Analytical reading of values and stances included in the second-generation educational curricula- Primary education curricula as a model

قراءة تحليلية للقيم والمو اقف المتضمنة في مناهج الجيل الثاني التربوي- مناهج التعليم الابتدائي نموذجاً

Khatout Ramdhane*

MCA, University of M'sila,

khatoutramdane@gmail.com

- **Abstract:** Our current study seeks to addressing one of the most important values included in the curricula of primary education, or so-called second-generation curricula, where we will try to identify the most important values that constituent the values field , one of the fields of the establishment of these curricula , this field in which the selection of values and their application, It is a source to guide the educational system properly, as well as to ensure that the outputs are saturated with a solid value system, in main fields, the most important of which is national identity as well as citizenship.

Therefore, we will try through our study to address the most important values and stances contained in the features of graduation from the primary education in the curricula of the second generation educational.

Our study concluded the importance of values in educational curricula, especially with regard to the primary stage. The values of identity and citizenship, as well as humanity, are among the values that the learner must acquire and work them.

Therefore, our study recommended the need to pay attention to teaching these values and allocate a certain time for that, so that the student can acquire them.

- **Key words:** Curriculum, Second Generation Educational Curricula, Value field.

- **الملخص:** تهدف الدراسة الحالية إلى تناول واحدة من أهم القيم المدرجة في مناهج التعليم الابتدائي، أو ما يسمى بمناهج الجيل الثاني، حيث سنحاول تحديد أهم القيم التي يتكون منها مجال القيم، وهو أحد مجالات إنشاء هذه المناهج، هذا المجال الذي يتم فيه اختيار القيم وتطبيقها، فهي مصدر لتوجيه النظام التعليمي بشكل صحيح، وكذلك لضمان تشبع المخرجات بنظام قيم متين، في المجالات الرئيسية، وأهمها الهوية الوطنية وكذلك الجنسية . لذلك سنحاول من خلال دراستنا تناول أهم القيم والمواقف الواردة في ملامح التخرج من التعليم الابتدائي في مناهج الجيل الثاني التربوي .خلصت دراستنا إلى أهمية القيم في المناهج التربوية خاصة فيما يتعلق بالمرحلة الابتدائية. قيم الهوية والمواطنة، وكذلك الإنسانية، من بين القيم التي يجب على المتعلم اكتسابها والعمل بها. لذلك أوصت دراستنا بضرورة الاهتمام بتدريس هذه القيم وتخصيص وقت معين لذلك حتى يتمكن الطالب من اكتسابها.

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*-Corresponding author

- **الكلمات المفتاحية:** المناهج الدراسية، مناهج الجيل الثاني التربوية، المجال القيمي

- **Introduction:**

The current era has witnessed a huge and unprecedented explosion of knowledge, no one can longer contain only a small amount of this flowing knowledge, so there is a need to develop methods of logical thinking so that the student becomes able to deal with the problems associated with high technical development, and to make difficult decisions in complex issues, Therefore, teaching thinking has become an urgent educational necessity that cannot be postponed, because it is related to building the generation prepared by the school.

The second-generation curricula came to give priority to focusing on building a school with a comprehensive entity, working to provide the learner with various skills and competencies that are reflected in his reality, behavior and attitudes.

It also came to focus on Algerian values, cultural heritage and spiritual values, in addition to emphasizing to resolve the complexity of social and cultural life in Algeria and in the world at large, which imposed a mobilization of various knowledge based on high intellectual skills.

It focused on the ethical-value aspect, in which "choosing values and putting them into practice is the first source for guiding the educational system, its goals, the nature of curricula, and the selection of its contents and learning methods". (National Curriculum Committee, 2016, p. 05).

1 - General framework of study:

1.1- Problematic:

Our contemporary world is witnessing amazing and rapid developments in various fields, scientific and technological, this development which is reflected in all aspects of political, economic, social and educational life. Each one worked in his field to take advantage of these developments and keep pace with them, and perhaps among the most important means that the various countries worked on developing, we find the educational curriculum, which is the mirror that reflects the reality of

society, its philosophy, culture, needs and aspirations, and it is the image in which the policy of states is implemented in all its political dimensions, Social, cultural, educational and economic. One of the means of education to face the new challenges and adapt to them was to evaluate the existing curricula, and to update and develop them periodically and continuously. Because, after a period of time, it will become limited to meeting the needs of the learner, the teacher, or the entire community, because it will lack many of the social, psychological, scientific and technological developments that appeared after its construction and implementation, and this is a sufficient justification to work on its development.

The trustee ministry has worked to emphasize the consolidation of values in its various fields, especially the national ones, given the significant deviation of our youth in this field, and perhaps the emergence of many social problems such as suicide and kidnapping...etc. One of the most important indicators that warned of the need to reconsider the value field, which is one of the most important pillars of the current educational curricula. These curricula have worked to consolidate national values, especially the formation of an Algerian citizen who is proud of his language and his Algerian's, respecting its symbols, preserving them and defending them.

So, from the aforementioned, we will seek, through this study, to answer the following questions:

• What is meant by second generation curricula?

• What are the reasons for developing these curricula?

What is meant by the founding value field for these curricula?

• What is the position of values in the competency approach?

• What are the most important values included in the primary education curricula?

1.2- The importance and objectives of the study:

The importance of the current study lies in the importance of the object that it dealt, which is the values object, and the reform of curricula or the second-generation

curricula as they are called, and work to impart to students, especially the primary education.

These values and attitudes that have declined very significantly in recent years, so there has become a great schism between what the learner receives inside the school and his behavior outside it, therefore, the study came to achieve the following objectives:

- Identifying the values and attitudes that the pupil will acquire at the end of the primary education period.

- determine the values and attitudes of the graduation feature in the Arabic language subject.

- Distinguish the values and attitudes of the graduation feature in mathematics.

- Identifying the values and attitudes of the graduation feature in Islamic Education.

2- The study literature:

2.1- The second-generation educational curricula:

They are the curricula that have been rewritten since 2016 and called the Second-Generation Curricula, which adopt a socio-cultural approach, a constructivist socio-cultural theory that focuses on learning and its methods. The individual builds knowledge through positive contact with the environment and its elements.

They are curricula (the second generation) based on the principle of the "Comprehensive approach" that focuses on using the same subject in different activities and according to the specifics of each activity. It also pushes the learner to acquire the competencies of "arranging ideas, analysis and deductive it" in educational activities in a way that serves him in his future life. As, it allows the learner to be involved in school and social life.

2.2- Reasons for setting second generation curricula:

The main reasons for setting or reformulating the second-generation curricula are as follows:

- Adopting   of references (legal, philosophical, and structural) of the guide law, the general reference and the methodological guide.

- Adopting a systemic approach to achieve vertical and horizontal harmony.

- Inclusion of transverse values, attitudes and competencies.

- Adjusting the basic concepts by explaining and determining their strategic importance in building the curriculum.

- Uniform structuring of all subjects, using the same terminology.

- Adopting the social structure that puts at the forefront the strategies that enable the learner to build his knowledge within the participatory work.

- Re-writing the curricula, taking into account the principle of modernity.

- Taking care of the observations contained in the consultation processes about the curriculum in 2013. (Ossif, 2015, pg. 4).

2.3- The value field:

The American philosopher Wilbur Iran says: "Rarely in the history of thought was there a time when value occupied such a leading position as this present time", which he calls "anxious ethics", until the problem of human knowledge at the beginning of the twentieth century became the problem of value, which prompted a number of philosophers to Re-evaluation of values in light of the changes of the times.(Atiya,1989, p. 141).

Therefore, the field of values and ethics is one of the main topics that led to the adoption of the so-called second-generation curricula. The problems of our society that it suffers from are caused - according to our opinion - bad ethics and the generations' lack of saturation with these values. and that what is actually happening.

- Values are known in the language and according to the "Lisan Al Arab" as integrity, and in the honorable hadith: "Say, I believe in God, then be straight". It was said that integrity is based on obedience and abandonment of polytheism (Ibn Manzur, vol. 12, p. 498).

- In the Al-Muheet Dictionary, it is mentioned that the value is one of the values, and who it's not value, is if it does not last for anything.

It can be said that values in their linguistic meaning mean integrity, constancy and moderation.

- "Values are a set of laws and standards that arise in a Muslim or non-Muslim group, from which they take criteria for judging material and moral actions, and have such power and influence over the group that they become obligatory, and any departure from them is considered a departure from the principles and ideals of the group." (Lutfi, 1990, p. 25).

Some educators defined it as those standards that Islam called for, and urged adherence to and hold to them through the "Qur'an" and the purified "Sunnah", and they became a subject of belief, agreement and interest among Muslims, as it represented a guide to their lives, and a reference to their rulings, as it determines through it, what is acceptable and what is not acceptable, and what is desirable and reprehensible, and what is desirable And unwanted words, actions and various manifestations of behavior" (Ibrahim et al, 1997, p. 40).

It is a set of general standards and judgments that are relatively stable and consistent, and are consistent with the doctrinal and ethical trends that educators seek to inculcate in the hearts of pupils through the content of textbooks, and represent the model that must be adhered to by young people, in order to achieve the desired educational goals" (Salwat, 2005 , p. 45).

Through these definitions that were exposed to the concept of values, it can be said that values are the various standards and judgments that an individual has, through their acquisition through education, from various educational and social institutions.

According to the Ministry of National Education (2016, p. 05), choosing values and putting them into practice constitutes the first source for guiding the educational

system and its goals, the nature of curricula and the selection of its contents and learning methods.

One of the most important things entrusted to our educational system is the duty to provide the learner with a base of morals and ethics, whether with a personal, national, or even global dimension, the most important of which are:

- Work to consolidate the values of national identity for the learner, namely Islam, Arabism and Amazigh.
- To acquire him universal and human values.
- Upbringing him a correct Islamic upbringing.
- Consolidating moral values such as love of work, diligence, cleanliness and tolerance...etc.

3- The position of values in the competency approach:

The choice of pedagogical approach of competencies came within the context of the transition from the logic of education that focuses on knowledge and presenting it ready for the learner to the logic of learning that focuses on the learner and considers its pivotal role in the teaching-learning process.

The real learning is that which is not limited to knowledge only, but is both knowledge and competencies. It is unreasonable to target knowledge, so we present it to the pupil without transforming it into practices and competencies that have a realistic significance for the pupils.

Through this, the values have received great attention from the specialized committees, and they have taken a very great position and great interest, and in order to know this position we will try to list the most important values that will be given to pupils in primary education in various subjects and phases, and this is through the features of graduation from the stages of primary education In various subjects:

3.1- Values and Attitudes of the Graduation Feature in Arabic Language:

We can list the various values and attitudes that he is working to acquire through the texts of the Arabic language in the following table: (The National Curriculum Committee, 2016, p. 35)

values and attitudes	Phase 01 Primary	Phase 02 Primary	Phase 03 Primary	primary school stage
	Years 01 and 02	Years 03 and 04	Year 05	
National Identity	- The learner's pride in his Arabic language. - His pride in the components of his Algerian identity. - His appreciation and respect for the components of his Algerian identity. - Develop his moral, religious and civic values .	- The learner's pride in his Arabic language. - His pride in the components of his Algerian identity. - His appreciation and respect for the components of his Algerian identity. - Develop his moral, religious and civic values .	- The learner's pride in his Arabic language. - His pride in the components of his Algerian identity. - His appreciation and respect for the components of his Algerian identity. - Develop his moral, religious and civic values .	- The learner's pride in his Arabic language. - His pride in the components of his Algerian identity. - His appreciation and respect for the components of his Algerian identity. - Develop his moral, religious and civic values .

national conscience	- Preserves and defends national symbols - He shall have the religious and civil morals of the country and the nation	- Preserves and defends national symbols - He shall have the religious and civil morals of the country and the nation	- Preserves and defends national symbols - He shall have the religious and civil morals of the country and the nation	- Preserves and defends national symbols - He shall have the religious and civil morals of the country and the nation
Citizenship	- Has a spirit of cooperation, solidarity, teamwork and honesty in dealing. - Contributes to the cultural life of the school and the neighborhood or village. - It adopts methods of listening and dialogue and rejects racism and violence in all its forms.	- Has a spirit of cooperation, solidarity, teamwork and honesty in dealing. - Contributes to the cultural life of the school and the neighborhood or village. - It adopts methods of listening and dialogue and rejects racism and violence in all its forms.	- Has a spirit of cooperation, solidarity, teamwork and honesty in dealing. - Contributes to the cultural life of the school and the neighborhood or village. - It adopts methods of listening and dialogue and rejects racism and violence in all its forms.	- Has a spirit of cooperation, solidarity, teamwork and honesty in dealing. - Contributes to the cultural life of the school and the neighborhood or village. - It adopts methods of listening and dialogue and rejects racism and violence in all its forms.
Opening up to the world	- Respect the cultures and civilizations of the world. - Accepts difference and seeks peaceful coexistence with others. - Openness to foreign languages and other cultures. - He extracts from the experiences of others what enables him to understand his time and build his future	- Respect the cultures and civilizations of the world. - Accepts difference and seeks peaceful coexistence with others. - Openness to foreign languages and other cultures. - He extracts from the experiences of others what enables him to understand his time and build his future	- Respect the cultures and civilizations of the world. - Accepts difference and seeks peaceful coexistence with others. - Openness to foreign languages and other cultures. - He extracts from the experiences of others what enables him to understand his time and build his future	- Respect the cultures and civilizations of the world. - Accepts difference and seeks peaceful coexistence with others. - Openness to foreign languages and other cultures. - He extracts from the experiences of others what enables him to understand his time and build his future

By reading the table, we note the following:

1- The values of the national identity that the texts of the Arabic language work to impart to pupils are limited in:

a - Be proud of the Arabic language, and this applies to all three stages.

b- Being proud of appreciating and respecting the components of his Algerian identity, and this is in all three stages.

c - Develop his values, religious and civic, and this is in all three stages.

2- The values of the national conscience were limited to:

a - Preserving and defending national symbols, and this applies to all three stages.

b - Adherence to the religious and civil morals of the homeland and the nation, and this applies to all three stages.

3- The values of citizenship are limited in:

a- To have a spirit of cooperation, solidarity, teamwork, and honesty in dealing, and this is in all three stages.

b - Contributing to the cultural life of the school and the neighborhood or village, and this in all three stages.

c- Adopting methods of listening and dialogue and rejecting racism and violence in all its forms, and this is in all three stages.

4- The values of openness to the world were limited in:

a - Respect for the cultures and civilizations of the world, and this is in all three stages.

b - Accepting differences and seeking peaceful coexistence with others, and this is in all three stages.

c - openness to foreign languages and other cultures, and this is in all three stages.

d- Extracting from the experiences of others what enables him to understand his time and build his future, and this is in all three stages.

3.2- Values and Attitudes of the Graduation Feature in Mathematics:

We can list the various values and attitudes that he works to acquire through mathematics lessons in the following table: (The National Curriculum Committee,

values and attitudes	Phase 01 Primary	Phase 02 Primary	Phase 03 Primary	primary school stage
	Years 01 and 02	Years 03 and 04	Year 05	
National Identity	- The learner's pride in his Arabic	- The learner's pride in his	- The learner's pride in his	- The learner's pride in his
national conscience	- Preserves and defends national symbols - He shall have the religious and civil morals of the country and the nation	- Preserves and defends national symbols - He shall have the religious and civil morals of the country and the nation	- Preserves and defends national symbols - He shall have the religious and civil morals of the country and the nation	- Preserves and defends national symbols - He shall have the religious and civil morals of the country and the nation
Citizenship	- Has a spirit of cooperation, solidarity, teamwork and honesty in dealing. - Contributes to the cultural life of the school and the neighborhood or village. - It adopts methods of listening and dialogue and rejects racism and violence in all its forms.	- Has a spirit of cooperation, solidarity, teamwork and honesty in dealing. - Contributes to the cultural life of the school and the neighborhood or village. - It adopts methods of listening and dialogue and rejects racism and violence in all its forms.	- Has a spirit of cooperation, solidarity, teamwork and honesty in dealing. - Contributes to the cultural life of the school and the neighborhood or village. - It adopts methods of listening and dialogue and rejects racism and violence in all its forms.	- Has a spirit of cooperation, solidarity, teamwork and honesty in dealing. - Contributes to the cultural life of the school and the neighborhood or village. - It adopts methods of listening and dialogue and rejects racism and violence in all its forms.

2016, pg. 70)

Opening up to the world	- Respect the cultures and civilizations of the world. - Accepts difference and seeks peaceful coexistence with others. - Openness to foreign languages and other cultures. - He extracts from the experiences of others what enables him to understand his time and build his future	- Respect the cultures and civilizations of the world. - Accepts difference and seeks peaceful coexistence with others. - Openness to foreign languages and other cultures. - He extracts from the experiences of others what enables him to understand his time and build his future	- Respect the cultures and civilizations of the world. - Accepts difference and seeks peaceful coexistence with others. - Openness to foreign languages and other cultures. - He extracts from the experiences of others what enables him to understand his time and build his future	- Respect the cultures and civilizations of the world. - Accepts difference and seeks peaceful coexistence with others. - Openness to foreign languages and other cultures. - He extracts from the experiences of others what enables him to understand his time and build his future

By reading the table above, we note the following:

1- The values of the national identity that mathematics works on imparting to pupils are limited to:

a- Develop the learner's interest in the Arabic language and its use in daily life, this is in all three stages.

b- Pride in using the Arabic language to communicate his works and scientific production, this is in all three stages.

c- It represents the Islamic teachings that encourage science and knowledge, this is in all three stages.

2- The values of the national conscience were limited to:

a- Pride in belonging to Algeria, this is in all three stages.

b- Being proud of and respecting the symbols of the nation, this is in all three stages.

c- Attention to issues related to health and the environment, this is in all three stages.

3- The values of citizenship are limited to:

a- Respect for the opinions of others and theses of a scientific nature, this is in all three shages.

b- To be responsible towards the social environmentand the nature, this is in all three stages.

c- Commitment to the rules of social justice, solidarity, cooperation respect for life, and this is in all three stages.

4- The values of openness to the world were limited to:

a- The use of universal coding, this in all three stages.

b- Demand for the use of modern and technological means, this is in all three stages.

c- Valuing in a gradual endeavor the culture of the knowledge society, and adopting appropriate rules of consumption, this in all three stages.

3.3- Values and attitudes of the graduation feature in Islamic education:

We can list the various values and attitudes that he is working to acquire through the lessons of Islamic education in the following table: (The National Curriculum Committee, 2016, p. 82)

values and attitudes	Phase 01 Primary		Phase 02 Primary		Phase 03 Primary	primary school stage
	Year 01	Year 02	Year 03	Year 04	Year 05	
National Identity	Pride in Islam and national civilization affiliation.	Pride in Islam and national civilization affiliation.	Pride in cultural belonging, appreciating and protecting the Algerian Islamic heritage and sites.	Adherence to Islamic and national values related to patriotism and defending its interests.	Being proud of Islam and national belonging, guarding their values, and being grateful for the blessings.	- He is proud of the components of the Algerian identity and respects its symbols. - Knows the impact of values on the Algerian nation. - It develops scientific curiosity and realizes the value of the national heritage and preserves it.

Opening up to the world	- Getting to know the world around it and adapting to the developments of the times. - Appreciating Algeria's position in the world and adopting some positions on the conduct of the prophets in transactions.	Helping the needy, altruism, respect, cooperation, good company.	Good companionship and cooperation in righteousness and charity and rejection of racism, fanaticism and self-loathing.	Good companionship , politeness in situations of communication with others, and positive initiative.	Positive initiative, solidarity, openness to others, respect.	Solidarity, openness to others and old person respect.
Opening up to the world	- Getting to know the world around it and adapting to the developments of the times. - Appreciating Algeria's position in the world and adopting some positions on the conduct of the prophets in transactions.	Helping the needy, altruism, respect, cooperation, good company.	Good companionship and cooperation in righteousness and charity and rejection of racism, fanaticism and self-loathing.	Good companionship , politeness in situations of communication with others, and positive initiative.	Positive initiative, solidarity, openness to others, respect.	Solidarity, openness to others and old person respect.

By reading the table above, we note the following:

1- The values of the national identity that Islamic education works on imparting to pupils are represented in:

a- Being proud of Islam and belonging to the national civilization, this is in the first and second years.

b- Being proud of cultural belonging and appreciating and protecting the Algerian Islamic heritage and sites, this is in the end of the third year.

c- Adherence to Islamic and national values related to patriotism and defending its interests, this is in the end of the fourth year.

d- Being proud of Islam and national belonging, holding fast to their values, and giving thanks for the blessings, and this is in the end of the fifth year.

c - In the end of the primary education stage, the focus was on:

- Prouds of the components of the Algerian identity and respects its symbols.

- Knows the impact of values on the Algerian nation.

- Develops scientific curiosity and realizes the value of the national heritage and preserves it.

2- The values of the national conscience were limited to:

a- Tolerance, constructive dialogue, and a spirit of responsibility, honesty and trustworthiness, this is in the end of the first year.

b- Tolerance, constructive dialogue and a sense of responsibility, this is in the end of the second year.

c- Cooperation in righteousness, positive initiative, and diligence in work, this is in the end of the third year.

d- In the fourth year, focus was placed on:

- Appreciating the value of the Algerian Islamic heritage, cherishing it and protecting it.

- Promotion of Virtue and Prevention of Vice.

- Awareness of the value of beauty in Islam and the homeland.

e- Loyalty, modesty, contentment, investment of time, preservation of the environment, good example, diligence, workmanship, this is in the end of the fifth year.

f- In general, at the end of the primary education stage, the student will have acquired:

- Show national values and the nation's morals in his daily behavior.

- Appreciating the value of the intellectual, cultural and religious heritage of the Algerian nation, and being proud of it.

3- The values of citizenship are limited to:

a- Love of the homeland and the preservation of the environment, this is in the end of the first year.

b- Love of the homeland, preservation of the environment, workmanship, diligence and sincerity, this is in the end of the second year.

c- Respect for the framework of a shared life with others and with the environment, this is in the end of the third year.

d- As for the end of the fourth year, the values to be conveyed to the student were represented:

- Representing Islamic moral values in the ocean.

- Respect for self and others and contribute to the development of the framework of a common life.

e- Integrity, solidarity, benevolence, reconciliation, justice, carrying out duties, this is in the end of the fifth year.

f- At the end of the primary education stage, the student will have acquired:

- Adopting values that express patriotism and the positive practice of citizenship.

- Exercising the elementary rules of social justice.

4- The values of openness on the world were limited to:

a- In the end of the first year of primary education, the student will be able to:

- Getting to know the world around it and adapting to the developments of the times.

- Appreciating Algeria's position in the world and adopting some positions on the conduct of the prophets in transactions.

b- Helping the needy, altruism, respect, cooperation, good company, this is in the end of the second year.

c- Good companionship and cooperation in righteousness and charity and rejection of racism, fanaticism and self-loathing, this is in the end of the third year.

d- Good company and politeness in situations of communication with others and positive initiative, this is in the end of the fourth year.

e- Positive initiative, solidarity, openness to others, respect, this is in the end of the fifth year.

f- In the end of the primary education stage, the student will have acquired: solidarity, openness to others, and old person respect.

General deduce:

Through our observation of the various values and attitudes that these curricula seek to achieve, we conclude that they are sometimes considered as goals that cannot be achieved in five years, but extend to much more than that. Therefore, it had to be detailed and fragmented over these different years.

And the analytical reading of these tables that include the values and attitudes of the features of graduation from primary education, we find that there is an absence of many of the values that we were proud of, including jihad in the way of God and supporting of the oppressed .... etc.

Conclusion and Suggestions:

Through our presentation of the most important values and attitudes that the primary school curricula seek to convey to pupils of this sensitive stage, and for which these reforms or the so-called second generation curricula, we can say and after informing us about most of these values and attitudes that they need many conditions to achieve them, including :

You need a learner who is aware of the objectives of these curricula and the challenges that lie ahead.

- We need specialists to develop programs that serve these values and stances.

- We need a very rich content with activities and lessons that serve these values.

- We need great competence from the teacher who works to impart those values and attitudes to his students.

- We need a cooperative family that is familiar with the stakes that these approaches are working to achieve.

- We need a collaborative school environment as well to achieve these values.

- We need a society that adopts those values and attitudes.

Through the aforementioned circumstances, we can count on a generation that enjoys these values and attitudes. Either we look and fill books and curricula with theoretical matters, as this is one of the easy things, but we must focus on the application and follow-up.

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