher adopted a hermeneutic approach in an attempt to explore and interpret the teaching and assessment of values within the framework of the curriculum from different perspectives. The sample of the study consisted of a group of 60 female, in-service, Foundation Phase educators from schools in a rural area of the Western Cape. The researcher used many instruments to collect data related the topic of the research. The documents were used as a tool since documentary evidence was likely to be relevant to every case study topic because of its overall value in corroborating evidence from other sources. The second tool was a questionnaire, while the third tool was a group interview. The fourth tool was filed notes, since the researcher made cryptic notes about unexpected or surprising responses, observations and information that emerged from the discussions during lunch breaks and filled in the details later. The findings showed strong support for the

teaching of values in spite of constraints and limitations. The measurement of values within an OBE curriculum seemed to be a logical impossibility.

8- **Khdy and Samara (2009)** investigated the environmental values from an Islamic perspective, and their indications in the belief of Islam expressed by Quran and Sunna. The study focused on three major categories of environmental values: the values of conservation, exploitation and the values of aesthetic. The researcher followed the qualitative analytical method to explore these values. The results of the study revealed that these values are an integral part of human beings' nature, but the role of Islamic education enhanced these values with different methods. In the light of the results, several recommendations were suggested: focusing on the studies that showed the environmental aspects of negative values in the behavior of both individuals and communities. Moreover, analytical comparative studies related to environmental values should be made between today's communities and those Islamic values.

9- **Heaven and Ciarrochi (2007)** aimed to assess the relationships between endorsement of religious values, some of the major personality dimensions, and social and emotional well-being amongst teenagers.

The researchers followed the experimental method to conduct this study. The tool of the study was a test. Participants (The sample of the study) were 784 high school students at Time 1 (382 males and 394 females; 8 did not indicate their gender) and 563 provided data at each of Time 1, Time 2 and Time 3. The researchers examined the impact of changes in (Eysenckian) psychoticism and conscientiousness from Time 1 to Time 2 on religious values assessed at Time 3. The result of the analysis process of the collected data after conducting the tests was that there was no significant difference in religious values for boys and girls.

10- **Al Hazemy (2006)** aimed to identify the attitudes of the students of Taiba University towards some educational values such as the values of time, knowledge, and responsibility, and to examine the effect of sex, and college. The researcher used the analytical descriptive method to conduct this study. The sample of the study consisted of 415 students (males and females). The researcher prepared a questionnaire to examine the learners' attitudes towards some values. The results showed that there were significant differences in the students'

attitudes towards responsibility between males and females for males. There were significant differences in the students' attitudes towards the three values between the students of science and Sharea College. There were no significant differences in the students' attitudes towards the three selected values due to the social status.

11- **Al Harthy (2006)** aimed to define to what extent the Islamic values were included in some youth programs in El Magd channel between the period 1/1/2006 till 1/5/2006. The researcher used the descriptive method, since he analyzed some programs in El Magd channel to locate the existence of values. The study came out with the following results: Satellite channels were considered of the most important ways to acquire youth the Islamic values if they were used correctly. Three of the analyzed programs which included Islamic values got the highest frequencies and percentages. Islam values which were divided into seven sub-values were richly found, since moral values were the first, then Faith values, after that social values, then patriotic values, and finally aesthetic values. It was found that scientific values were repeated many times. The researcher recommended the importance of activating the role of satellite channels in instilling the values in the minds of the audiences.

12- **Jacoby (2006)** aimed to measure and to insure that children and young adults were prepared to become active and educated participants and decision-makers in modern society. This thesis is a comparative perspective of moral values education in the primary school curriculum of Japan and Norway, which considered both of these nation's unique historical and cultural foundations, as well as the evolution of the philosophy of education in each society. The aim of the paper was to characterize moral values education in Japan and Norway and to determine what was distinctly Japanese and Norwegian in terms of moral values education in the primary school curriculum.

The researcher chose a multi-method approach which included reviews of historical events connected to the foundation of moral values education, and a comparative and evaluative design of the current national core curriculum as it outlines the goals of contemporary moral values education.

The conclusion of this thesis was that despite contrasting educational foundations, a unique philosophy of education inspired by different cultural traditions evolved in both Japan and Norway. From the early foundations of the educational system, this philosophy of education

enabled a distinctive approach to the development and implementation of ideas surrounding moral values education.

13- Asalia's (2005) study aimed to investigate the prevailing values by the students of the university in light of Al Aqsa Intifada and a comparison between the two genders. The researcher used the analytical descriptive method to conduct this study. The sample of the study consisted of 150 students, males and females, and used the instrument of Laporte scale to measure the values. The results of the study were: The social, political, and religious values got the highest levels between the list of the values. The theoretical, aesthetic, and economic values got the lowest level between the values.

14- Ababna's (2004) study aimed to study the degree of the secondary stage and undergraduate students' beliefs in values and its practice in El Mafraq Governorate. The researcher used the descriptive method, and the sample of the study consisted of 509 students who were chosen randomly. The researcher used the questionnaire instrument to measure the degree of the students' belief in and practicing of values. The results of the study showed the following: The degree of the students' belief in Islamic values was high. There were significant differences related to the variable of sex for females related to the variable of educational level. The degree of practicing the Islamic values by the students got a medium degree.

15- **Dasoqy and Abd El Atee's (2004)** study aimed to determine the most important sources to improve the moral values among the students of general secondary stage, and to determine the obstacles of improving the moral values among the general secondary stage students. Then it suggested some perceptions to refine the sources of improving values among the learners of general secondary stage in Egypt. The researchers used the descriptive method to locate the most important sources of improving values. Data collection was conducted by using the tool of questionnaire since it was applied on the sample of the study which consisted of 400 teachers and 500 students of the secondary schools to investigate their opinions related to the obstacles of improving moral values. The results showed that there were many sources of improving values such as school facilities, curriculums, exams, and many other sources. There were many obstacles which reduced the role of the school in

instilling the moral values in the minds of the students which negatively affected the learners' behavior inside the classroom.

16- Al Saleh (2003) study aimed to locate the moral values among the students of the grades seven to ten of the primary education stage, and to what extent they were available in the book of Islamic religion. The researcher used content analysis as a tool to conduct the study, since the researcher followed the analytical descriptive method to achieve the aims of the study. In addition to the content analysis tool, the researcher used a questionnaire which was applied on a sample of 304 teachers (males and females). The results showed that the books of Islamic religion of grades 7 to 10 contained Faith values in their different shapes. The values that were mostly repeated were those of Shura, Humility, Amana, Modesty, and Altruism. The researcher concluded that the incorporated values suited the age of the students and this result was confirmed by the sample and got the mean of 3023. The personality and the behavior of the teacher affected improving the moral values.

17- Makrom (2002) study aimed to realize the borders and contributions of the secondary school in improving the practical values among the students depending on the landmakers of scientific role of education, and determine the role of the school and the problems which faced its role in this field to locate some requirements which helped the school to perform its role in improving the scientific values. The researcher used the descriptive method to conduct this study. The researcher used two instruments, the first of which was a questionnaire and the second was an interview with some supervisors of mathematics and science. The results showed that there was a proportional degree of awareness of the importance of science and its relation with the human life and building societies. Also, the curriculum and the academic environment in which the students lived played an important role to support and improve the acquisition of values.

18- Al Hendi's (2001) study aimed to know to what extent the teachers did to improve some social values among the students of grade twelve students and to explore if there was any statistical significance between the means of the students' responses about the role of the teachers in improving some social values related to the variables of (sex- place of residence- specialization). The researcher used the analytical descriptive method to conduct the study.

The researcher used a questionnaire and chose a random sample of 720 students (males and females). The results showed that there were no statistically significant differences at the level of (.05) between the means of the students' grades towards the role of the teachers in improving the social values relating to the place of residence. There were statistically significant differences at the level of (.05) between the means of students' degrees towards the role of teachers in improving the social values relating to the variable of specialization for the teachers of Arabic language and Islamic religion. There were no statistically significant differences between the teachers of Arabic language and Religious Education.

19- **El Khateeb and Hamad (2000)** studied the political educational values among the learners at Al Azhar University, and to study the effect of media in supporting the political educational values and to study the problems of youth media by investigating the students' opinions. The researchers followed the analytical descriptive method, and the sample consisted of 450 students. The results of the study showed a low trend of the students towards watching the Palestinian programs, since they were considered unattractive with the percentage of 22%. That the Palestinian TV had a role to support political values among the students of Al Azhar University and to improve the initiative was high. The media role to support discipline was medium. The media role to achieve self esteem was medium.

20- **Rain's (1991)** study which aimed to determine the contrasting values and how to measure, and then to treat them in a constructive creative way. The researcher used the experimental method to conduct the study. The researcher used a questionnaire which was applied on a sample of 2000 students. The results of the study showed that the values could be used effectively to stimulate and increase people attention. Blind adherence to values may be dangerous. The educational institutions should revise their system of values, and the introduced values should be controlled.

2.2.2 Second: Studies discussing “Values in Textbooks”

1- **Khazalee** (2009) study aimed to propose a list of scientific values to be integrated into the science textbooks of first basic stage in Jordan, and to investigate their availability, sequence, and integration in these science textbooks. To achieve the purpose of the study, the researcher developed an instrument to analyze the scientific values using the structural approach. The reliability and validity of the instrument were established and ensured. A descriptive approach was applied in analyzing the three science textbooks.

The study revealed the following results: eight scientific values were proposed (namely, curiosity, scientific integrity, acceptance of criticism, giving careful judgments, science ethics, scientific thinking, appreciating science and respecting scientists); detecting a mediating percentage of Behavioral aspect for the scientific values which was 64.86% in the all science textbooks; science textbooks richness in scientific values at a rate of 91.67%; and a low sequence level of scientific values integrated in the science textbooks (only 50%). No significant differences at ($\alpha= 0.05$) were found in the integration level between the two sections of the science textbooks for the first basic grade. No significant differences ($\alpha= 0.05$) was found in the integration level between the two sections of the science textbooks for the second basic grade. No significant differences ($\alpha= 0.05$) were found in the integration level between the two sections of the science textbooks for the third basic grade. No significant differences ($\alpha=0.05$) were found in the integration level of the science values between the two science textbooks for the first and second basic grades. No significant differences ($\alpha=0.05$) were found in the integration level of the science values between the two science textbooks for the second and third basic grades. No significant differences ($\alpha=0.05$) were found in the integration level of the ethics of science between science textbooks for the total three basic grades. Significant differences ($\alpha= 0.05$) were found in the integration level of science ethics value between the two science textbooks for the second and third basic grade. Significant differences ($\alpha=0.05$) were found in the integration level of science ethics value among the science textbooks of all of the basic stage grades.

2- **Hamoda** (2009) study aimed to elicit the incorporated Islamic values in the stories found in the Palestinian curriculum, and suggesting a perspective to benefit from the educational values in it. The researcher used the analytical descriptive method to conduct the study, since the used instrument was content analysis to analyze the stories and to get the incorporated

values. The results showed that Reading books in the upper primary stage contained a lot of Faith values Fatalism, Trust in Allah, and other Faith values. Stories found in reading books in the upper primary stage contained a lot of moral values such as the Fulfillment of the Covenant, Modesty, and other values. Stories found in reading books in the upper primary stage contained a lot of Educational Social values such as visiting others, Thanksgiving, and other values.

3- **El Mzien (2009)** investigated the incorporated moral values in the books of *Our Beautiful Language* in the low elementary stage, and to what extent these moral values are available in the books of the low elementary stage and to what extent the students of the fourth grade acquire these values and whether the acquiring level reached the needed percentage of 70% . The researcher used the analytical method to conduct this study since the researcher analyzed the books of *Our Beautiful Language* in the Palestinian curriculum from grade 1 to grade 4. The results showed that the frequencies of moral values were 374 and the moral patriotic values got the first level, then the moral social values, then the self moral values, and the last level was the aesthetic moral values. The researcher came out with some recommendations such as pre-planning in the Palestinian curriculum to locate how to distribute the suggested values to be included in the curriculum of *Our Beautiful Language* for the low elementary stage. He also recommended that the teachers of Arabic Language should care more about enhancing the incorporated values within the lessons.

4- **Jayaramaiah's (2009)** study aimed to conduct a critical evaluation of the values in the educational systems in Ramayana in order to compare and contrast them with the values in the educational systems in modern India. Ramayana is a great Indian epic. It is heroic and full of action with plenty of appeal for the popular mind. It is primarily ethical in content. It deals with a new set of values presented through concrete characters and situations. Its values live and move before the people. It is composed for the admonition of the people. It has exerted a significant influence in the nation's emotional, aesthetic and moral life. The researcher followed the analytical descriptive method to conduct the study. The researcher analysed the incorporated values to compare them with the new system of values in educational system. The results of the study showed that the whole system of education during Ramayana period carried with it a set of concrete values ranging from humanistic, ethical, religious, spiritual,

social, economic, and political to cultural. Ramayana itself is a compendium of all these values.

5- **Al Astal's (2008)** study aimed to detect the incorporated educational values in the verses of call in the Holy Quran and to suggest a perception to employ these values to face the challenges facing the Islamic nation. The researcher used the analytical descriptive method to conduct this method, since the researcher analyzed the verses to get the target values. The results of the study showed that the verses of call in the Holy Quran include a lot of educational faith values such as faith in Allah, piety, telling the truth, and many other values. The verses of call in the Quran are rich in the educational social values such as facilitation when dealing with people and asking for permission. The verses of call in the Quran include many political and military values such as Al Jihad and innocence of enemies. The researcher recommended that the verses of call in the Quran should be used to enrich the curriculums to enhance the values among the students.

6- **Shafeeq and El Reshawy (2008)** aimed to study the patriotic and moral implications in the textbook of history in the fifth grade. The researcher used the analytical descriptive method to conduct the study, since the researchers analyzed grade five geography textbook in Iraq. The results showed that the most frequent values which were repeated were patriotic, national, and moral values, since the patriotic values, loyalty to the homeland, national unity, justice, and obligation values got the high percentage between the values, where the moral values such as sacrifice, altruism, truth, and honesty values got a low percentage between the values. The researcher recommended taking into account the need to balance the existence of values in the textbook of geography and other textbooks.

7- **Halawa's (2006)** study aimed to analyze the environmental contents in the objectives of teaching geography, to determine the incorporated values in the curriculum of geography, rearrange the values and clarify their agreement with the objectives of the curriculum of geography, and to locate the environmental values in certain groups to analyze the curriculums. To conduct this study, the researcher used the analytical descriptive method since the researcher analyzed the curriculum to get the incorporated values, and then to give interpretations of the results. The findings showed that the objectives of teaching geography

were limited to one of sixteen environmental objectives added to a few lessons that related to environmental objectives. It has been found that the values of protection of living natural resources got the highest level between the values. In addition, there was superiority of environmental knowledge on the environmental situations.

8- **Tabasy's (2006)** study aimed to analyze the incorporated values in Surah Yusuf to identify to what extent the reading book included these values, and to discover the absent values in this book. The researcher prepared a list of religious values, and then he applied the list of classification of chosen values to analyze the lessons of the book. The researcher used the analytical descriptive method to conduct this study, and he used the instrument of questionnaire which was applied on some teachers (The Sample of the Study). The results showed that the reading book for the ninth grade reading book included the religious values with the percentages between 4% and 30%. There were a lot of values which needed to be enriched such as Faith in Allah and in the holy books. The study recommended that the educational values should be derived from the Holy Quran. It also recommended paying attention to the Islamic values in Surah Yusuf.

9- **Al Abady's (2004)** study meant to detect the incorporated values in the textbooks of the first primary stage classes, and how they are distributed. The researcher used the analytical descriptive method to conduct the study, since the researcher designed an analysis form to register the target values. The results of the study showed that in reading books of the first grade the values of playing, cleanness, beauty, Eid, friendship, affiliation, and work, were more frequent than others. In the reading book of grade two, the values cleanness, beauty, sports, acquiring knowledge, working, National Pride were frequented more than other values. In the reading book of grade three, the values National Pride, acquiring knowledge, the grace of Allah, scientists' estimate were the most frequented values. In the reading book of grade four the values of acquiring knowledge, sports, love of science, and good character were the most frequented values. Social, religious, and moral values were the most frequent in the reading books of the first four grades, while the values of health, entertainment, beauty, and politics got the lowest frequency in the mentioned books. The researcher recommended reconsidering the content of the reading books and paying more attention to the values incorporated in the content of reading books.

10- **Barbakh (2000)** study aimed to locate the incorporated values in the reading books for the grades 10 and 11 in Gaza- Palestine, and suggesting a perception to improve the religious and moral values among the students of the secondary stage. The researcher used the analytical descriptive method to analyze the two reading books of grade ten and eleven. The results showed that the two books included the nine domains of values, the percentages of the domains varied, and the distribution of the nine domains of values was as the following: The religious values got the percentage of 16% in the book of grade 10 while in grade 11 they got 11.43%. The moral human values got the percentage of 15% in grade 10 while grade 11 got the percentage of 18.05%. The social values got the percentage of 12% in grade 10, while they got 14.74 in grade 11. The values of the family got the lowest percentage between the values.

2.2.3 Third: Studies discussing “Values in ESL/EFL”

1- Padem’s (2013) study aimed to detect and present the values that were included in the listening tracks in English listening and speaking textbooks. The researcher used the analytical descriptive method to conduct the study. The population of the study included Northstar (Listening and Speaking) 1, 2 and 3 textbooks which were used in preparatory classes in Düzce University for three academic years between 2009 and 2012. For sampling, 5 units from each book were selected randomly and the transcriptions of the listening tracks were analyzed through document analysis. The findings showed the following:

- a. It was found that all the three books analyzed in this study included the values that had both positive and negative associations in people’s feelings. There seemed to be values that were both acceptable and undesirable in all cultures around the world.
- b. In all the three books, the values with positive associations were used much more intensively than the negative ones. Values such as friendship, help, good, being together, love, understanding each other, being a / in family, peace and being happy, health, earning money/making a living and thanking human rights and problem solving were used more than once in each book. These values are appreciated worldwide and give learners and optimistic point of view towards the world and life itself.
- c. Although all the three books were intensively supplied with positive values, it was still possible to see some undesirable values in almost all units in each book. The existence of values such as killing, beating someone up, stealing and hating makes us aware of what is

being presented within units. The researcher recommended seeing to what extent they were used appropriately in any kind of materials that were brought inside the classrooms.

2- **Li (2012)** examined the cultural values which were transmitted through EFL textbooks for Chinese Primary Education, and to check the impact of curriculum-making processes upon textbook production. The researcher used the descriptive analytical method to conduct this study. Two volumes of EFL textbooks, which were used in primary schools, were selected to examine the delivery of cultural values. The researcher conducted a series of interviews and focus groups in order to trace the process of textbook production and curriculum creation. Participants included educational administrators in the Ministry of Education in China, curriculum designers, textbook editors from both Chinese and foreign publishers as well as classroom teachers. The findings showed that the production of EFL textbooks should be recognized as a part of curriculum-making processes in the context of Chinese Primary Education. The processes of generating this 'production' had spaces for less 'official' and more 'hidden' curriculum messages. Indeed, 'lacunae' – hidden spaces – in EFL curriculum design and textbook production were identified. Various key players were involved in the curriculum-making process, including the State, its agencies, and intellectuals. However, instead of being a straight top-down structure led by the political elites, the strict control of the State over curriculum policy-making was finely nuanced. The researcher also found that 'hidden spaces' through which curriculum design, development and delivery took place, generated a more nuanced understanding of Chinese cultural reproduction, than was previously thought.

3- **Asgari's (2011)** study aimed to look for the cultural values depicted in EFL books and tried to find their influence on Iranian learners as well as the differences between cultural and language among learners and assesses the relative importance of language. The researcher used the analytical descriptive method to conduct the study. In this study, one set of textbooks - Interchange series - that were taught in English language institute in Iran were analyzed. The cultural values portrayed in these books were extracted. The results found by the researcher indicated that these cultural values did not influence learners studying these books differently from those who study English through another set of books.

4-**Abu Ashiba's (2010)** study aimed to identify the values existing in the content of *English for Palestine*- grade twelve textbook by using a descriptive analytical study. The purpose of

the study was to investigate the existence of the list of values in the content of the targeted textbook. The researcher created a model for classifying values which suited Palestinian students and also matched international models. She classified the values to eight main domains. These domains were theoretical, economic, aesthetic, social, political, religious, cultural and patriotic. The researcher surveyed the textbook so as to analyze the activities that matched the eight domains of the study.

The findings showed variation in the frequencies of the eight domains and in each domain as well. The cultural values domain hit the highest score of 20.8%, 48 frequencies. The next score was the theoretical values that reached a score of 20%, 46 frequencies. Economic values domain was the third position with 17.8%, 41 frequencies. The fourth was represented in the social values that reached 13.9%, 32 frequencies. Aesthetic values were in the fifth position with 10%, 23 frequencies. The sixth was patriotic values that reached 8.6%, 20 frequencies. The lowest score was religious and political with only 4.3%, 10 frequencies.

The researcher recommended making a balance in distributing the eight domains of values in the content of the textbook. Therefore, the researcher also recommended reviewing the existed material associated with the different models for classifying values. Workshops should be held in order to discuss strengths and weaknesses of the textbook to support strong points and develop the weaknesses.

5- Yun (2008) aimed to explore the theoretical rationales for English proverbs and saying a valuable for inspiring teachers and textbooks in Chinese EFL teaching. The researcher used the analytical descriptive method to conduct the study since the potential uses of English proverbs and sayings were analyzed. It was concluded that many English proverbs and sayings may serve to be impetus and affective mediators in the pre actional and actional stages of learning. They may help to promote teacher motivational dynamics. As finding English proverbs and quotations in Chinese EFL, teaching teachers and text compilers need to be careful in selecting material. Also, many proverbs use old, low-frequency and sometimes add syntactical language forms. As a recommendation, the language factors of difficulty and suitability should be fully considered and culture background knowledge might be covered.

6- Hino (2007) aimed to examine the cultural components of English textbooks in Japan during the past 120 years. The researcher followed the analytical descriptive method to conduct the study. Findings showed that the cultural contents of English textbooks clearly

reflected socio-political environment of times. When Anglo-American culture was blindly admired in Iran, English textbooks introduced exclusively British and American values. When the Japanese culture was blindly admired the contents of English texts reflected traditional Japanese values. Based on these findings, the role of nationalism should be emphasized in the teaching of English for cross-cultural communication.

7- **Aliakbri's (2005)** study aimed to investigate the way culture is addressed in ELT in Iran, in general, and the place of culture in ELT at the high school level, in particular. Thus, the issue was examined with reference to the relevant theoretical background and the content analysis of prescribed English textbooks. The researcher followed the analytical descriptive method, since he analyzed four English textbooks that were developed for the four levels of high school in Iran. The findings of the study made it clear that the textbooks were shallow and superficial with respect to their treatment of culture there because the task of teaching culture specified in the deeper sense values, norms, beliefs, or cultural general skill such as intercultural communication changes should be made if the Iranians wanted to prepare the students to communicate in multicultural world of English and if they started to use the nationally developed textbooks for the optimum benefit.

Comment:

The researcher sees that the study of values should include all the domains of life because of their important effect on the individuals' life. The researcher thinks that specialization in certain domains of values gives the researcher a better opportunity to dig deeper in the study of the dimensions of the chosen field of values, and helps prevail the awareness of values' importance in the society by suggesting some ways to help instill the desired values among children and among the youth.

There are many agreement points between this study and other related studies, since they all confirmed the importance of the values in the individuals' life, and their effective role in the different fields to refine the individuals' personalities.

The previous studies focus on some kinds of values which contribute to improving the personality of the student and the individual in the society, for example, the **Zamir and Horowitz's (2013)** study aimed to examine the expressions of the value of patriotism and its trends among trainee teachers; also, **Lundie's (2011)** study, which aimed to trace the

conflicts and controversies in the definition of spiritual, moral, social and cultural dimensions of religious education in sites of value commitment and contestation in the UK, and **Asgari's (2011)** study, which aimed to look for the cultural values depicted in EFL books and tried to find their influence on Iranian learners as well as the differences between cultural and language among learners and assesses the relative importance of language.

It is noticed in the majority of the previous studies that they focus on certain kinds of values, as they discuss one kind of values extensively, on the other hand the researcher discusses many kinds of values broadly in away reflecting the researcher's interest to come out with an acceptable classification of values which suit the curriculum.

The researcher benefited from the previous studies in putting a value classification which he depended on later in the analysis process. For example, the researcher benefited from **Halawa's (2006)** study in choosing the environmental values, and **Al Abady's (2004)** study, which helped the researcher to select some core values to be included in the designed classification.

The researcher agreed with the other researchers on the importance of choosing a definite classification of core values to be included in the curriculum and to distribute the values in a balanced way. He also agreed that values should disseminated to the individuals through all the possible ways such as education and media.

Summary

The chapter reviewed some studies relating to the field of values. The chapter was divided into three parts; the first part reviewed the studies which dealt with the values in education from several aspects, since some studies discussed the values among teachers and students, and how adhering to these values by the teachers affected the students' acquisition of values. In addition, other studies discussed the curricula and to what extent they included the values as well some suggested value classifications in the field of education. Moreover, the role of media and channels in spreading the different values and raising awareness through the different programs specifically the religious and youth programs was highlighted.

The second part reviewed the studies which dealt with the analysis of contents of some textbooks and some verses of the Holy Quran, or poetic epics, and how their incorporated

values affected the educational process. The third part reviewed the studies which dealt with the values in English textbooks as a foreign language, and their importance to transmit some values of the second language without affecting the system of core values of the society. In addition, other studies reviewed some studies concerned in enriching the contents of some textbooks to enrich the system of the values through the curriculum, besides suggesting some classifications of values which should be included in the curriculum of English as a second and foreign language.

Chapter III

Methodology

Chapter III

3.1 Introduction

Analytical Descriptive Method is considered one of the common methods used to conduct studies. Descriptive research includes surveys and fact-finding enquiries of different kinds. The major purpose of descriptive research is description of the state of affairs as it exists at present. The main characteristic of this method is that the researcher has no control over the variables; he/she can only report what has happened or what is happening. In analytical research, on the other hand, the researcher has to use facts or information already available, and analyze these to make a critical evaluation of the material. So Descriptive Research aims at describing a particular state of affair or an incident. It does not provide any reason as such why, how, when and by whom a particular event happened. It does not consider any facts or findings.

On the other hand analytical research answers questions why, how, when and by whom the incident happened. It provides suitable reasons. It is an in depth study. Accordingly, the researcher thinks that the suitable way to achieve the purposes of this study is by combining the two ways, since he needed to collect data about the subject of the study; the values existing in English for Palestine Eighth Grade. The analysis process of the text book has been conducted according to a chosen a list of values, which has been chosen depending on many universal classifications of values, and depending on previous studies. After collecting data, the researcher analyzed and subjected the data to a process of analysis in order to get trusted results which could be interpreted later objectively.

3.2 Research design:

In order to conduct the present study, the researcher followed the following steps:

1- Formulation of the research questions or objectives:

By making a clear statement of the research question or objective, the researcher could ensure that the analysis focused on those aspects of content, which are relevant for the research. Content analysis is a method for analyzing textual content. Therefore, the selection of topic should be one that can be answered by analyzing the appropriate communication content. The

aim of this analysis is to identify the values latent in the content of *English for Palestine* grade eight textbook (Student book) and to measure their frequencies.

2- Identifying the population of the study:

The population of this study is the two books which represent the two parts of the curriculum of English for Palestine Eighth Grade, since each book represents one half of the curriculum and taught in one semester; the first semester and the second semester of the scholastic year 2013-2014.

Table (1)

Content of English for Palestine grade eight

Part	Number of unit	Number of lessons in each unit		Number of graphics and shapes
One	7	Units 1 - 6	12 in each unit	100
		Unit 7	6	
Two	7	Units 8 - 13	12 in each unit	97
		Unit 14	6	
Total	14 units	156 lessons		197

The previous table shows the characteristics of the population of the study, it shows some information about the two parts of the book of English for Palestine eighth grade, the new edition.

3- Identifying the sampling unit:

The purpose of this study is to identify the incorporated values in the book of English curriculum, so the values have been chosen as a sampling unit to analyze the content of the book and to know more about the rate of each value in the book. In the light of the theoretical framework of the study, and returning to the previous studies dealing with the same subject of

the study added to the exploratory analysis of some units, and depending on different various classifications of values, a list of main and sub values has been set .

The following table shows the list of the values in its initial form, since it represents the preliminary form of the list which was introduced to the referees to ask for opinions regarding the instrument of the study.

Table (2)
Table of Initial list of basic and sub-values

Initial list of basic and sub-values		
No	Basic Value	Sub-Value
1	Cultural values	1- Scientific values
		2- Health values
		3- Aesthetic values
2	Social values	
3	Economic values	
4	National values	
5	Patriotic values	1- Identity
		2- Collectivism
		3- Loyalty
		4- Obligation
		5- Democracy
6	Religious values	1- Moral values
		2- Spiritual values
7	Political values	

The following table shows the final form of the list of the values

Table (3)

Table of final list of values and sub-values

Final list of values and sub-values			
No	Basic values	Sub-values	
1	Cultural values	1- Scientific values	a- A good use of technology
			b- Knowledge acquisition
		2- Health values	
		3- Aesthetic values	
2	Social values	1- Family relationships	
		2- Friendship	
		3- Social participation	
3	Economic values		
4	Environmental values	1- Environmental knowledge	
		2- A well use of natural resources	
5	National values		
6	Patriotic values	1- Identity	
		2- Collectivism	
		3- Loyalty	
		4- Obligation	
		5- Democracy	
7	Religious values	1- Moral values	
		2- Spiritual values	
8	Political values	1- Homeland and Self Defense.	
		2- Holy Sites Defense.	
		3- Self Determination.	
		4- Right to Return.	

The previous table shows some differences between the initial list and the final list of values, since the researcher has re-set the initial list of values depending on the suggestions of the referees, since the researcher took into account their opinions about some items of the initial list of values.

3-Selection of the coding units:

The unit(s) of analysis which best capture data in the body of work being analyzed are words, phrases, ideas, etc. Recording/coding units are defined by (Holsti, 1969) as “the specific segment of content that is characterized by placing it in a given category”. There are five types of coding units most common in content analysis as follows:

a-Words: They are the smallest possible unit. Key words are easily identified and are generally reliably classified by different content analysts. However, words can have different meanings in different contexts.

b-Themes: Themes are the next larger unit. A theme may be a simple sentence or single idea. Though thematic analysis is commonly used, it can be quite difficult, particularly when the material analyzed contains complex passages. The problem is basically one of reliability. That is, if two content analysts were to divide content using the same thematic unit, they might easily disagree on where the divisions should be made.

c- Character, Content is divided each time a person or object is mentioned. This analysis unit is quite useful for identifying relationships and spans of control between individuals within the entity.

d- Item, is the whole unit in which the content was originally generated. For example, if one were analyzing responses to open ended questions, the entire response might be the item. Item analysis is useful when variations within items are small or unimportant. If the item becomes too complex, another coding unit should be considered.

e- Paragraph: The paragraph is infrequently used as the basic unit in content analysis chiefly because of difficulties that have resulted in attempting to code and classify the various and often numerous thoughts stated and implied in a single paragraph.

3.3 The instrument of analysis:

1. The researcher designed a form to locate the incorporated values and sub-values in its initial form (See Table 2). After getting suggestions from the referees, the researcher re-set the form with some modifications (See Table 3).
2. The researcher prepared a specification table which contained details about the number of units, lessons, and themes in the intended course book (See Table 1).
3. The researcher prepared a separate form for each value to record the frequencies of different values found in each lesson.

3.4 Validity of content analysis

Validity refers to the extent we are measuring what we hope to measure, and what we think we are measuring. Bynom (2001:1) defines validity as the truth of the test in relation to what it is supposed to evaluate. It is concerned with the relevance and usefulness of what is to be measured.

To get the validity of analysis, the researcher consulted a group of specialists which included some professors from different universities. In addition, many supervisors and some expert teachers from two Education Directorates were consulted (See Appendix 1).

3.5 Reliability of the Content Analysis:

Fraenkel and Wallen (1996) define reliability as the degree to which scores obtained with an instrument are consistent measures of whatever the instrument is measuring. In content analysis, reproducibility is arguably the most important interpretation of reliability. To test reliability of the content analysis, the researcher has followed the following two ways:

1- Reliability through time

The researcher repeated the analysis process of the first five units of *English for Palestine* grade eight textbook after forty days to investigate the reliability of the content analysis. The researcher used Holesti correlation to determine the reliability of analysis as follows:

$$\text{Holesti equation is: } C. R. = \frac{2M}{N1+N2}$$

Table (4)

Coefficient correlation among results/ Reliability through time

NO	Domain of values	Results
1	Cultural values	81.9%
2	Social values	84.6%
3	Economic values	85.3%
4	Environmental values	92.8%
5	National values	86.9%
6	Patriotic values	88.5%
7	Religious values	90.5%
8	Political values	92.8%
Total		87.9%

The previous table shows the percentages of reliability between the results of analysis process and the results of re-analysis process of some selected units. The results outlined in this table show a strong correlation that enabled the researcher to process the data collected.

Reliability through people

Another important way to examine the reliability of content analysis is to ask another analyst to re-analyze a part of the content. Consequently, the researcher asked two analysts to re-analyze a certain units. They chose Unit 10, which is one of 14 units chosen randomly. The researcher clarified the bases of analysis process that included the domains of values, the recording units, and anything the analysts needed to know to carry out the analysis process of the intended unit. The researcher used Holesti correlation to determine the reliability of analysis of the analysts and the results of the researcher as follows:

1-The reliability coefficient between the results of the researcher and the first analyst:

Table (5) below shows the proportion of reliability between the results of the researcher and those of the first analyst.

Table (5)

Reliability coefficient between the results of the researcher and those of the first analyst

No	Domains of values	Results
1	Cultural values	84.4%
2	Social values	89.5%
3	Environmental values	88%
4	Patriotic values	89.2%
5	Economic values	90.5%
Total		88.3%

The results outlined in this table show a strong correlation, which enabled the researcher to process the data collected.

2-The reliability coefficient between the results of the researcher's analysis and that of the second analyst is shown in Table (6) below:

Table (6)

Reliability coefficient between the results of the researcher and the second analyst

No	Domains of values	Results
1	Cultural values	79.5%
2	Social values	64.2%
3	Environmental values	69.3%
4	Patriotic values	80%
5	Economic values	72.3%
Total		73.06%

The previous table shows the percentages of reliability between the results of the researcher's analysis and those of the second analyst.

3-Table (7) below shows the reliability coefficient between the results of the researcher's analysis and those of both analysts:

Table (7)

Reliability coefficient between the results of the researcher's analysis and those of both analysts

No	Domains of values	Results
1	Cultural values	81.9%
2	Social values	76.8%
3	Environmental values	78.6%
4	Patriotic values	84.6%
5	Economic values	81.4%
Total		80.6%

3.6 Procedures of the study

The researcher followed many procedures to analyze the content of *English for Palestine* grade eight and to achieve the purpose of the study. These procedures are as follows:

1. Referring to many studies regarding the field of the study and reading them to benefit from the incorporated information and the experiences of other researchers.
2. Benefiting from the theoretical framework with relevant literature which helped in conducting the study, and reviewing it in order to progress correctly.
3. Reviewing the units and lessons of the two parts of the book accurately, since the researcher checked the common values needed to be analyzed and listed in certain categories.
4. Returning to various classifications of values which helped the researcher to choose the suitable list of values, and represent the major incorporated values in the curriculum of *English for Palestine* grade eight.
5. Analyzing the collected data, since the researcher analyzed the results which were obtained to determine the percentage of each value.
6. Interpreting the results.

7. Giving suggestions and recommendations.
8. Designing an enrichment material to reinforce the values which got low percentages and needed to be supported.

3.7 Difficulties facing the researcher

1. There was a lack of local references in the libraries such as research papers and books dealing with the field of values in English curriculum as a foreign language, since the most accreditation is based on foreign studies and articles.
2. There is some ambiguity regarding locating the values, since the researcher noticed that there were some words and sentences which may indicate more than one value and that caused some confusion to the researcher and his colleagues who participated in the re-analysis process.
3. There is an absence of broad lines in Palestinian Curriculum Document which can determine the nature of values, their kinds, and resources, since when browsing Palestinian Curriculum Document, one cannot find any information regarding values in spite of the importance of the topic which other countries pay more attention to.
4. There is no definite classification which can be dependable, since there are many classifications, and each one focuses on a certain field and differs from the others.
5. Relativity of this field, since the analysis process depends sometimes on the subjectivity of the researcher in locating some kinds of values.

Chapter IV

The Study Findings

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The Study Findings

4.1 Introduction

This chapter discusses the study results. The researcher conducted a process of investigation for the important list of values which should be available in the curriculum. The researcher reviewed many different, Arab and foreign studies, which dealt with the topic of values in the subjects of curriculum. In addition, the researcher investigated value classifications and selected what fitted the nature of the Palestinian curriculum. All that at least led to the choice of a definite list of values that the researcher depended on during the analysis process of the 8th grade English for Palestine course book.

Secondly, the chapter discusses the results of the second question, since it shows the results of content analysis of the intended curriculum. The results included the frequencies of each domain of values. Also, it shows the percentage of each domain of values found in each unit of the curriculum and shows the values which have high percentages and low percentages, which answers the third question of the study.

Finally, the chapter discusses the suggested enrichment material aimed at supplementing the value system found in the curriculum depending on the results of the previous content analysis process. The researcher chose the values which had the lowest frequencies to enrich which could help to raise the students' awareness of these values and to achieve kind of balance between the different values according to their importance in society life.

4.2 Answer to the first question:

The first question of the study discusses the core values which should be available within the curriculum of English for Palestine Eighth Grade. In this pursuit, the researcher laid out a set of core values which, he thought, should be found in any curriculum. The following will be the answer to the first question: "What are the values that should be available in English for Palestine Eighth grade?"

In an attempt to find out a definite answer to this question, the researcher established a definite system of values to be followed when choosing the topics of the curriculum. Although it was not easy to get a definite system of values, depending on different

classifications, various studies, and referring to the views of the referees, the researcher came out with a modified and refereed model. It included eight domains of values as follows:

First: Cultural Values:

The first domain of values the researcher set was the cultural values. These values which were discussed widely in the theoretical framework are considered important core values because of their relations with various aspects of life, as there are strong relationships between culture and many walks of life. Cultural values are used to build cultural affiliation in the present and can be historical, political, ethnic, or related to other means of living together. Because of their wide range of relationships with different aspects, the researcher included some sub-values in the framework of cultural values. These sub-values as follows:

1- Scientific Values:

Scientific values have been defined as implicit normative judgments which are formed by the individuals during their interactions with the scientific experiences and situations, and reflected in the form of interests, behaviors, and trends (Abdel Majeed, 2003).

These scientific values include some other sub-values as follows:

- a- A good use of technology: This value is concerned with employing modern technology and using it appropriately.
- b- The value of knowledge acquisition: This value is considered one of the most important scientific values. It enhances the desire of acquiring different kinds of knowledge by learners.

2- Health values:

The importance of health values lies in developing the positive trends towards following good healthy habits, and developing some sub-values in the framework of health values such as cleanness, exercise, choice of healthy food, and other values which help students to grow well and healthy.

3- Aesthetic values:

Aesthetic values are a judgment of value based on the appearance of an object and the emotional responses it evokes. It recalls the individual attention and tendency to any beautiful

form, image, configuration, compatibility and consistency. It is unnecessary that all people who are characterized by this value are artists or innovators. They may be ordinary people, but they have a sense to beautiful things. (Makmahon, 2004)

Second: Social values:

Al-Farra and Al-Agha (1996: 25) define social values as "a set of values for individual attention to people and sacrifice for them, social awareness, family and social values, cooperation, developing the team spirit, preserving the righteous traditions, respect, courage, and good citizenship commitment to responsibility and equality of opportunity ."

The researcher set some sub-values in the frame of social values. These values are as the follows:

1- The value of family relationships:

The value of family relationships is classified in the heart of social values, since it is considered the first base of forming the society. The process of developing this value in curricula is considered essential in strengthening the family relationships and providing awareness of the importance of family bonding among parents and their children. The process of developing this value in the stage of adolescence in the minds of students affects positively the life of students in the future, which ensures their ability to form successful family relationships (Dykstra&others, 2000-2006)

2-The value of friendship:

Friendship is an important piece in a human's life. Friendship is a relationship of mutual affection between two or more people. Friendship is a stronger form of interpersonal bond than an association. Friendship has been studied in academic fields such as sociology, social psychology, anthropology, and philosophy. Various academic theories of friendship have been proposed, including social exchange theory, equity theory, relational dialectics, and attachment styles. Some studies found that people with close friendships are happier.

3-The value of social participation:

The value of social participation is also as social engagement and used to refer to one's participation in the activities of a social group. Social engagement is related to participation in collective activities, which reinforces social capital and social norms. Key elements of social engagement include activity (doing something), interaction (at least two people need to be involved in this activity), social exchange (the activity involves giving or receiving something from others), and lack of compulsion, since there is no outside force forcing an individual to engage in the activity, so it is self initiative by individual to engage and participate with others, not only concrete activities, but also affective sensations such as sharing others the feelings of happiness and sadness, feeling worried about others in certain situations which lead to strong relations among society members (Involve, 2005).

Third: Economic values:

Economic value is one of many possible ways to define and measure value. Although other types of value are often important, economic values are useful to consider when making economic choices – choices that involve tradeoffs in allocating resources. It includes the core of economic and financial benefit. It seeks for money and wealth to increase them by production and money investment. This kind of activity is presented by businessmen and economy. (King& Mazzotta, 2014).

Forth: Environmental values:

Environmental values can be defined as “The total of knowledge forms and beliefs which lead to keep the environment and behave correctly towards it” (Jasem & Qablawi, 1995). The role of environmental education is to increase awareness about issues and an understanding of personal values by digging into attitudes and beliefs and helping students evaluate and clarify their feelings about the environment and how they contribute to environmental problems.

The researcher reviewed many classifications of environmental values, and then set some sub-values in the framework of environmental values as follows:

1- The value of environmental knowledge:

The value of environmental knowledge means teaching learners the knowledge and experiences related to the environmental system, and instilling the desire of exploration to the elements of the environment.

2- The value of preserving the environment:

The value of preserving the environment means the effort to protect the surrounding natural environment from dangers which threaten it and may cause problems that affect the life of humans.

3- The value of good-use of the natural resources:

A natural resource is anything that people can use which comes from nature. People do not make natural resources, but gather them from the earth. This value is interesting in encouraging learners to use the natural resources found in their environment appropriately.

Fifth: National values:

National values are concerned with enhancing the connection between the people of the same nation. The Palestinian people as a part of the Arab nation and Islamic nation should feel a real connection which makes the young learners feel that they belong to a great nation and participate in its many various aspects, which at least improves that feeling to become a fixed value to learners.

Sixth: Patriotic values:

Patriotic values are considered very important core values which have been acquired in all learning stages, beginning with the elementary stage till high education. Ali (1998) says that patriotic values are the honor and proud of homeland and they are a tiresome work for the public interest, and the real association to religion and homeland. A citizen feels him/herself as belonging to his/her country. This situation appears in the citizen adoption of its values and habits, appreciation of its institutions, obedience to its laws, observance of its wealth and integration into its events and problems, and willingness to promote it.

Seventh: Religious values:

They are considered the most important values in the individuals' life as they direct the human towards welfare and control the behaviors and emotions towards bringing goodness for individuals and society. The researcher set two sub-values in the frame of Religious values as follows:

1- Spiritual Values:

Spiritual values are the way we believe in Allah, which benefits our souls, motivates us toward worship, and connects us consciously, or perhaps even unconsciously, with the supernatural. (Reave, 2005).

2- Moral Values:

Moral values are expressed as judgments of whether specific behaviors or situations are right or wrong. Moral values are the principles and standards which determine whether an action is acceptable or not. Moral values are based on a moral code, which is a system of morality according to a particular philosophy, religion, or culture.

Eighth: Political Values:

Political Values are defined as political relationships, institutions, organizations, views and ideas resulting from the transforming, creative sociopolitical practice of the social forces that meet the requirements of social progress and of the development of human personality on a social scale. The researcher classified political values to the following sub-values:

1- The value of Homeland and Self Defense

It is the right guaranteed in all norms and conventions which ensure the right of human to defend himself and his homeland from all the threats which may occur, and then it becomes a duty of all the citizens to protect the state's entity and the citizens from all threats.

2- The value of Holy Sites Defense

Holy places represent an important part in the people's life; they hold religious and spiritual importance in the minds and souls of the people who seek to keep them safe as they represent a value that gives the state its identity among the countries. This value represents a basic right for the Palestinian and Arab people in the light of Arab-Israeli conflict, and it is important to

enable them to face the Israeli attempts to dominate the Palestinian holy places and require sacrificing to protect them away of Judaization.

3- The value of Self Determination

The right of peoples to self-determination is a pillar of contemporary international law. Self-determination is a concept that emphasizes the belief that all individuals have the right to direct their own lives through the choices they make. People who have acquired effective self-determination skills seek to achieve this right by practicing their right in choosing their representative authority on their land in a fair way and to live safely within their state's borders.

4- The value of the Right of Return

Few issues in the Arab-Israeli conflict are as contentious as that of the Palestinian right of return (haq al-'awda). For over forty years, the idea of "return" has been central to the Palestinian national narrative of struggle against overwhelming odds, of expulsion from the ancestral homeland, of dispersion, and of national reconstitution. Yet the very idea of the return of significant numbers of Palestinians to their villages and towns, or indeed to any part of Palestine, touches on deep-seated fears among Israelis regarding the legitimacy and permanence of the entire Zionist enterprise, as well as the Arab-Jewish demographic balance within Palestine (Khalidi, 1992).

4.3 Answer to the second question:

To answer the second question formulated as “What is the frequency of each domain of values in English for Palestine, Eighth Grade course book?”, the researcher set the base which he depended on while conducting the comprehensive analysis process of the curriculum of English for Palestine Eighth Grade to examine to what extent that the set values were included in the curriculum. The researcher used a content analysis card to record the frequencies of the different values. The researcher recorded each domain of values in a separate content analysis card to facilitate the analysis process and make it more accurate.

The curriculum of English is considered one of the basic curricula, so the process of choosing its topic is vital to reach integrity between the different elements of the curriculum including the system of the values.

The new edition of the curriculum of English for Palestine Eighth Grade has been introduced to be taught in the scholastic year 2013-2014 for the first time. The workbook was omitted and the curriculum was limited the students' book. This curriculum consists of two parts, each of which is introduced in a separate course book and taught in one semester. Each part of the curriculum consists of seven units, six of which introduce new topics and the seventh is a general revision of the preceding six units.

According to the introduction of Teacher's Book, the curriculum of grade eight aims at the following:

1. Introducing high frequency English words
2. Introducing simple and increasingly more complex key grammatical structures.
3. Providing opportunities for children to engage in meaningful and authentic activities in English.
4. Practicing and extending children's abilities in the key skills of listening, speaking, reading, and writing.

Although the book does not mention the objectives of acquiring values explicitly, this topic remains vital and cannot be ignored, since each topic, or school subject contains some values either directly or indirectly. From this standpoint, values cannot be ignored and should be paid attention to in a way which reflects the importance and the need for values in the curriculum.

By analyzing the content of the curriculum, the researcher sought to examine the frequency of each of the different values which are considered part of the general goals of any school curriculum and to specify the domains of values which were the most frequent and those which were the least frequent in order to enhance the least frequent values by introducing an enrichment material which will be discussed in the answer to the third question of the study. Each unit of the fourteen units of the curriculum discusses a certain topic and reflects some different values, so that these topics represent useful experiences which help students in their practical life.

After displaying the results of content analysis, the researcher will discuss the units of the curriculum and showing the important subjects in the units. Shapes and images are considered very important in the analysis process because each figure or image mostly gives certain meaning, or certain intimation relating to the system of the values in each of the units of the curriculum. Each unit is based on a theme, allowing the new language to be taught in a context. The themes have been taken from the Palestinian curriculum to meet the needs and interests of children of this age.

The following table shows the frequencies and percentages of each domain of values

Table (8)

Frequencies and percentages of each domain of values

NO	Value	Frequencies	Percentage
1	Cultural Values	509	37.84%
2	Social Values	297	22.08%
3	Economic Values	165	12.27%
4	Environmental Values	159	11.82%
5	National Values	85	6.32%
6	Patriotic Values	84	6.25%
7	Religious Values	33	2.45%
8	Political Values	13	0.97%
Total		1345	100.00%

Table (8) shows the results obtained after conducting the analysis process. The cultural values obtained the highest percentage because they had the highest frequencies by getting **509** frequencies of the total of **1345**, and a percentage of **37.84**. They were followed by the social values which obtained **297** frequencies with a percentage of **22.08**. The third were the economic values which obtained **165** frequencies with a percentage of **12.27**. The environmental values got the fourth place getting **159** frequencies and a percentage of **11.82**. National and patriotic values obtained converged percentages, since the national values got

85 frequencies with a percentage of 6.32, and patriotic values got 84 frequencies with a percentage of 6.25.

The two least frequent domains of values were the religious values and the political ones, since the religious values got 33 frequencies with a percentage of 2.45, whereas the political values got the lowest frequencies and percentage, since they got 13 frequencies with a percentage of 0.79.

For further clarification, the researcher put each domain of value in a separate table which shows more accurate the frequencies and percentages of the values and sub-values as shown below:

Table (9)

Frequencies and percentages of Cultural values in each unit

Unit	Frequencies of Cultural values				SUM of Frequencies	Percentage of Units	Whole Percentage
	A good use of technology	Knowledge Acquisition	Health values	Aesthetic Values			
One	23	24	1	2	50	3.71%	37.84%
Two	5	50	3	2	60	4.46%	
Three	10	35	3	4	52	3.86%	
Four	2	9	38	0	49	3.64%	
Five	5	34	17	0	56	4.16%	
Six	2	9	0	0	11	0.81%	
Seven	9	10	3	0	22	1.63%	
Eight	5	15	12	14	46	3.42%	
Nine	0	17	7	0	24	1.78%	
Ten	4	29	2	6	41	3.04%	
Eleven	6	32	0	3	41	3.04%	
Twelve	5	16	0	1	22	1.63%	
Thirteen	3	24	3	1	31	2.30%	
Fourteen	3	0	0	1	4	0.29%	
Total	82	304	89	34	509	37.84%	

Table (9) shows that sub-value of Knowledge Acquisition got the highest frequencies, since it appears in nearly all units; e.g. it appears in a high frequencies in units 2,3,5, and 11, and appears a few times in units 4 and 6, and disappears in unit 14. While the Aesthetic values got the lowest frequencies, since they rarely appear in some units and completely disappear in others, otherwise a good use of technology and Health values appear at a medium level in frequencies.

Table (10) shows the frequencies and percentages of social values in each unit. It is noticed that the sub-value of Family Relationships got the highest frequencies, since it appears frequently in units 10, 11, and 12, while it appears a few times in units 2 and 9. On the other hand, the sub-value of Friendship got the lowest frequencies among the social values. The absence of this sub-value is clear in units 5 and 11, while it appears a few times in the most units.

Table (10)

Frequencies and percentages of Social values in each unit

Unit	Frequencies of Social Values			SUM of Frequencies	Percentage of Units	Whole Percentage
	Family relationships	Friendship	Social participation			
One	17	10	3	30	2.23%	22.08%
Two	2	2	2	6	0.44%	
Three	8	11	15	34	2.52%	
Four	6	1	0	7	0.52%	
Five	8	0	7	15	1.11%	
Six	9	27	18	54	4.01%	
Seven	5	6	1	12	0.89%	
Eight	5	1	2	8	0.59%	
Nine	1	1	6	8	0.59%	
Ten	23	5	2	30	2.23%	
Eleven	23	0	13	36	2.67%	
Twelve	22	5	10	37	2.75%	
Thirteen	3	2	5	10	0.74%	
Fourteen	7	1	2	10	0.74%	
Total	139	72	86	297	22.08%	

Table (11) shows the frequencies and percentages of Social Values found in the units of the book and in each of its sub-values as well. The sub-value of Environmental Knowledge got the highest frequencies; it appears clearly in Unit 3, which got the highest frequencies of all the other units. The other sub-value, a Good Use of Natural Resources got the lowest frequencies and percentages nearly in most units. It can be noticed that it disappears in units 2, 4, 6, 7, 8, 10, 11, and 12, while it appears a few times in other units.

Table (11)

Frequencies and percentages of Environmental values in each unit

Unit	Frequencies of Environmental values		SUM of Frequencies	Percentage of Units	Whole Percentage
	Environmental knowledge	A good use of natural resources			
One	5	2	7	0.52%	11.82%
Two	11	0	11	0.81%	
Three	40	11	51	3.79%	
Four	0	0	0	0	
Five	2	1	3	0.22%	
Six	8	0	8	0.59%	
Seven	0	0	0	0	
Eight	13	0	13	0.96%	
Nine	21	2	23	1.71%	
Ten	22	0	22	1.63%	
Eleven	3	0	3	0.22%	
Twelve	0	0	0	0	
Thirteen	15	1	16	1.18%	
Fourteen	1	1	2	0.14%	
Total	141	18	159	11.82%	

Table (12) shows the frequencies and percentages of Religious Values found in the units of the book and in each of its sub-values as well. The sub-value of Moral Values appears rarely in the majority of the units since we can notice its absence in many units, while it appears a few times in others. The other sub-value, the Spiritual Values, rarely appears or even it is absent in all the units, but appears more in Unit 13, which contains high frequencies of spiritual values.

Table (12)

Frequencies and percentages of Religious values in each unit

Unit	Frequencies of Religious values		SUM of Frequencies	Percentage of Units	Whole Percentage
	Moral values	Spiritual values			
One	1	1	2	0.14%	2.45%
Two	2	4	6	0.44%	
Three	1	0	1	0.07%	
Four	2	0	2	0.14%	
Five	0	0	0	0	
Six	0	0	0	0	
Seven	0	0	0	0	
Eight	1	0	1	0.07%	
Nine	0	2	2	0.14%	
Ten	0	0	0	0	
Eleven	1	2	3	0.22%	
Twelve	2	0	2	0.14%	
Thirteen	0	14	14	1.045	
Fourteen	0	0	0	0	
Total	10	23	33	2.45%	

Table (13) shows the frequencies and percentages of Political Values. It shows clearly the real absence of the most important sub-political values in the majority of the units. The sub-value of Homeland and Self Defense disappears in all units except for Unit 13, which contains some frequencies which are considered very few. Furthermore, the sub-values of Holy Sites Defense and Self Determination are completely absent in the content of the fourteen units.

Table (13)

Frequencies and percentages of Political values in each unit

Unit	Frequencies of Political values					SUM of Frequencies	Percentage of Units	Whole Percentage
	Homeland and self defense	Holy Sites Defense	Self Determination	Right to Return	Other Political values			
One	0	0	0	0	0	0	0	0.97%
Two	0	0	0	0	0	0	0	
Three	0	0	0	0	0	0	0	
Four	0	0	0	0	0	0	0	
Five	0	0	0	0	0	0	0	
Six	0	0	0	0	0	0	0	
Seven	0	0	0	0	0	0	0	
Eight	0	0	0	0	0	0	0	
Nine	0	0	0	0	0	0	0	
Ten	0	0	0	0	0	0	0	
Eleven	0	0	0	1	0	1	0.07%	
Twelve	0	0	0	0	0	0	0	
Thirteen	6	0	0	0	6	12	0.89%	
Fourteen	0	0	0	0	0	0	0	
Total	6	0	0	1	6	13	0.97%	

Table (14) shows the frequencies and percentages of National Values. It shows the frequencies and percentages in each unit. The results show that Unit 13 got the highest frequencies between whole units, while National Values are absent in units 1,3,7,12, and 14, and appear a few times in other units.

Table (14)

Frequencies and percentages of National values in each unit

Unit	Frequencies of National values	SUM of Frequencies	Percentage of Units	Whole Percentage
One	0	0	0	6.32%
Two	27	27	2.00%	
Three	0	0	0	
Four	1	1	0.07%	
Five	1	1	0.07%	
Six	1	1	0.07%	
Seven	0	0	0	
Eight	2	2	0.14%	
Nine	4	4	0.29%	
Ten	8	8	0.59%	
Eleven	2	2	0.14%	
Twelve	0	0	0	
Thirteen	39	39	2.89%	
Fourteen	0	0	0	
Total	85	85	6.32%	

Table (15) shows the frequencies and percentages of Patriotic Values and shows definitely the rate of each sub-value of all five sub-values. The sub-value of Identity got the highest frequencies of all other ones in spite of its absence in many units. On the other hand, the sub-value of Democracy is absent in all units, while other sub-values appear variably in the units of the book.

Table (15)

Frequencies and percentages of Patriotic values in each unit

Unit	Frequencies of Patriotic values					SUM of Frequencies	Percentage of Units	Whole Percentage
	Identity	Collectivism	Loyalty	Obligation	Democracy			
One	5	3	4	1	0	13	0.96%	6.25%
Two	3	2	2	0	0	7	0.52%	
Three	1	1	3	1	0	6	0.44%	
Four	0	0	0	0	0	0	0	
Five	0	2	0	0	0	2	0.14%	
Six	0	0	1	0	0	1	0.07%	
Seven	0	0	1	0	0	1	0.07%	
Eight	0	2	1	1	0	4	0.29%	
Nine	4	0	2	1	0	7	0.52%	
Ten	12	2	2	7	0	23	1.71%	
Eleven	3	0	6	0	0	9	0.66%	
Twelve	4	0	4	0	0	8	0.59%	
Thirteen	0	0	0	3	0	3	0.22%	
Fourteen	0	0	0	0	0	0	0	
Total	32	12	26	14	0	84	6.25%	

Table (16) shows the frequencies and percentages of Economic values. It shows the frequencies and percentages in each unit. The results show that Unit 9 represents the highest frequencies among all units, while Economic values are absent in units 2, 3, and 12, and appear variably in other units.

Table (16)

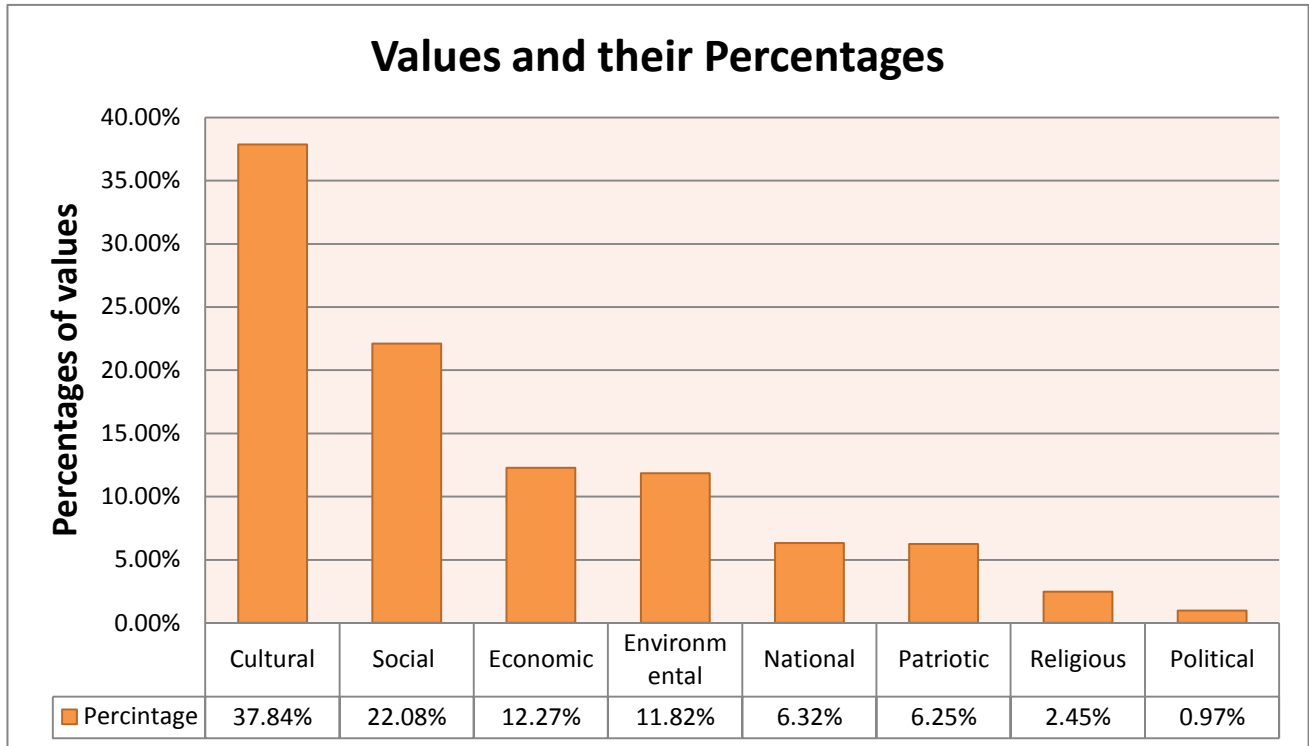
Frequencies and percentages of Economic values in each unit

Unit	Frequencies of National values	SUM of Frequencies	Percentage of Units	Whole Percentage
One	9	9	0.66%	12.27%
Two	0	0	0	
Three	0	0	0	
Four	9	9	0.66%	
Five	4	4	0.29%	
Six	6	6	0.44%	
Seven	2	2	0.14%	
Eight	33	33	2.45%	
Nine	47	47	3.49%	
Ten	24	24	1.78%	
Eleven	9	9	0.66%	
Twelve	0	0	0	
Thirteen	15	15	1.11%	
Fourteen	7	7	0.52%	
Total	165	165	12.27%	

The following bar chart shows the percentage of each domain of values.

Figure (1)

Total of eight domains



4.4 Answer to the third question:

To answer the study third question formulated as “What is the suggested material to enrich the under-represented values in English for Palestine, Eighth Grade course book?”, the researcher conducted a comprehensive analysis process of the curriculum of English for Palestine eighth grade to measure the frequency of each domain of values found in the curriculum. He set certain classifications for values after having reviewed many previous classifications and studies related to the topic and to help in preparing an integral classification which includes all the core values which should be available in every curriculum.

The analysis process ended after making sure of the validity and reliability of the results which the researcher got. The results showed that the least frequent values which got the lowest percentages were the political and the religious values, since the political values got a percentage of 0.97 and the religious values got 2.45. The researcher did not seek to equal frequencies of all the existent values. It is normal that there are differences between the frequencies of values in the curriculum.

While conducting the analysis process, the researcher noticed that there were some words, sentences, and pictures in the curriculum which reflected religious values directly or indirectly, but he observed that the frequency of those values was little.

Concerning the political values, they rarely appeared to the extent that one could hardly notice them. They just appeared in the parts that talked about the Islamic Conquests, which reached Spain in Europe, They certainly reflected political values such as deployment of Islamic Civilization in the world, but what was clearly noticeable is the real absence of Palestinian political values from the curriculum of English for Palestine Eighth Grade. The political values represent a major base in the life of the Palestinian people. The existence of political values within the curriculum is important to help the younger generation to learn more about Palestinian and Arab Political issues. It also increases the political awareness among the young learners from another perspective, and helps them to deliver correct and convincing viewpoints about the Palestinian political values when interacting with other people from different backgrounds.

The modern technology imposes on educators the necessity to develop the learners' awareness relating to some political issues, and teaching that within the English curriculum. The fact of the spread of social networking sites pushes the educators to use this channel of communication. These sites help to reach different people and communicate with different cultures, but this will not help without the existence of a base which supports that the political issues. On the other hand, if there is a good interest in these political issues in our curriculum, this certainly will help young learners to reflect a real expressive view of the Palestinian political values.

The process of enriching the curriculum with some topics and activities which reflect religious and political values helps learners to form a cultural background about the religious and political values that represent the answer to the study third question.

The answer to this question lies in the urgent need to enrich the political and religious values included in English for Palestine eighth grade course book, since they both are important and their frequencies in curriculum are low, so we should pay them more attention in curriculum.

The researcher noticed that there may be an intentional absence of the Palestinian Political values in the new edition of English for Palestine. For example, the previous edition of the curriculum of English for Palestine ninth grade had many topics aimed at increasing the political awareness and values among the learners. There were topics talking about the Second World War, the Catastrophe of Palestine, the Palestinian refugees, and the International Organizations which work in Palestine, while the new edition of the curriculum which will be introduced to be taught in the Palestinian schools in the year of 2014-2015 does not contain topics talking about Palestinian issues such as the Nakba or the Palestinian refugees. Accordingly, there is a disregard, maybe intended or not, when dealing with topics which enhance the political values among the learners on behalf of the curriculum designers, and that requires Palestinian educators to enrich this part of value system.

The researcher sought to introduce an enrichment material in attempt to support the religious and political values in general. The researcher focused on the values which concerned adolescents. The enrichment material was prepared and introduced to the learners to help them to acquire the under-represented values, and then to become a part of the learner's system of values.

The enrichment material designed by the researcher intends to treat The Palestinian Political values which reflect the present situation of the Palestinian people, the conflict with Jews, displacement of Palestinians, the Nakba, and the Palestinian refugees, all that will be introduced as topics and activities to the learners .

The curriculum of English language is considered one of the basic subjects which should be integrated into the system of values among the learners. It's normal that English curriculum helps the learners to get close to the new culture of English, and know more about the

lifestyle of the culture, but that should stem from the local values of the society in all its shapes; cultural, social, religious, etc.

The researcher will discuss the important aspects of the Religious and Political values which concern the life of teenagers and suits their age, then will be used to enrich the curriculum.

Values in adolescence period

(Natasha, 2013) states that adolescence the period of transition from childhood to adulthood brings many changes in young one's ways of life. The changes are due to developments within the adolescent himself and to demands placed upon him by the culture in which he lives. His social concepts and their manipulations give rise to new logic of moral values, as he manipulates them within the larger context of rights and duties. His intellectual development keeps pace with his social and emotional growth, which in turn influences his programs in moral values. As he grows in to upper adolescent his beliefs, attitudes and values in this sphere are determined by his own needs and experiences and find expression in different ways. The demands which adolescents face are changing and this fact in itself requires a reappraisal of his value system.

This is the period in which the character of the individual takes its final form and its value patterns become more or less stable. He formulates his own philosophy of life on the basis of these values inhabited by him. Therefore, the researcher decided to study the value patterns of adolescents.

Religious values among adolescents:

According to Heaven and Ciarotchi (2007), it is now generally agreed that one's religious beliefs and behaviours are part of an individual's 'psychological reality' (Spilka, Hood, & Gorsuch, 1985, p. 2) and a 'central theme of their identity' (Ozer & Benet-Martinez, 2006, p. 401). The 'search for the divine' as Pargament and Mahoney (2002, p. 648) put it or 'spiritual striving' has been identified as an integral part of one's motivational system (Emmons, 2005, p. 731). Religion provides a framework for setting personal goals and suggests preferred ways of achieving them (Park, 2005). Silberman (2005, p. 645) has likened religion to a meaning system which has the ability to '... function as a lens through which reality is perceived and interpreted' and which is capable of influencing one's goals, emotions and

behavior. Religion has the potential to provide meaning to an individual's life not only because of its motivational and empowering function (Emmons, 2005), but also because the spiritual meaning system is so different from other meaning systems, focusing as it does on the sacred (Silberman, 2005).

The religion of Islam is considered the official religion in Palestine, and almost all the people of Palestine believe in it. Islam is the religion which has come here to offer mankind a life filled with peace and wellbeing and in which God's mercy is manifested in the world. Allah Almighty invites the people to accept the model by mercy, compassions, tolerance and peace may be experienced in the world.

Faizi, Shakil, and others (2011) state that Islam is preliminarily a matter of faith. As Zafrullah Khan (1962) mentions that this faith stands for certain beliefs, that is belief in the unity of God, belief in the finality of the prophethood of Muhammad (Sallallahu Alaihi Wasallam), belief in the Holy Quran and other Holy Books revealed to the prophets from time to time, belief in Angels, belief in the life after death and belief in destiny. All these beliefs are considered as Islamic values and standards of living. Value in Islam is a standard on which we judge an action to be right or wrong. These values are classified as social, moral, economic, religious etc.

Zafrullah Khan also added that in Islam ethics is considered as worship. Therefore, any work which is to be done with hypocrisy, dishonesty and ostensible will be abolished. According to Andrews (2000) the Holy Quran mentions God-consciousness as the highest quality of a Muslim. "The most honorable among you in the sight of God is the most God-conscious" (Surah Al-Hujurat- Verse No 13).

Educational institutions pay increasing attention to improve religious values among learners in different life stages. The interests in these values increases during adolescence which is considered the most dangerous stage of the individual's life, and the system of values consists among teenagers and remains with human all his life.

The process of consolidating religious values in their two shapes, moral and spiritual is considered the base in upbringing the generation which believes in authentic moral values such as honesty, secretariat, justice, mercy, and other Moral values. In addition, paying more

attention to the spiritual values which are also considered an important and basic component of religious values helps to grow a faithful generation which believes in the God of the universe.

Faith in Allah is the value which makes the individual feel with the observation of Allah, and each human is observed in all his works that motivate him to work in the frame of Haram and Halal. Teenagers need to acquire these religious values within the instructional curriculum, and educators should focus on the enrichment of the absent religious values which lead by the end to building the character we need and which will be able to continue in life successfully.

Political values among adolescents:

Since tens of years, the Palestinian society has lived in many political and religious conflicts. Palestine has been exposed to many occupations, the last of which is the Israeli occupation. This occupation has caused many thorny issues which are still found until now, and will continue to unknown time.

Palestine catastrophe, Nakba, is considered one of the key events which Palestinian people have been suffering from and affecting negatively their lives. The Nakba has resulted in many issues, one of which is the Palestinian refugees' issue since Palestinians have been forced to leave their homelands and displaced to the neighboring countries, or to the Gaza Strip and the West Bank.

The existence of Israeli occupation in Palestine specifically and in the Middle East generally has created many regional and international problems because of political and economic interests. As a result of that, the Palestinians began to defend their homes and legitimate rights to live with dignity by various ways such as armed struggle, civil disobedience, demonstrations, and political orientation through negotiation in order to get some of the usurped rights of the Palestinian people.

The Israeli occupation is trying hard through many ways such as media to appear in front of the world innocent and oppressed, since Jews can act the role of victims proficiently and the unfortunate thing is that many countries believe that. Another reason for the support of some countries for Jews that is there are some interests which gather these countries together. This

fact imposes on the Palestinian people many challenges that should be the priorities of Palestinian life.

Adolescence generation is considered the most important of the society components. The society and government should be interested in educating this generation a good education, since they represent the next generation which will carry the issues of the community in the next stage of life, and they will be responsible for defending the Palestinian political issues.

Each state in the world seeks through its educational system to set up an integrated relationship between the different curricula in a way that all the instructional curricula reflect the basic values and attitudes prevailing in this state and wants to instill in the different generations via the educational institutions.

The curriculum of English language as a basic school subject in the educational system should perform an integral role with other instructional curricula. The low frequency which the political values got imposes on the educators and specialists in the field to work hard in order to enrich the parts of curriculum in which political values are under-represented, a thing which the current study attempted to do.

Palestinians need to instill many political values in the minds of students, particularly in adolescence stage, which is considered the stage of founding the system of values among the individuals, and the political values as a part of these values which Palestinians try to extend to their students. Palestinians have many political values, but the researcher will discuss the most important and prevailing ones.

The right of return is a value which the students should acquire and believe in, since they should believe that they will return to their usurped lands, and then it becomes in their system of values. The second important value is adhering to homeland since learners should feel that their homeland is priceless and no place on the Earth equals the value of the homeland. This will lead the individuals to remain in their homeland and take care of it, and not waste any part of the homeland. The third important Palestinian political value is resisting the occupier. This value is absent from many of Palestinian curricula because of special considerations, but it moves from a generation to another through the hidden curriculum. The process of enriching this value is considered important to instill the spirit of enthusiasm among the generation of adolescents since this value helps to prepare the generation of adolescents to the

next stage successfully. This success comes through instilling the desire of resisting the occupier in the spirits of the young generation, which will lead them later to believe in the fact that Palestine will win the war by the end.

Palestine contains many holy places which belong to both Muslims and Christians, but these sanctities have been exposed to extreme danger by the Israeli occupation. For example, the Israelis tried to burn Al -Aqsa Mosque in the year of 1969 AD. In addition, they are still trying to demolish Al-Aqsa Mosque in attempt to build their alleged Solomon's Temple as they call it. It is the Palestinians' duty to defend their sanctities by all means in order to protect them, not just that, but also to instill the value of defense of the holy places in the minds of the learners via the different instructional curriculums in order to keep this value alive in the learners' spirits and the priorities of the next generation which will be responsible for protecting the Holy Places from the gangs of Jews.

At least, the researcher thinks that there is an important value we should not lose sight of. This value is the awareness of surrounding political issues, since the researcher believes in the importance of helping the young learners to realize the different surrounding political issues, the old issues such as the Second World War which affected directly the life of Palestinian people, and also the current issues which they suffer from in the present. It is important to help young learners be aware of the Israeli danger and to warn them of their schemes of stealing more of the Palestinian rights, and to help them know their beliefs, thoughts, and trends. All that will help the young generation to form a clear view of their enemy in order to be able to face the different situations later.

The researcher introduced, what he thinks, a suitable enrichment material which can introduce an integral awareness of the important political values through enriching the curriculum of English language Eighth grade, and helping to create a suitable atmosphere of learning in a way which insures the success of the educational process and achieving the target goals. For a detailed description of the enrichment material, see Appendix (III) .

4.5 Summary

This chapter introduced the answers to the three questions of the study, The researcher showed the most important results which he reached to give clear answers to the question of the study.

Regarding the answer to the first question, the researcher clarified the most important procedures which were followed in order to reach the list of the values that the researcher thinks should be found in the content of English for Palestine Eighth Grade. Also the researcher showed the main classifications that he reached after the comprehensive review of different studies dealing with this field of science. After the classifications had been refereed by a group of referees, the researcher revised the list making use of the referees' suggestions and advice which helped the researcher to form a classification of values that can help to achieve the needed objectives.

The answer to the second question was introduced to reflect the range of the existent values and the frequency of each domain of values. The results of the analysis process showed the values which got the highest and the lowest frequencies in the units of the curriculum. This helped the researcher to answer the third question of the study regarding the enrichment material which will be suggested in order to enrich the curriculum with the needed values.

The answer to the third question confirmed that we need to enrich the values which got the lowest frequencies although they represent a key role in the society system of values. The answer to the third question introduced a clear answer about the content of the enrichment material which was prepared. The researcher showed the basic conception which included the topics of the enrichment material that suited the adolescence stage and could establish for a constant system of values which may continue with the individuals all their lives.

Chapter V

Discussion of Findings, Conclusions and Recommendations

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Discussion of Findings, Conclusions and Recommendations

5.1 Introduction:

This chapter discusses the findings of the study in the light of the results of content analysis process. It discusses the instrument used to conduct the analysis process and the results of this study will be discussed in general in the chapter. A summary of the conclusion for the research questions designed to guide the study and their impact as they relate to the results. The researcher introduces some of the recommendations and suggestions at the end of this chapter.

This chapter provides a general overview about the results of this study, since it discusses the distribution of values within the curriculum and the extent of distribution appropriate. The researcher discusses also the some issues relating the enrichment material, and the need for applying this kind of educational treatment in the field of education.

5.2 Discussion of the findings:

5.2.1 Discussion of the findings of the first question:

The process of choosing and selecting the core values is not easy and specialists think that this complex job needs a collective participation of all people who have the ability to contribute to this field and to help in choosing an integrated system of values which lead to achieving the real objectives of the curriculum.

The researcher set a group of basic and sub values which can be listed in the same domain in attempt to form a balanced, integrated system of values which enabled the researcher to conduct the analysis process and to examine to what extent these values were available in the curriculum.

The variety of values classifications reflects the subjectivity of this field, since this subjectivity appears as a result of the variety of the scientists' thoughts and their own beliefs. Each scientist has set his classification from his perspective where he attempts to make that integrated system and cover the field of values.

The difference of the objectives and the fields of the scientists is a factor which leads the scientists to differ in their sets. In science each scientist depends on his cultural and scientific specialty.

During the work of the researcher to set a suitable classification of values which suited the needs of content analysis process, reviewed many different classifications and studies related to this field. The researcher did not depend on the previous resources, but also on basic general resources such as mind, needs of society, and religion. These supporting resources added to the suggestions of some specialists in the field helped the researcher to set his classification of values and enabled him to conduct the analysis process appropriately.

The complexity of this topic requires the researchers to pay more attention to it and continuously try to improve the classifications of values to reach the integration and inclusiveness of the system of values in curriculum.

The process of choosing and setting a definite classification of values is considered a difficult process, since it needs a great effort. This effort should include a general overview for all the previous classifications and from all cultures and societies, since each effort done in this field is important and helps in the process of choosing and setting an integral system of values through the curriculum. The classification of values should take into account the needs of society, state, and the students' age because these are considered essential in building the character of the learner and designing the curriculum which leads to creating an integral character of the learner that can achieve the desired aims of education which include preparation and graduation of the good citizen who can benefit himself and improve his society.

When choosing any classification of values, the process should stem from the perspective of the culture, customs, traditions, and interests of the society where the role of these values should underlie the learners' life and helps to build a positive constructive character and to be in the frame of the acceptable; socially, culturally, politically, and other fields of values which suit the theoretical and practical life of the learners and take into account the needs of the learners, society, and end goals of the education system.

The researcher has set a classification of values which he depended on when conducting the analysis process. The researcher thinks that this field is wide and accepts any development, since this field as other fields of humanities can be changed according to the philosophy of the researcher and his field of study. Anyway, whatever are the differences between the scientists in this field, they remain a few and the agreement points are still more than the differences in the domains of values which are considered basic in each society life.

5.2.2 Discussion of the findings of the second question

The results of the analysis process show that the cultural values are more highly valued than the other values which got the percentage of 37.84, which reflects the great the curriculum designers' and planners' interests in the cultural values in all their kinds and parts, which reflects their desire to instill these values in the minds of learners. The topics of the curriculum vary in dealing with the cultural values, since they include the cultural values of the homeland which are considered a positive matter to be found in the curriculum of English language as a foreign language that helps to create a kind of integration between the roles of the different school subjects.

The cultural topics which contain many of cultural values play the role of mediator between the home culture of the students and the other culture of the native speakers of the learnt languages in our schools. It is good to pay attention to the cultural values within topics expressing that part, but in fact that reflects negatively on the portion of the other domains of values. The increase of the rate of cultural values affects the frequencies of some other values which got the lowest percentages.

The cultural values appear in the most of units in many frequencies, they just appear a few in the sixth and seventh units, and the topics vary between various subjects such as scientific, health, and many other fields.

It should be taken in consideration that the curriculum needs some balance when it undergoes any development process in the future in an attempt to give some kind of balance when the topics of the curriculum including different values are distributed.

The social values which are considered convergent in almost all the cultures got the second level with a percentage of 22.08. These social values include some basic sub-values such as reinforcing the values of the family among the learners, and the values of friendship and how

to instill and support them in the system of the learners' values. In addition, these social values are concerned with supporting the values of social participation with its two components: the physical and affective domains. The topics of the curriculum care about developing the value of affective participation as respecting the feeling of friends and people. Moreover, the physical participation in the society as voluntary work helps to form a strong base of the social values in the minds of learners. The percentage of the social values is considered suitable and reasonable due to the importance of this domain in the classification of values which was set to conduct the analysis process.

Social values appear in the most units of the curriculum, for example; they appear clearly in unit 1 "Hello World" which talks about the relations between the family members in the Homeland and Diaspora. Also in unit 6 "Friends" it deals with the topic of Friendship extensively in the most lessons of the unit. In unit 11 " A Palestinian wedding" the unit focuses on the social system and building a new social connections such as marriage, in addition it focuses on the value of social participations among the members of the society.

The economic values ranked third since; they got the percentage of 12.27. This percentage is acceptable because of its importance. The economic values which include many sub-values such as the value of work, the value of production, and other economic values are considered basic in the life of the learners, and reinforce the desire of working and production. They also increase the desire among the learners to develop their standard of living. All that will certainly reflect positively on the level of progress in the country. Accordingly, curriculum inclusion of this number of the topics which reflect economic values is a positive matter, and can help to establish a good economy which pushes the life of the people forwards.

Economic values appear in many units, but they appear clearly in units 8,9,10, since in unit 8 "Different people, different clothes" this unit talks about shops, jobs, cost and prices of different products. Unit 9 "The world of food" discusses the needs of the human for the different kinds of food and food products with the country that produces them. They also appear in low levels in some other units.

The environmental values came in the fourth and got the percentage of 11.82. It is a good percentage compared with the range of teaching these values in other school subjects. They open new horizons for the learners to learn more about the environmental values from other civilization perspectives and through a new language which helps the learners to express their

ideas and thoughts about the values a using new language and new vocabulary that provide new experiences for the learners in their scientific and practical life.

Environmental values appear in many units, this existence ranged from low and high in many units, For example, in unit 3 “ Going to a National Park ” , this unit talks about nature and many natural forms such as the mountains, waterfalls, and wildlife. they don’t appear in some other units such as units 4,7,12.

National values came in the fifth level, since they got the percentage of 6.32. It’s noticeable that some topics of the curriculum take into account forming a kind of connection between the Palestinian learner and his Arab and Islamic identity, so they reflect an atmosphere of integration between the part and the whole in the frame of humanity relations.

National values appear clearly in unit 2 “A taste of Palestinian culture” ,since it talks about Arab depth of the Palestinians, also it mentions some famous Arab characters as Oum Kalthoum and Farid Al-Atrash. Unit 13 “When Islam came to Spain” discusses the Islamic conquests which extended in a large area of the world.

The patriotic values came in the sixth level, since they got a percentage of 6.2. This percentage reflects a kind of negligence in these values. Patriotic values need more attention by increasing the topics and activities which support the love of homeland and help to enhance patriotic values among the learners. These values appear well in units 1 and 2, but appear strongly in unit 10 “Back home in Palestine” which talks about the important Palestinian cities and mentions the most important monuments there.

Religious values came in the penultimate level, since they got the percentage of 2.45. This percentage is considered very low and needs to be supported in the curriculum by increasing the topics and activities which reflect religious values and need to be instilled and improved in the minds of teenagers. Religious values are considered a basic motor in the life of the individuals generally, and the teenagers particularly because of the dangerousness of the adolescence stage which is considered the period of forming the character of the individual, and also will determine the track of the teenager life in the future. Religious values appear rarely in the most units; they appear clearly in unit 13 “When Islam came to Spain” which talks about some Islamic issues in some lessons of the unit.

The political values which are considered among the most important values which can help the Palestinian to keep his/her identity and treat the most important issues which affected and still affect the life of the Palestinian citizen got the lowest percentage in the list of chosen values, since they got less than 1% . These values appear indirectly in the topics of the curriculum with a real absence of the most important Palestinian issues, and considered the bases of life of the Palestinian citizen in all his/her stages of life.

Political values do not appear directly in a way which shows the Palestinian political issues. They appear a little just in unit 11 which talks about a family live out of their country and can't return to participate in relatives' occasions. Also, they appear in unit (13) which talks about the conflicts between people and the wars to achieve certain aims.

The over-interest in the cultural values has reflected negatively on the rate of the existent political values in the curriculum, which needs to be taken into consideration by the curriculum designers during any subsequent development process, and should take into account the suitable ways of treating Palestinian political issues, which may lead to the increase of a good political awareness, and help students to realize the basic political values, and establish in the future the Palestinian citizen who has awareness of his political issues and is able to defend and keep his political stands till he can get all his/her legitimate rights.

5.2.3 Discussion of the findings of the third question

The educators' trend to enriching the curriculum in an attempt to strengthen and reinforce the weaknesses which need more support and enrichment is considered an effective way which can help to strengthen the point that need to be reinforced. It also can be prepared in less time than the process of curriculum development and can be applied easily in the field of education. On the other hand, the process of curriculum development needs a great effort added to the high financial cost such as the replacement of editions, designing, and other expenses that the development process necessitates.

Suggesting an enrichment material for the values in the curriculum of English for Palestine Eighth Grade is considered a suitable solution to treat the shortage in some values by adding some topics in an attractive and suitable way and achieve the goals through making up for the shortfall in the values which need to be supported and enriched in the curriculum.

The present situation of the Palestinian education forces educators to accept some matters in the curriculum. These matters may not suit or may neglect some important basic parts of the Palestinian life through the curriculum, but this can be treated by conducting a process of curriculum enrichment. The financial support which the Palestinian Authority receives from some counties obliges it to accept some certain conditions. This case may have resulted in the under-representation of some basic values in the Palestinian curriculum such as the religious and political values.

The researcher attempted to introduce some enrichment material including the needed values which were under-represented in the topics of the curriculum, he paid more attention to the values which got the lowest frequencies in order to reinforce them in the course book of English for Palestine Eighth Grade, see Appendix (III)

5.3 Recommendations:

The researcher suggests the following recommendations in the light of the results of analyzing the content of *English for Palestine- grade eight* textbook. These recommendations are as follows:

1. Reconsidering the content of the curriculum of English for Palestine grade eight, particularly concerning the values existing in it, and the distribution of these values among the topics of the curriculum.
2. Holding workshops to discuss areas of strengths and weaknesses of the course book to support strong points and to avoid weak ones.
3. Instilling the various values which are considered basic in forming the character of the Palestinian individual in the minds of the learners by using all the available ways.
4. Setting a suitable classification of values which suites the condition of Palestinian society and help to guide the curriculum designers and educators when planning and setting an educational curriculum.
5. Developing enrichment materials as an effective and quick solution to treat any weaknesses in the curriculum.
6. caring about designing and choosing the activities and topics of the material so that they appear attractive and easy to be acquired by the learners.
7. Taking into account the needs of learners, society, and the country when setting and designing a new curriculum, and the same when improving an existent curriculum where the improvement process include positive changes in the curriculum.

8. Creating a balance in distributing the eight domains of values: cultural, social, economic, environmental, national, patriotic, political, and religious. Balance does not mean to be found in the same rate, but it means distributing them according to their importance for the learners and society.
9. Increasing of the rate of political and religious values due to their importance in the field of education and the formation of the society.

5.4 Recommendations for further research:

In light of the research limitations, the following recommendations are proposed:

1. The researcher recommends that this study should be conducted again by applying it on other new classifications of values in the curriculum of English for Palestine eighth grade, and other grades.
2. This type of research might also be conducted and applied on the series of English for Palestine textbooks.
3. The researcher recommends researchers study the effect of the existence of certain values in the curriculum.
4. The researcher recommends conducting a comparison researches to compare between the new edition and the previous edition of the curriculum in order to benefit from the strong points, and reinforce them, on the other hand to treat the weak points and strengthen them.
5. The researcher thinks that researchers should study more strategies about how to reinforce and instill the values in the mind of learners in order to bring up good citizens who benefit their countries.

5.5 Summary:

This chapter includes a discussion of the results and the findings of the study. It includes a brief discussion of the findings of research questions. The main discussion focused upon the variety occurring in the distribution of the eight domains in English for Palestine – grade eight textbook.

It also discusses some aspects of some values that scored high while others scored low. The eight domains obtained the following results: cultural 37.84%, social 22.08%, economic

12.27%, environmental 11.82%, national 6.32%, patriotic 6.25%, religious 2.45% and political 0.97%.

The purpose of this study to highlight the necessity of the field of values in order to discriminate the distribution of different kinds of values when choosing and designing any curriculum particularly the curriculum of English as it represents a challenge for the designers when attempting to expand the foreign language and all aspects like the habits, traditions, and customs, on the other hand they have to work in the frame of the acceptable range without affecting negatively the core system of the prevailing values in the country.

The enriching of the curriculum represents a good solution to treat the weak points and provides the curriculum with the needed elements to help the curriculum perform its role in appropriate way.

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Appendix I
List of Referees

No	Referee	Job Title
1	Dr. Mohmed Abu Shgair	Assistant professor at Islamic University
2	Dr. Basil Skaik	Assistant professor at Al Azhar University
3	Dr. Akram Habeeb	Assistant professor at Islamic University
4	Dr. Mosheer Amer	Assistant professor at Islamic University
5	Mr. Abdel Kareem El Ejlal	Supervisor of English Language
6	Mr. Moeen Kohail	Supervisor of English Language
7	Mr. Ahmad Al Rifi	Supervisor of English Language
8	Mr. Ibraheem Ayad	Supervisor of English Language

Appendix II

The Whole List of 83 Values in NCERT Publication

- 1- Abstinence
- 2- Appreciation of cultural values of others.
- 3- Anti-touchability
- 4- Citizenship
- 5- Consideration of others
- 6- Concern of others
- 7- Co-operation
- 8- Cleanliness
- 9- Compassion
- 10- Common cause
- 11- Common good
- 11- Courage
- 12- Courtesy
- 13- Curiosity
- 15- Democratic decision making
- 16- Devotion
- 17- Dignity of individual
- 18- Dignity of manual work
- 19- Duty
- 20- Discipline
- 21- Endurance
- 22- Equality
- 23- Friendship
- 24- Faithfulness
- 25- Fellow-Feeling
- 26- Freedom
- 27- Forward look
- 28- Good manners

- 29- Gentlemanliness
- 30- Gratitude
- 31- Honesty
- 32- Helpfulness
- 33- Humanism
- 34- Hygienic living
- 35- Initiative
- 36- Integrity
- 37- Justice
- 38- Kindness
- 39- Kindness to animals
- 40- Loyalty to duty
- 41- Leadership
- 42- Natural unity
- 43- National consciousness
- 44- Non-violence
- 45- National integration
- 46- Obedience
- 47- Peace
- 48- Proper utilization of time
- 49- Punctuality
- 50- Patriotism
- 51- Purity
- 52- Quest for knowledge
- 53- Recourse fullness
- 54- Regularity
- 55- Respect of others
- 56- Reverence for old age
- 57- Sincerity
- 58- Simple living
- 59- Social justice
- 60- Self discipline
- 61- Self help
- 62- Self respect

- 63- Self confidence
- 64- Self support
- 65- Self study
- 66- Self reliance
- 67- Self control
- 68- Self restraint
- 69- Social service
- 70- Solidarity of mankind
- 71- Sense of discrimination between good and bad
- 72- Sense of social responsibility
- 73- Socialism
- 74- Sympathy
- 75- Secularism and respect for all religions
- 76- Spirit of inquiry
- 77- Team work
- 78- Team spirit
- 79- Truthfulness
- 80- Tolerance
- 81- Universal truth
- 82- Universal love
- 83- Values for national and civic property

The Islamic University of Gaza
Faculty of Education
Curriculum & Instruction Department



Enrichment Material

of

Political & Religious Values

for

English for Palestine

Grade 8



Prepared By

Evad Jamal Mesleh

Supervisor

Dr. Sadek Firwana

Preface

Enrichment materials are considered an important part in the educational process. They help to achieve integration in the different curricula which educators seek to employ in order to strengthen the weak points, and provide them with a suitable support to help curricula to achieve the educational targets.

This enrichment material provides a support to enhance the values among the students of grade eight in English curriculum through some topics which help to increase the awareness of values in an appropriate way which complies with the societies' needs and supplement the role of curriculums at school.

This material focuses on enhancing the Palestinian political values which are needed to connect the new generations with their homeland issues. Moreover, it focuses on enhancing the religious values which also need to be enhanced among the students of grade eight.

This material was designed depending on the results of the conducted content analysis of the curriculum of *English for Palestine* grade eight in the scholastic year 2014-2015 through which the researcher seeks to supplement the role of educational curriculum.

Teacher Guide

Lesson 1

The Nakba

The Palestinian Catastrophe of 1948

Aim: To enrich the political values; definitely the value of the Right to Return.

Target Unit: It's recommended to be taught in unit one, Unit one lesson 1, 2, and 3 mention a Palestinian family which left Jenin in Palestine and moved to live in London, so we can connect these lessons with the topic of The Nakba.

Procedures:

1. The teacher introduces the key words of the lesson to the students.
2. The teacher uses the Brainstorming strategy to motivate students to participate in discussing the topic. The teacher writes the following question on the board (What is your original town in Palestine?). The teacher gives the students the opportunity to talk about the topic in their mother tongue
3. The students turn to the lesson and do the following:
 - a. Listen and repeat: the students read the words in the box aloud.
 - b. Look at the pictures and answer the following: Teacher asks the students to work in pairs and answer the two questions.
 - c. Read the following and then answer the questions: The students read the paragraph silently, and then aloud.
 - d. Read the passage again to complete the following: Students complete the missing words from the passage in activity 2.
 - e. Answer the following questions from the passage: Students answer the four questions in their books.

The Nakba

The Palestinian Catastrophe of 1948

1- Listen and repeat.

Nakba Zionism Jews emigration withdrew establishment refugees
troops displacement Catastrophe

2- Look at the pictures and answer the following:

1- What do the first and the third pictures show?

2- What does the key symbolize to in the second picture?



3- Read the following and then answer the questions:

In the 1800s, a new nationalistic movement was born in Europe. Zionism was a political movement advocating the creation of a Jewish state. The Zionist movement decided to create their state in Palestine, which was then part of the Ottoman Empire. The sultan/caliph of the Ottoman Empire, [Abdülhamid II](#), refused to accept that, even the offer of a 150 million British pound payment from Theodor Herzl, the founder of the Zionist movement, in exchange for ownership of Palestine. After the First World War, Britain captured Palestine from the Ottomans in 1917. At around the same time, the British foreign secretary, Arthur Balfour, promised the Zionist movement a state for Jews in Palestine. After Palestine has come under the control of Britain, the Zionist movement heavily encouraged the emigration of European Jews to Palestine. The result was an exponential rise in the number of Jews living in Palestine.

The United Nations decided to divide Palestine to two states, the smaller part for the Palestinians and the larger one for the Israelis. The Arabs rejected the matter while Israelis accepted that, later, British troops withdrew from Palestine and the next day the Zionist movement declared the establishment of Israel state. The Arab countries declared the war on Israel which called the war of 1948 and the result was defeat of Arab troops and Israeli dominance on the majority of Palestine's land.

The 1948 Arab-Israeli War created a massive refugee problem in the Middle East, since Over 500 towns and cities throughout Palestine were completely depopulated during this time. The Palestinian refugees displaced to the neighbor countries.

Today, the right of return is still a major problem that should still as a political value in the minds of the new generations till the Palestinians refugees return to their home.

4- Read the passage again to complete the following:

1. The new political movement which was born in 1800s was called
2. Theodor Herzl offered 150 million pound to exchange for of Palestine.
3. The decided to divide Palestine to two....., the large part for Jews while the smaller one for Palestinians.
4. The 1948 Arab-Israeli War created a massive..... problem in the
5. Answer the following questions from the passage:
 - a. What was the aim of the Zionist movement?
 - b. How do the Arab countries face the decision of the Partition of Palestine?
 - c. What are the results of 1948 War? (Mention 2 results)
 - d. What is the political value that should the new generations keep in minds?

Teacher Guide

Lesson 2

Palestinian Declaration of Independence

Aim: To enrich the political values; definitely the value of Self-Determination.

Target Unit: It's recommended to be taught in unit ten, which talks about the return to Palestine and also the Palestinian cities. It can be connected with the right of Self-Determination because this right indicates the unity of all the Palestinian land for Palestinians to live in.

Procedures:

1. The teacher introduces the key words of the lesson to the students.
2. The teacher uses the Brainstorming strategy to motivate students to participate in discussing the topic. The teacher shows a poster of the Palestinian Declaration of Independence. The teacher gives the student the opportunity to talk about the topic in their mother tongue.
3. The students turn to the lesson and do the following:
 - a. Listen and repeat: the students read the words in the box aloud.
 - b. Look at the pictures and answer the following: Teacher asks the students to work in pairs and match the separated parts of the sentence to form a meaningful.
 - c. Read the following and then answer the questions: The students read the paragraph silently, then aloud.
 - d. Choose the correct answer between the brackets in the following sentences: Students choose the correct answer from the multiple choices.
 - e. What are the important implications of the Palestinian Declaration of Independence: Students search for the answer at home using different references such as the library or the internet.

Palestinian Declaration of Independence

1- Listen and repeat.

Council declaration Independence rights Identity
league abide colonizing official declared

2- Look at the picture and match the following:

The picture shows seem to deliver the importance of the declaration
The president Arafat an important meeting the Palestinian National Council
The president raise the victory sign to indicate importance speech



3- Read the following and then answer the questions:

On November 15, 1988, the Palestinian National Council, then led by late President Yasser Arafat, has been held in Algeria and declared the independence of the State of Palestine on the 1967 border . The Palestinians accepted that their state would exist on only 22 percent of their historic homeland. The declaration included the Palestinian agreement to build their State in a low percentage of their land in

order to give the Palestinian people some of their stolen rights such as being as all the States of the world. The State of Palestine in every where they live, since they have the right to have their own their own identity and to enjoy all their legal rights as citizens in a state. The declaration also included that the new State of Palestine is an integral part of the Arab world and abide by the charter of the League of Arab states. The new Palestinian State declared abide by the decisions and principles of the United Nations. Israel responded on that declaration by more colonizing of the Palestinian Lands. In this day every year Palestinians celebrate the day of independence and considered an official holiday which reminds Palestinians of their right to have an independence State till Allah willing this dream achieved by the Palestinian People.

4- Choose the correct answer between the brackets in the following sentences:

- a. The Palestinian National Council has been held in (January 1990 – March 1989 – November 1988) to declare the Independence of Palestine.
- b. The meeting has been held in (Jordan – Egypt – Algeria).
- c. The late President Yasser Arafat always raise the sign of (surrender – peace – victory) when meeting the people.
- d. Palestinian people have the right to build their Independence (Garden – school – State) like all the people of the world.

5- What are the important implications of Palestinian Declaration of Independence?

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Teacher Guide

Lesson 3

The Fire of Al Aqsa Mosque

Aim: To enrich the political values; specifically the value of Defense of the Holy Sites.

Target Unit: It's recommended to be taught in unit thirteen because in this unit particularly lesson 12 talks about Al-Aqsa Mosque; accordingly this topic can provide a suitable enrichment for the topic.

Procedures:

1. The teacher introduces the key words of the lesson to the students.
2. The teacher uses the Brainstorming strategy to motivate students to participate in discussing the topic. The teacher shows some pictures that show Al-Aqsa Mosque, and then students share their ideas with the teacher and with each other. The teacher gives the students the opportunity to talk about the topic using English as much as possible.
3. The students turn to the lesson and do the following:
 - a. Listen and repeat: the students read the words in the box aloud.
 - b. Look at the pictures and answer the following: Teacher asks the students to work in pairs and match the separated parts of the sentence to form a meaningful sentence.
 - c. Read the following and then answer the questions: The students read the paragraph silently, then aloud.
 - d. Read the passage again to complete the following: Students complete the missing answer from the passage in activity two.
 - e. What are the important implications of the accident of the Fire of Al-Aqsa Mosque: Students search for the answer at home using different references such as the library or the internet.

The Fire of Al Aqsa Mosque

1- Listen and repeat.



Holy broke out Temple Mount Southeastern pulpit ivory
Christian Jesus Jewish demonstration defend

2- Look at the picture and match the following:

The first picture shows that Al Aqsa Mosque to destroy it

The hummer indicates Al Aqsa Mosque is burning

The second picture shows the attempts of Jews in Jerusalem



3- Read the following and then answer the questions

Alaqa Mosque is the first Qebla of the Muslims and the third of the Holy Mosques. On the morning of August 21, 1969, fire broke out in the great mosque on the Temple Mount in Jerusalem. The southeastern wing of the mosque was destroyed, including a historic pulpit, made of wood and ivory, presented to the mosque by Saladin in the 12th century. The fire was started by an Australian evangelical Christian named Denis Michael Rohan, who hoped that burning al Aqsa would hasten the Second Coming of Jesus, making way for the rebuilding of the Jewish Temple on the Temple Mount.

As the natural reaction would be, heated demonstrations took place in the Arab parts of Jerusalem and in different places in the Islamic world to condemn this act.

The pity reaction was the political response from the Arab leaders who condemn and denounce the act without doing something crucial and strong to stop the Israeli threats towards Al Aqsa Mosque.

It's worth mentioning that "When the accursed Golda Meir was asked what the hardest days of her life were, she answered, 'The day the Al-Aqsa Mosque was burned.' And when asked for the happiest day of her life, she answered, 'The day the Al-Aqsa Mosque was burned.' They asked her, 'How can this be?' She said, 'The day the Al-Aqsa Mosque was burnt I thought that [we faced the] last day of the State of Israel, but when I saw the Muslim responses, I understood that Israel is safe in the region of the Arab world."

So it's important to remember these events to encourage us not to forget to defend our holies and to warn of the Israeli threats towards our homeland and holies.

4- Read the passage again to complete the following:

- a. Al Aqsa Mosque is found in
- b. The fire broke out in the great mosque in 21st of 1969.
- c. The fire destroyed the southeastern of Al Aqsa Mosque.
- d. The pity reaction was the political from the Arab leaders who condemn and the act without doing something crucial and strong.
- e. The hardest day in Golda Meir was when Al Aqsa was

5- What are the important implications of the accident of the Fire of Al Aqsa Mosque?

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.....
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Teacher Guide

Lesson 4

The First Palestinian Intifada

Aim: To enrich the political values; specifically the value of Homeland and Self-defense.

Target Unit: It's recommended to be taught in unit ten because in this unit the author mentions the Palestinian cities which are under Israeli occupation. This topic helps to enhance the value of Homeland defense in the minds of the new generations.

Procedures:

1. The teacher introduces the key words of the lesson to the students.
2. The teacher uses the Brainstorming strategy to motivate students to participate in discussing the topic. The teacher asks students to suggest ways to defend our occupied homeland in pairs and to write these ideas in a sheet. Then teacher discusses these ideas with the students. The teacher encourages students to use English as possible as they can.
3. The students turn to the lesson and do the following:
 - a. Listen and repeat: the students read the words in the box aloud.
 - b. Look at the pictures and answer the following: Teacher asks the students to work in pairs and match the separated parts of the sentence to form a meaningful sentence.
 - c. Read the following and then answer the questions: The students read the paragraph silently, then aloud.
 - d. Read the passage again to complete the following: Students complete the missing answer from the passage in activity two.
 - e. Mention some of the used methods to resist the Israeli occupation in the First Intifada: Students search for the answer at home using different references such as the library or the internet.

The First Palestinian Intifada



1- Listen and repeat.

Intifada occupation rejection merchants resistance taxes
boycotts OPT albeit demonstration barricades uprising

2- Look at the pictures and answer the following questions:

- What are the people doing in the first picture?
- What does the second picture mean regarding the Palestinian Intifada?
- What kind of resistance the Palestinian act in the third picture?



3- Read the following and then answer the questions

The **First Palestinian Intifada** (also known as simply as "the intifada") was a Palestinian uprising against the Israeli occupation of the Palestinian Territories, which lasted from December 1987 until the Madrid Conference in 1991, though some date its conclusion to 1993, with the signing of the Oslo Accords. The uprising began on 9 December, in the Jabalia refugee camp after a series of escalating actions and deaths of Palestinian citizens, definitely when a military truck struck a civilian car, killing four Palestinians.

The First Intifada was a mass, civilian-based, unarmed resistance against the Israeli occupation. It involved every Palestinian city, town, village, and refugee camp.

Thousands of people of all ages and strata of the Palestinian society were involved, be they men, women, children, adults, academics, merchants, or workers, each had their part to play.

Lacking the necessary arms to face the Israeli military, people in the OPT developed their own methods of resistance. They avoided the use of arms (weapons were not available as was the case in the Second Intifada) and chose to adopt many forms of civil disobedience such as demonstrations, general strikes, refusal to pay taxes, boycotts of Israeli products, political graffiti and the establishment of neighborhood schools, for regular schools had been closed by the military as a collective punishment for the Uprising. Furthermore, as part of a non-violent strategy of resistance, people in the OPT followed the 'Palestinian time' by switching between summer and winter time a week earlier than the Israelis.

The Intifada also witnessed a number of violent, albeit unarmed reactions to Israeli occupation, such as stone throwing, the throwing of Molotov cocktails, burning tires in the streets and the erection of barricades aiming at holding back the movement of the Israeli military forces.

4- Read the passage again to complete the following:

- a. The Palestinian Intifada lasted from 1987 until the Madrid Conference in
- b. The uprising began on 9 December, in the..... refugee camp when a military struck a civilian car, killing Palestinians.
- c. The First Intifada was a mass, civilian-based, resistance against the occupation.
- d. Palestinian avoided the use of arms such as weapons and chose to adopt many forms of civil

5- Mention some of the used methods to resist the Israeli occupation in the First Intifada.

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Teacher Guide

Lesson 5

Better to Give

Aim: To enrich the Religious values; definitely Moral values.

Target Unit: It's recommended to be taught in unit six as it talks about relations between friends. This can be integrated with helping people as a wide community of friends and family.

Procedures:

1. The teacher introduces the key words of the lesson to the students.
2. The teacher uses the Brainstorming strategy to motivate students to participate in discussing the topic. The teacher asks students to suggest ways to help poor people, and then teacher discusses these ideas with the students. The teacher encourages students to use English as possible as they can.
3. The students return to the lesson and do the following:
 - a. Listen and repeat: the students read the words in the box aloud.
 - b. Look at the pictures and answer the following: Teacher asks the students to work in pairs and match the separated parts of the sentence to form a meaningful sentence.
 - c. Read the following and then answer the questions: The students read the paragraph silently, then aloud.
 - d. What are the learnt lessons from the Hadeeth Sharef and the story: Students write the lessons they learnt from the Hadeeth Sharef and the story they read.

Better to Give

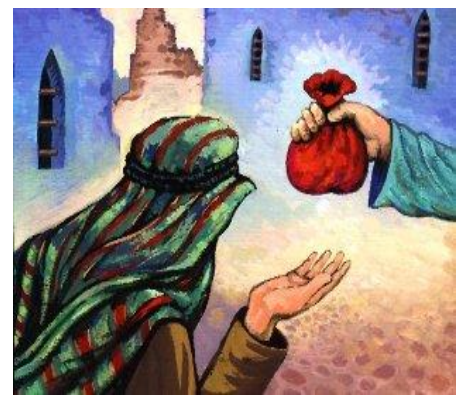
1- Listen and repeat.



employed trick conceal bushes perplexity amuse
expense gazed fervent bounty intended evil

2- Look at the pictures and answer the following questions:

- Why should people have a work in their life?
- What does the man do in the second picture?
- What does the third picture express?
- Why should rich people help poor people?



3- Read the following and then answer the question below:

A young man, a student in one of the universities, was one day taking a walk with a Professor, who was commonly called the student's friend, from his kindness to those who waited on his instructions.

As they went along, they saw lying in the path a pair of old shoes, which they supposed to belong to a poor man who was employed in a field close by, and who had nearly finished his day's work. The student turned to the professor, saying: "Let us play the man a trick: we will hide his shoes, and conceal ourselves behind those bushes, and wait to see his perplexity when he cannot find them."

"My young friend," answered the professor, "we should never amuse ourselves at the expense of the poor. But you are rich, and may give yourself a much greater pleasure by means of this poor man. Put a coin in each shoe, and then we will hide ourselves and watch how this affects him."

The student did so and they both placed themselves behind the bushes close by. The poor man soon finished his work, and came across the field to the path where he had left his coat and shoes.

While putting on his coat he slipped his foot into one of his shoes, but feeling something hard, he stooped down to feel what it was, and found the coin. Astonishment and wonder were seen upon his countenance. He gazed upon the coin, turned it around, and looked at it again and again.

He then looked around him on all sides, but no person was to be seen. He now put the money into his pocket, and proceeded to put on the other shoe; but his surprise was doubled on finding the other coin.

His feelings overcame him; he fell upon his knees, looked up to the heavens and uttered aloud a fervent thanksgiving in which he spoke of his wife who was sick and helpless, and his children without bread, whom this timely bounty, from some unknown hand, would save from perishing.

The student stood there deeply affected, and his eyes filled with tears. "Now," said the professor, are you not much better pleased than if you had played your intended trick?"

The youth replied, "You have taught me a lesson which I will never forget. I feel now the truth of these words, which I never understood before: "It's more blessed to give than to receive."

Abdullah bin Abbas (radi Allahu anhu) reported that the Prophet (sallAllahu alaiyhi wassallam) said that encouraging good, prohibiting evil, lifting the burden of the weak person and removing an offensive thing from a path are all acceptable prayers to Allah [ibn Majah]

What are the learnt lessons from the Hdeeth Shareef and the story?

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Appendix (IV)

**Separated tables for each domain of values in
first and second semesters**

Frequencies and percentages of cultural values in first semester

Unit	Lesson	Frequencies of Cultural values				SUM of Frequencies	Total of Freq. in Units	Percentage of Lessons	Percentage of Units	Whole Percentage
		A good use of technology	Knowledge Acquisition	Health values	Aesthetic Values					
One	1	8	2			10	50	0.74%	3.71%	22.27%
	2	5	1		1	7		0.52%		
	3	3	1			4		0.29%		
	4	1	4		1	6		0.44%		
	5		5			5		0.37%		
	6	3	2			5		0.37%		
	7		2	1		3		0.22%		
	8	1	5			6		0.44%		
	9	1				1		0.07%		
	10	1	2			3		0.22%		
Two	1	1	8			9	60	0.66%	4.46%	
	2		3			3		0.22%		
	3	1	2		2	5		0.37%		
	4		9			9		0.66%		
	5		4			4		0.29%		
	6		5	1		6		0.44%		
	7	1	4			5		0.37%		
	8	2	2	2		6		0.44%		
	9		8			8		0.59%		
	11		4			4		0.29%		
	12		1			1		0.07%		
	Three	1		4				4		
2		1	4			5	0.37%			
3			3	2		5	0.37%			
4			4	1		5	0.37%			
5		2	5		1	8	0.59%			
6			2		1	3	0.22%			

Unit	Lesson	Frequencies of Cultural values				SUM of Frequencies	Total of Freq. in Units	Percentage of Lessons	Percentage of Units	Whole Percentage				
		A good use of technology	Knowledge Acquisition	Health values	Aesthetic Values									
	7	3	5		2	10		0.74%						
	8		2			2		0.14%						
	9	2				2		0.14%						
	10	1	1			2		0.14%						
	11	1	3			4		0.29%						
	12		2			2		0.14%						
Four	1		1	9		10	49	0.74%	3.64%					
	2		1	3		4		0.29%						
	4		1	7		8		0.59%						
	5			6		6		0.44%						
	7			3		3		0.22%						
	8			4		4		0.29%						
	9	2	1	1		4		0.29%						
	10			1		1		0.07%						
	11		3	2		5		0.37%						
	12		2	2		4		0.29%						
	Five	1	1	8	6			15			56	1.11%	4.16%	
		2		3	1			4				0.29%		
3			1			1	0.07%							
4		2	5	1		8	0.59%							
5			6	2		8	0.59%							
6			6			6	0.44%							
7		1		1		2	0.14%							
8		1	3			4	0.29%							
9				1		1	0.07%							
10				2		2	0.14%							
11			1	3		4	0.29%							

Unit	Lesson	Frequencies of Cultural values				SUM of Frequencies	Total of Freq. in Units	Percentage of Lessons	Percentage of Units	Whole Percentage
		A good use of technology	Knowledge Acquisition	Health values	Aesthetic Values					
	12		1			1		0.07%		
Six	2	1	2			3	11	0.22%	0.81%	
	4		1			1		0.07%		
	5		1			1		0.07%		
	7		2			2		0.14%		
	9		2			2		0.14%		
	11	1	1			2		0.14%		
Seven	1	3	1			4	22	0.29%	1.63%	
	2		1			1		0.07%		
	3	2	2			4		0.29%		
	4	1	4	1		6		0.44%		
	5	1	1	2		4		0.29%		
	6	2	1			3		0.22%		
Total at first semester		56	171	65	8	300		22.27%	22.27%	

Frequencies and percentages of cultural values in second semester

Unit	Lesson	Frequencies of Cultural values				SUM of Frequencies	Total of Freq. in Units	Percentage of Lessons	Percentage of Units	Whole Percentage
		A good use of technology	Knowledge Acquisition	Health values	Aesthetic Values					
Eight	1		2			2	46	0.14%	3.42%	15.5%
	2		3	1		4		0.29%		
	3	1	2		1	4		0.29%		
	4	3	3	1	3	10		0.74%		
	5		3	4	2	9		0.66%		
	6	1		2	2	5		0.37%		
	7			1	4	5		0.37%		
	8		2	2	1	5		0.37%		
	9			1	1	2		0.14%		
Nine	1		1			1	24	0.07%	1.87%	
	4		2			2		0.14%		
	6		3			3		0.22%		
	7			3		3		0.22%		
	8		2			2		0.14%		
	9		1	3		4		0.29%		
	10		1			1		0.07%		
	11		4			4		0.29%		
	12		3	1		4		0.29%		
Ten	2		1	1	4	6	41	0.44%	3.04%	
	4	2	5			7		0.52%		
	5	1	3			4		0.29%		
	6		6			6		0.44%		
	7	1	6			7		0.52%		
	8		4			4		0.29%		
	9		3	1		4		0.29%		
	12		1		2	3		0.22%		

Unit	Lesson	Frequencies of Cultural values				SUM of Frequencies	Total of Freq. in Units	Percentage of Lessons	Percentage of Units	Whole Percentage
		A good use of technology	Knowledge Acquisition	Health values	Aesthetic Values					
eleven	1	1	9		1	11	41	0.81%	3.04%	
	2	2	1		1	4		0.29%		
	3	1	1			2		0.14%		
	4	1	8			9		0.66%		
	5		5			5		0.37%		
	6		2			2		0.14%		
	7		1			1		0.07%		
	8		3			3		0.22%		
	9		1			1		0.07%		
	11		2			2		0.14%		
	12	1				1		0.07%		
Twelve	1	2	1			3	22	0.22%	1.63%	
	2	1	2			3		0.22%		
	3				1	1		0.07%		
	4	1	8			9		0.66%		
	5	1	2			3		0.22%		
	6		2			2		0.14%		
	7		1			1		0.07%		
Thirteen	1	2	5			7	31	0.52%	2.30%	
	2		1			1		0.07%		
	4	1	2	2		5		0.37%		
	5		5			5		0.37%		
	6		3			3		0.22%		
	7				1	1		0.07%		
	8		1	1		2		0.14%		
	9		1			1		0.07%		

Unit	Lesson	Frequencies of Cultural values				SUM of Frequencies	Total of Freq. in Units	Percentage of Lessons	Percentage of Units	Whole Percentage
		A good use of technology	Knowledge Acquisition	Health values	Aesthetic Values					
	10		3			3		0.22%		
	11		2			2		0.14%		
	12		1			1		0.07%		
Fourteen	1	1				1	4	0.07%	0.29%	
	3	1				1		0.07%		
	4	1				1		0.07%		
	5				1	1		0.07%		
Total of second semester		26	134	24	26	209	209	15.5%	15.5%	

Frequencies and percentages of Social values in first semester

Unit	Lesson	Frequencies of Social values			SUM of Frequencies	Total of Freq. in Units	Percentage of Lessons	Percentage of Units	Whole Percentage
		Family Relationships	Friendship	Social Participation					
One	1	5	2		7	30	0.52%	2.23%	11.72%
	2	2			2		0.14%		
	3	2	3		5		0.37%		
	4	1			1		0.07%		
	5	1			2		0.14%		
	6			1	1		0.07%		
	7	2		1	3		0.22%		
	9	2	3		5		0.37%		
	10	1	1	1	3		0.22%		
	12		1		1		0.07%		
Two	4	1			1	6	0.07%	0.44%	11.72%
	8		1	1	2		0.14%		
	12	1	1	1	3		0.22%		
Three	1	2		2	4	34	0.29%	2.52%	11.72%
	2	2		1	3		0.22%		
	3	1			1		0.07%		
	4			2	2		0.14%		
	5		4	1	5		0.37%		
	6			4	4		0.29%		
	7			1	1		0.07%		
	8		1		1		0.07%		
	9	2		1	3		0.22%		
	10	1	1	2	4		0.29%		
	11		2		2		0.14%		
	12		3	1	4		0.29%		
Four	8	1			1		0.07%		11.72%
	9		1		1		0.07%		

Unit	Lesson	Frequencies of Social values			SUM of Frequencies	Total of Freq. in Units	Percentage of Lessons	Percentage of Units	Whole Percentage
		Family Relationships	Friendship	Social Participation					
Four	10	1			1	7	0.07%	0.52%	
	11	3			3		0.22%		
	12	1			1		0.07%		
Five	1	1		2	3	15	0.22%	1.11%	
	2	3			3		0.22%		
	4	1		4	5		0.37%		
	7	1		1	2		0.14%		
	9	1			1		0.07%		
	11	1			1		0.07%		
Six	1	2	3	9	14	54	1.04%	4.01%	
	2	2	3	2	7		0.52%		
	3		2	1	3		0.22%		
	4	1	2	1	4		0.29%		
	5	1	5	1	7		0.52%		
	6		4		4		0.29%		
	7	1			1		0.07%		
	8		2		2		0.14%		
	9	1			1		0.07%		
	10		4	2	6		0.44%		
	11	1	1	1	3		0.22%		
	12		1	1	2		0.14%		
Seven	1	2	1		3	12	0.22%	0.89%	
	2	3	2		5		0.37%		
	4			1	1		0.07%		
	5		3		3		0.22%		
Total at first semester		55	57	46	158	158	11.72%	11.72%	

Frequencies and percentages of Social values in second semester

Unit	Lesson	Frequencies of Social values			SUM of Frequencies	Total of Freq. in Units	Percentage of Lessons	Percentage of Units	Whole Percentage		
		Family Relationships	Friendship	Social Participation							
Eight	1	1	1		2	8	0.14%	0.59%	10.31%		
	2			1	1						
	5	2			2		0.14%				
	6	2			2		0.14%				
	7			1	1		0.07%				
Nine	2	1		1	2	8	0.14%	0.59%		10.31%	
	3			2	2		0.14%				
	6			1	1		0.07%				
	9			2	2		0.14%				
	10		1		1		0.07%				
Ten	1	13			13	30	0.96%	2.23%			10.31%
	2	5			5		0.37%				
	3	5			5		0.37%				
	6			2	2		0.14%				
	11		1		1		0.07%				
	12		4		4		0.29%				
Eleven	1	1		5	6	36	0.44%	2.67%	10.31%		
	2	2		2	4		0.29%				
	3			2	2		0.14%				
	5	8		1	9		0.66%				
	7	3		1	4		0.29%				
	8	1			1		0.07%				
	9			2	2		0.14%				
	10	2			2		0.14%				
	11	2			2		0.14%				
	12	4			4		0.29%				

Unit	Lesson	Frequencies of Social values			SUM of Frequencies	Total of Freq. in Units	Percentage of Lessons	Percentage of Units	Whole Percentage
		Family Relationships	Friendship	Social Participation					
Twelve	1	1		5	6	37	0.44%	2.75%	
	2	2		2	4		0.29%		
	3			1	1		0.07%		
	4	4		1	5		0.37%		
	5	3			3		0.22%		
	6	1			1		0.07%		
	7	2			2		0.14%		
	8	6			6		0.44%		
	9	2		1	3		0.22%		
	10	1			1		0.07%		
	11		1		1		0.07%		
	12		4		4		0.29%		
Thirteen	1	1	2	2	5	10	0.37%	0.74%	
	2			2	2		0.14%		
	4	2			2		0.14%		
	9			1	1		0.07%		
Fourteen	1	2		1	3	10	0.22%	0.74%	
	2	1			1		0.07%		
	4	1	1		2		0.14%		
	5	2			2		0.14%		
	6	1		1	2		0.14%		
Total at second semester		84	15	40	139	139	10.31%	10.31%	

Frequencies and percentages of Environmental values in first semester

Unit	Lesson	Frequencies of Environmental values		SUM of Frequencies	Total of Freq. in Units	Percentage of Lessons	Percentage of Units	Whole Percentage
		Environmental Knowledge	A well use of natural resources					
One	4		1	1	7	0.07%	0.52%	5.93%
	5	2	1	3		0.22%		
	8	3		3		0.22%		
Two	10	11		11	11	0.81%	0.81%	
Three	1	2	5	7	51	0.52%	3.79%	
	3	1	1	2		0.14%		
	4	12	3	15		1.11%		
	5	7		7		0.52%		
	7	6	1	7		0.52%		
	10	4	1	5		0.37%		
	11	8		8		0.59%		
Five	5		1	1	3	0.07%	0.22%	
	7	2		2		0.14%		
Six	2	2		2	8	0.14%	0.59%	
	7	1		1		0.07%		
	8	3		3		0.22%		
	9	1		1		0.07%		
	10	1		1		0.07%		
Total		66	14	80	80	5.93%	5.93%	

Frequencies and percentages of Environmental values in second semester

Unit	Lesson	Frequencies of Environmental values		SUM of Frequencies	Total of Freq. in Units	Percentage of Lessons	Percentage of Units	Whole Percentage				
		Environmental Knowledge	A well use of natural resources									
Eight	4	6		6	13	0.44%	0.96%	5.84%				
	5	2		2		0.14%						
	6	1		1		0.07%						
	8	4		4		0.29%						
Nine	4	4		4	23	0.29%	1.71%		5.84%			
	5	4		4		0.29%						
	8	2		2		0.14%						
	10	11	2	13		0.96%						
Ten	2	2		2	22	0.14%	1.63%			5.84%		
	3	3		3		0.22%						
	5	6		6		0.44%						
	6	2		2		0.14%						
	7	2		2		0.14%						
	9	4		4		0.29%						
	10	3		3		0.22%						
Eleven	7	3		3	3	0.22%	0.22%	5.84%				
Thirteen	4	2		2	16	0.14%	1.18%				5.84%	
	10	12	1	13		0.96%						
	11	1		1		0.07%						
Fourteen	4	1	1	2	2	0.14%	0.14%		5.84%			
Total of second semester		75	4	79	79	5.84%	5.84%					5.84%

Frequencies and percentages of Religious values in first and second semester

Unit	Lesson	Frequencies of Religious values		SUM of Frequencies	Total of Freq. in Units	Percentage of Lessons	Percentage of Units	Whole Percentage
		Moral values	Spiritual values					
One	8	1	1	2	2	0.14%	0.14%	0.79%
Two	7	1	3	4	6	0.29%	0.44	
	9	1	1	2		0.14%		
Three	12	1		1	1	0.07%	0.07%	
Four	8	1		1	2	0.07%	0.14%	
	9	1		1		0.07%		
Total of first semester		6	5	11	11	0.79%	0.79%	
Eight	5	1		1	1	0.07%	0.07%	1.16%
Nine	10		2	2	2	0.14%	0.14%	
Eleven	3	1		1	3	0.07%	0.22%	
	4		2	2		0.14%		
Twelve	3	1		1	2	0.07%	0.14%	
	8	1		1		0.07%		
Thirteen	1		3	3	14	0.22%	1.04%	
	2		2	2		0.14%		
	5		4	4		0.29%		
	11		1	1		0.07%		
	12		4	4		0.29%		
Total of second semester		4	18	22	22	1.16%	1.16%	

Frequencies and percentages of Political values in first and second semester

Unit	Lesson	Frequencies of Political values					SUM of Frequencies	Total of Freq. in Units	Percentage of Lessons	Percentage of Units	Whole Percentage
		Homeland & Self Defense	Holy Sites Defense	Self Determination	Right to Return	Other Political values					
Total of First semester		0	0	0	0	0	0	0	0	0	0
Eleven	2				1		1	1	0.07%	0.07%	0.97%
Thirteen	1					1	2	0.14%	0.89%		
	3	1					1	0.07%			
	5	1				3	4	0.29%			
	6					1	1	0.07%			
	8	3				1	4	0.29%			
Total of second semester		4	0	0	1	6	13	13	0.97%	0.97%	

Frequencies and percentages of Patriotic values in first semester

Unit	Lesson	Frequencies of Patriotic values					SUM of Frequencies	Total of Freq. in Units	Percentage of Lessons	Percentage of Units	Whole Percentage
		Identity	collectivism	loyalty	obligation	Democracy					
One	1	1	1				2	13	0.14%	0.96%	2.2%
	2			1			1		0.07%		
	3		2				2		0.14%		
	4	1		1			2		0.14%		
	5	1					1		0.07%		
	6	1					1		0.07%		
	7			1			1		0.07%		
	9			1			1		0.07%		
	10				1		1		0.07%		
	11	1					1		0.07%		
	Two	1	1						1		
2		1					1	0.07%			
4				2			2	0.14%			
9		1	2				3	0.22%			
Three	1			2	1		3	6	0.22%	0.44%	2.2%
	6	1		1			2		0.14%		
	8		1				1		0.07%		
Five	5		1				1	2	0.07%	0.14%	2.2%
	6		1				1		0.07%		
Six	7			1			1	1	0.07%	0.07%	2.2%
Seven	3			1			1	1	0.07%	0.07%	2.2%
Total of first semester		9	8	11	2		30	30	2.2%	2.2%	2.2%

Frequencies and percentages of Patriotic values in second semester

Unit	Lesson	Frequencies of Patriotic values					SUM of Frequencies	Total of Freq. in Units	Percentage of Lessons	Percentage of Units	Whole Percentage			
		Identity	collectivism	loyalty	obligation	Democracy								
Eight	4		1				1	4	0.07%	0.29%	3.99%			
	5				2		2		0.14%					
	6			1			1		0.07%					
Nine	4			2			2	7	0.14%	0.52%		3.99%		
	5	2			1		3		0.22%					
	6	2					2		0.14%					
Ten	1				2		2	23	0.14%	1.71%			3.99%	
	3				1		1		0.07%					
	4	1	1				2		0.14%					
	5	3	1	1	3		8		0.59%					
	6	1		1	1		3		0.22%					
	10	7					7		0.52%					
Eleven	1	1					1	9	0.07%	0.66%				3.99%
	5			1			1		0.07%					
	6			3			3		0.22%					
	8	1		1			2		0.14%					
	11	1		1			2		0.14%					
Twelve	1			2			2	8	0.14%	0.59%	3.99%			
	4	2		1			3		0.22%					
	5	1		1			2		0.14%					
	7	1					1		0.07%					
Thirteen	12				3		3	3	0.22%	0.22%		3.99%		
Total of second semester		23	3	15	13		54	54	3.99%	3.99%			3.99%	

Frequencies and percentages of Economic values in first semester

Unit	Lesson	Frequencies of Economic values	SUM of Frequencies	Total of Freq. in Units	Percentage of Lessons	Percentage of Units	Whole Percentage
One	1	2	2	9	0.14%	0.66%	2.19%
	5	3	3		0.22%		
	6	1	1		0.07%		
	7	3	3		0.22%		
Four	1	1	1	9	0.07%	0.66%	
	3	2	2		0.14%		
	4	2	2		0.14%		
	10	1	1		0.07%		
	11	2	2		0.14%		
	12	1	1		0.07%		
Five	9	4	4	4	0.29%	0.29%	
six	4	1	1	6	0.07%	0.44%	
	10	3	3		0.22%		
	12	2	2		0.14%		
seven	3	2	2	2	0.14%	0.14%	
Total of first semester		30	30	30	2.19%	2.19%	

Frequencies and percentages of Economic values in second semester

Unit	Lesson	Frequencies of Economic values	SUM of Frequencies	Total of Freq. in Units	Percentage of Lessons	Percentage of Units	Whole Percentage
Eight	1	11	11	33	0.81%	2.45%	10.1%
	2	1	1		0.07%		
	3	5	5		0.37%		
	5	2	2		0.14%		
	9	4	4		0.29%		
	10	10	10		0.74%		
Nine	1	6	6	47	0.44%	3.49%	
	2	5	5		0.37%		
	3	1	1		0.07%		
	4	14	14		1.04%		
	5	10	10		0.74%		
	6	2	2		0.14%		
	7	2	2		0.14%		
	8	2	2		0.14%		
	9	3	3		0.22%		
	12	2	2		0.14%		
Ten	4	9	9	24	0.66%	1.78%	
	5	7	7		0.52%		
	6	2	2		0.14%		
	7	5	5		0.37%		
	8	1	1		0.07%		
Eleven	3	1	1	9	0.07%	0.66%	
	9	8	8		0.59%		
Thirteen	4	6	6	15	0.44%	1.11%	
	5	1	1		0.07%		
	6	1	1		0.07%		
	11	7	7		0.52%		

Unit	Lesson	Frequencies of Economic values	SUM of Frequencies	Total of Freq. in Units	Percentage of Lessons	Percentage of Units	Whole Percentage
Four een	3	3	3	7	0.22%	0.52%	
	4	2	2		0.14%		
	6	2	2		0.14%		
Total of second semester		135	135	135	10.1%	10.1%	

بسم الله الرحمن الرحيم



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إعداد /

أ.اياد جمال اسحق مصلح

اشراف /

د. صادق فروانة

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