

## **The Role of Educational Values in Enhancing Social Cohesion Culture During Crises**

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### **Abstract:**

This study addresses the education of values from an analytical and comparative perspective. The aim is to develop a theoretical and conceptual framework that clarifies the nature of values and their role within the Algerian education system. The paper highlights the central role of values in shaping learners' personalities and considers them a fundamental element in strengthening a shared ethical and cultural frame of reference within society, thereby contributing to the consolidation of identity and enhancement of national belonging.

The study also examines the role of values in Algerian educational curricula as an effective means of developing well-rounded learners with the life skills needed to interact positively with their social and cultural environment. It also highlights the importance of integrating values across different school subjects in line with the principle of coherence and integration of the components of the educational curriculum. This helps to ensure the formation of a comprehensive value system among young people.

The study adopted an analytical-inferential approach, analysing the contents of curricula and related data. The aim is to infer the nature of the relationship between values education and its role in preventing intellectual and behavioural deviations. The results show that the value system acts as a protective 'shield' for society, preventing the spread of manifestations of disintegration and deviation by promoting moderation and sound behaviour.

In conclusion, the school, through all its educational components, constitutes the most appropriate framework for implanting and reinforcing authentic values through educational programmes and training activities, particularly in light of rapid societal transformation. Today, educational institutions are required to nurture values and provide a space for consolidating proper behaviour, preparing a generation imbued with the spirit of citizenship, capable of meeting the challenges of the contemporary era with awareness and responsibility.

**Keywords:** Education in Values; Educational Curricula; Learner Formation; Ethical Reference Framework; Construction/Building.

### **Introduction**

Education in values is one of the most significant educational issues, having become increasingly important amid the profound transformations experienced by modern societies. The role of schools is no longer limited to transmitting knowledge and information; they also contribute to shaping

individuals by developing their value-based and ethical systems. This helps to ensure psychological and behavioural balance, enabling learners to integrate positively within society. Therefore, educational institutions are not merely spaces for instruction; they have become centres for emotional and social development, where values are instilled, behaviours are refined, and sound personalities are formed, capable of interacting with reality and meeting challenges.

The importance of education in values lies in the fact that it forms the backbone of any educational system that aims to prepare the 'good citizen'. It is the mechanism through which societies remain cohesive and national identity, as well as cultural and intellectual stability, are preserved. For this reason, education in values must occupy a central position within curricula, as it provides the framework upon which other educational objectives are built, whether in the cognitive, behavioural or social domain.

In this context, the school plays a complementary role alongside other social institutions, such as the family, the media and the mosque. However, its specificity lies in the fact that learners live through a long-term, ongoing educational experience within it, meaning it has a deeper and more enduring impact on shaping their personality. School curricula remain the most effective tool for instilling values and correcting misconceptions, particularly in light of the intellectual and cultural conflicts observed today, as well as the challenges related to values arising from media and technological openness. From this standpoint, the present research paper addresses the teaching of values as a fundamental reference point for the development of Algerian educational curricula. It analyses the relationship between education and values, exploring how values can be integrated into curricula. This complementary, integrative approach contributes to the development of a robust value system among learners and helps to form a balanced personality that combines knowledge with responsible ethical conduct.

### **Research problem/issue**

In light of the accelerating intellectual and social transformations occurring in Algerian society and the challenges posed to the value system by globalisation and cultural openness, there is an urgent need to re-examine the role of values in the education system and investigate how well educational curricula embed them in learners. Accordingly, the central problem of this research is formulated as follows:

How can education in values be employed as a fundamental reference for building educational curricula in Algeria, ensuring the development of balanced learners who can interact positively with their environment?

### **Research Questions**

- What conceptual and theoretical framework can be used to define the concept of 'values' and clarify its relationship to the educational process?
- To what extent are values present in Algerian educational curricula, and how is this reflected in educational objectives, content and pedagogical practices?
- What educational and social outcomes can be achieved by integrating values education into curricula?

- What educational mechanisms can be adopted to activate and strengthen values education within the curricula?

### **Research Objectives**

- Develop an integrated scientific framework for understanding values in their educational, psychological and social dimensions.
- Analyse the position of values within the Algerian educational system and their role in shaping learners' personalities.
- Identify educational mechanisms that can be adopted to promote values education in curricula.
- Highlight the integrative relationship between school subjects in forming a unified value system among learners.

### **The importance of this study:**

It lies in its re-examination of values-based education within the Algerian educational context from a more scientifically grounded perspective. The study aims to clarify the vital role of schools in shaping learners' personalities and consolidating their value systems. The study is also significant because it seeks to explain how educational curricula can contribute to the formation of a generation that is proud of its national and cultural identity, yet open to shared human values.

Furthermore, the study has an important applied dimension. It highlights possible educational mechanisms for instilling values in educational institutions and clarifies these values' role in protecting young people from extremism and closed-mindedness. The study also provides educational decision-makers with a scientific vision to assist them in developing curricula that are consistent with the social and technological transformations shaping contemporary society.

On the other hand, this study's importance is reflected in its contribution to filling a knowledge gap concerning the role of values in strengthening social cohesion. Furthermore, it reinforces efforts to make values education a strategic option for ensuring intellectual and behavioural stability within society.

### **Conceptual Framework of the Study**

#### **First: The concept of education**

Education is a comprehensive human process that develops the individual in multiple dimensions: cognitive, physical, emotional and social. It is not merely the transmission of knowledge or skills, but rather an integrated formation of the individual within a framework of values, customs and traditions that are fundamental to the identity of society. Through education, individuals acquire the ability to adapt to their social environment, understand their roles and responsibilities within it, and contribute to preserving the civilisational and ideological foundations of society<sup>1</sup>. This is achieved by consciously and responsibly transmitting cultural and intellectual heritage from one generation to the next.

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<sup>1</sup>- Abu al-Nour, Muhammad Abd al-Tawwab, and Awad, Hanaa, Mustafa, Muhammad (2017). (2017). 'The Crisis of Values in the Light of Two Variables: Educational Stage and Type of Education among Male and Female Teachers in Pre-University Educational Institutions'. Fayoum University Journal of Educational and Psychological Sciences.

### **Second: education in values**

Education in values is at the core of the educational process. Representing one of the fundamental pillars of human life in both its individual and social dimensions, it shapes moral conscience and cultivates a sense of responsibility and belonging. Rather than being a subject to be taught, it is an integrated system of practices and attitudes aimed at instilling positive values and reinforcing desirable behaviours. Educational institutions therefore bear a significant responsibility for transmitting and consolidating these values within their curricula and programmes, ensuring learners align with both themselves and society. This contributes to the formation of a generation that is balanced and capable of distinguishing between what is correct and what deviates from authentic values.

### **Third: Reference Framework (Referential Basis)**

By 'reference framework', we mean returning to established foundations or rules in thought or practice to ensure human action is coherent with what is correct and appropriate in terms of content and timing. A reference framework acts as a compass, regulating direction and preventing deviation from set objectives. It ensures that actions are consistent with values and principles, neither excessive nor neglectful. In education, the reference framework provides the basis for curricula, as it defines the intellectual and cultural frame of reference from which educational objectives and content emerge, thereby making the educational process more balanced and realistic.

### **Fourth: 'Building' (formation)**

By 'building', we mean the set of objectives, knowledge and skills formulated systematically to prepare learners to face life's changing challenges. Educational development is an ongoing, cumulative process that aims to form a learner's personality, enabling them to consciously interact with their environment<sup>2</sup>. This process is supported by solid scientific knowledge, effective life skills, and robust ethical values. It is a foundational process for nurturing good citizens who possess critical thinking skills and can adapt to a continually changing society without losing their identity or authentic values.

### **Fifth: Educational Curriculum**

The educational curriculum is more than a mere collection of academic subjects. It is the comprehensive framework that brings together all planned educational experiences and activities with the aim of achieving the holistic development of learners. It includes educational objectives, content, teaching methods, assessment approaches and anything else that enables learners to achieve the desired educational outcomes to the best of their ability. From this perspective, the curriculum is an essential means of translating a society's philosophy and values into practical realities within an educational institution.

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<sup>2</sup>- Abu Jadu, Saleh Muhammad Ali. (2007). *Socialisation Psychology*. Amman: Dar Al-Masira.

Abu Jadu, Rashad Ahmad Jinan. (2011). 'Scientific Values Included in Science Textbooks for the Basic Stage and the Extent to Which Tenth-Grade Students Possess Them'. Unpublished Master's thesis, Al-Quds University, Palestine.

### **Research methodology**

Given the nature of the topic, which combines theoretical and applied dimensions, the most appropriate methodology for analysing educational concepts and inferring the relationships between them was found to be the analytical-inferential approach. This approach was used to explore the field of values, examine their presence in Algerian curricula and analyse their content and cognitive and axiological structures.

Additionally, documentary analysis tools were employed to examine educational references and official documents related to the curriculum. This was complemented by analysing pedagogical practices associated with activating values within educational institutions. This methodology enabled results to be derived in a scientific manner, based on observing evidence, comparing data and drawing conclusions that clarify the role of education in shaping learners' personalities and strengthening social cohesion through values.

### **Educational Analysis of the First Objective: Defining the Conceptual Field and Theoretical Context of 'Values'**

Identifying the conceptual field of the concept of 'values' is a fundamental step in any educational study aiming to develop curricula with an ethical and human dimension. This is because conceptual clarity helps to regulate the theoretical understandings upon which educational practices are built. Values provide a framework of reference that guides the behaviour of individuals and groups, giving the educational process deep human and social meaning.

### **Linguistic and pedagogical conceptualisation of 'values'**

From a linguistic perspective, the Arabic term 'قيم' refers to what is precious, valuable and moderate. It is also used to denote something upright and uncorrupted. The term is also mentioned in the 'Quran, for example in the verse: "ذَلِكَ الدِّينَ الْقَيِّمُ" (That is the upright/right religion), meaning the correct and steadfast religion. This reflects the conceptual link between 'values' and authenticity, moderation, and truth. Accordingly, the linguistic meaning provides a foundation for understanding values as a yardstick for goodness, truth and moderation in human behaviour.

In educational terminology, definitions of values have varied according to the different intellectual and educational schools that have addressed the concept. Some view values as a set of deeply rooted beliefs and principles that individuals freely choose to guide their behaviour towards what they consider to be good and correct. In this sense, Al-Shahin indicates that values function as a criterion for judging things and actions as good or bad, or acceptable or unacceptable. As such, values represent an integrated system of intellectual, emotional and behavioural orientations<sup>3</sup>.

Al-'Amri further adds that values are not merely theoretical ideas, but rather recurring patterns of behaviour stemming from an inner conviction. They reflect a balance in the individual's cognitive and emotional state. Values therefore encompass a cognitive dimension, manifested in the person's understanding of the value's meaning and importance; an affective (emotional) dimension, reflected in personal appreciation and recognition; and a behavioural dimension, in which the value is translated into practical action in everyday life.

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<sup>3</sup>- Dallal, Manhas and Taysir. (2002). 'A comparative study of the cognitive, social, cultural, scientific and ethical values of students: Schools vs. University'. Journal of the Educational Research Centre, Qatar University, 11(21), pp. 129–.

Meanwhile, Abu Jawda argues that values are a set of standards and judgements acquired through interaction with the social and educational environment. These standards and judgements enable individuals to select goals and life orientations, thereby becoming an internal compass that organises behaviour and determines priorities. Values are not acquired automatically, but rather emerge through a sequence of educational and social situations and experiences, developing in the learner the ability to distinguish, choose and act responsibly.

As Al-Sittiniya and Subhi point out, values are a three-dimensional concept that includes the following three dimensions:

- a cognitive dimension related to understanding and perception;
- an affective dimension related to emotions and attitudes, and 3) a behavioural dimension manifested in practical action.
- a behavioural dimension manifested in practical action.

Through the interweaving of these three dimensions, values become an essential component in developing a well-rounded personality. This is because they guide behaviour, regulate emotions and contribute to the formation of sound moral judgement.

From Al-Hajj's perspective, values are normative responses that emerge through patterns of an individual's verbal and practical behaviour in various life situations. They result from the continuous interaction between the individual and their cultural and social environment. Thus, the dynamic nature of values is evident: they can develop and renew in line with social transformations while preserving their stable human core.

From an educational standpoint, it is urgent to define the concept of values in order to develop curricula that can prepare learners for positive interaction within society by equipping them with the necessary moral and social awareness. Indeed, every learning activity implicitly includes a values dimension that schools and educational institutions must draw upon to encourage conscious and responsible value-based behaviour. Therefore, education in values is not limited to transmitting concepts, but consists of transforming them into real practices that learners experience within and beyond the school.

Identifying the conceptual field and theoretical context of values provides a solid intellectual foundation for translating values into measurable and observable educational objectives. This, in turn, enables curricula to guide the comprehensive development of learners' personalities, cognitively, affectively and behaviourally. This process also contributes to clarifying and consolidating the national educational philosophy, ensuring coherence between the educational process and the civilisational and religious reference framework of Algerian society.

### **Educational analysis of the second objective: Identifying the Place of Values in Algerian Educational Curricula**

Values occupy a central position within the Algerian educational system as they form one of the fundamental pillars of the national educational philosophy. This emphasis stems from the firm conviction that education is not merely the transfer of knowledge or the development of skills, but a comprehensive process of human formation in terms of thought, behaviour and inner sensibility. Rather than solely preparing learners scientifically, Algerian educational curricula aim to cultivate a

system of religious, national and human values in them that preserves the individual's identity and the integrity of society simultaneously.

The Algerian educational legislator has therefore given considerable importance to the subject of values within the framework of successive reforms. In this regard, the Ministry of National Education has sought to make values a core focus when revising curricula and programmes, particularly in light of the rapid global transformations affecting contemporary societies. The new curricula, especially those of the second generation, were developed based on an integrated educational vision that places learners at the heart of the educational process. The curricula also aim to instil positive values in learners so that they become good<sup>4</sup>, responsible citizens who can interact with their social, cultural and economic environment without losing their attachment to their religious and national roots.

In the Algerian school, values are not taught as an independent subject. Rather, they are embedded within various disciplines, including Arabic, Islamic Education, Civic Education, and even the scientific subjects<sup>5</sup>. This integrative approach reflects an advanced educational philosophy based on the principle that values are not merely theoretical forms of knowledge; they are practical modes of conduct acquired through everyday learning and teaching situations. Consequently, every educational or learning activity becomes an opportunity to instill a value—whether related to honesty, respect for others, teamwork, or love of one's country.

Many official documents, such as the National Reference for Curricula and the Framework Reference for the second-generation curricula, emphasise that the educational process in Algeria must consider three dimensions in learners' development: cognitive, emotional, and social. The value dimension serves as a vital link between these three dimensions because it gives them their human meaning and directs them towards serving society.

Upon analysing the contents of Algerian curricula, it becomes clear that values are incorporated into core and culminating competencies that learners are expected to achieve at the end of each stage of education. Therefore, learner success is not only measured by the knowledge they possess, but also by the behaviours and beliefs they demonstrate that align with the national value system. For example, Civic Education lessons aim to develop learners' national and social awareness by reinforcing concepts such as citizenship, justice, and solidarity. Meanwhile, Islamic Education focuses on reinforcing ethical and spiritual values to protect individuals from behavioural and intellectual deviation<sup>6</sup>.

Furthermore, Algerian curricula are based on the idea that values can only be instilled through an active educational environment that encourages dialogue, participation and responsibility. This makes the school a miniature society that reflects the very principles it seeks to cultivate through its daily practices. In this context, the teacher is not just a transmitter of knowledge, but also a role model for value-based conduct. Similarly, the school is not just a place of learning; it is an environment that touches all aspects of the learner's personality.

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<sup>4</sup>- Zaytoun, Hasan Husayn. (2010). *Teaching: The Vision and Nature of the Concept*. Cairo: Alam Al-Kutub.

Saaydi, Alaa Eddin. (2018). 'Ethical Values in the Curricula of the Algerian Educational System: Reading the Contents and Objectives of the Islamic Education and Civic Education Curricula for the Primary Stage'. (Quantitative section). *Journal of Legal Research*.

<sup>5</sup>- Sayyid Ahmad Al-Tahtawi. (1996). *Educational Values in Qur'anic Stories*. Dar Al-Fikr Al-'Arabi, Egypt, p. 37.

<sup>6</sup>- Abd al-Latif, Rashid Ahmad. (1999). *Community Organisation Method in Social Work*. Modern University Studies, Alexandria, p. 101.

The importance of values in Algerian educational curricula is reflected in how educational objectives are formulated. Values have become one of the core learning outcomes, alongside knowledge and skills<sup>7</sup>. Therefore, education is not just about producing individuals who are professionally competent; it is also about preparing citizens who are imbued with a sense of belonging, responsibility and tolerance. These individuals are able to distinguish between what is beneficial and harmful, and are equipped to contribute positively to the development of a balanced and cohesive society.

From a comparative educational perspective, Algeria's experience of integrating values into curricula is considered an advanced model within the Arab world. The country has succeeded in reconciling authenticity with modernity, and an Islamic national frame of reference with openness to universal human values. This makes value-based education in Algeria a strategic mechanism for preserving national identity and confronting the intellectual and behavioural challenges generated by globalisation and rapid technological development. It can therefore be argued that Algerian educational curricula embody a comprehensive vision of values, treating them as both an end and a means. Values are the objective towards which education strives in order to develop well-rounded individuals, and they are also the means by which educational quality is achieved, thereby ensuring social cohesion and stability. Integrating values into curricula is therefore not just a formal procedure, but a conscious national choice reflecting the state's intention to establish education as a key pillar in developing Algerian individuals who are grounded in their identity, engaged with the present era, and committed to tolerance, cooperation, and active citizenship.

### **Characteristics of values**

Values are the defining features that distinguish them from other beliefs or orientations. They are significant because they guide the behaviour of individuals and societies. The most important characteristics of values are as follows:

#### **First: Values have a normative nature**

Values are not merely ideas or personal opinions; they represent standards that determine what behaviour 'ought' to be within society. They describe the desired form of conduct and guide individuals towards what society considers to be correct, proper or commendable. Through this normative aspect, values help to regulate social relationships<sup>8</sup>. They act as an ethical compass, drawing the boundaries between good and evil, right and wrong.

#### **Secondly, values are relative and subject to change**

They are influenced by social, cultural and political transformations. A dominant value in one period may decline in another due to changes in thought or circumstances. Furthermore, values vary from one society to another; a value that is highly regarded in one community may not hold the same status elsewhere. This makes values a relative phenomenon linked to environment, culture and historical context<sup>9</sup>.

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<sup>7</sup>- Al-Omri, Abd al-Mun'im Asma'. (2015). 'The Degree of Practice of Values among Students of Jordanian Universities', p. 1080.

<sup>8</sup>- Fahmi, Nouran Manir Hasan. (1999). Religious Values of Youth from the Perspective of Social Work. Alexandria: Higher Institute of Social Work.

<sup>9</sup>- Gharib, Abd al-Karim. (2014). Recent Developments in Education. Morocco: Alam Al-Tarbiyah Publications.

**Thirdly, values are acquired, not innate**

They are acquired through socialisation, education and learning, as well as through interaction with others. They are transmitted from one generation to the next through family, school, the media, and other social institutions. Consequently, individuals gradually learn values through role models, imitation, and lived experience.

**Fourthly, values are interrelated and integrated**

Values do not operate in isolation from one another; rather, they form an integrated and coherent system. Ethical values may be connected to religious, social or aesthetic values, and together they constitute a complex, interwoven framework that influences human behaviour<sup>10</sup>. This interdependence means that any disruption to one value can affect the rest of the value system within society.

**Fifth: Values Guide Behaviour and Influence Decisions**

Values are a fundamental driving force behind people's actions. They determine priorities and shape decisions in various situations. For instance, someone who values honesty will act accordingly in their work and daily relationships, reflecting the extent to which values influence personality formation and social conduct.

**Sixth: Values Have a General Social Nature**

Values are not limited to individual matters; they arise from collective life. They reflect society's aspirations and culture, contributing to cohesion among its members. Values are also considered a means of unifying the standards and controls to which everyone refers when organising collective behaviour<sup>11</sup>.

**Functions of values**

Values play vital roles in both individual and social life. They are practical tools for regulating and directing human behaviour towards noble goals, not merely theoretical principles. The most important functions of values can be outlined as follows in integrated paragraphs:

**First: The Guiding Function of Behaviour**

Values act as a compass, directing individuals' behaviour in different life situations. They help individuals distinguish between what is acceptable and what is not, and guide them towards making the right decisions. For example, ethical values motivate individuals to be honest, trustworthy, and respectful of others, which has a positive effect on social relationships.

**Second: the regulatory and organisational function**

Values play an important role in regulating individuals' behaviour and organising their lives within society. They act as unwritten rules that govern relationships and prevent behavioural deviations without the need for constant intervention from laws or authorities. Accordingly, values are an effective means of achieving social discipline on a voluntary basis, arising from internal conviction.

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<sup>10</sup>- Gharib, Abd al-Karim. (2014). Recent Developments in Education. Morocco: Alam Al-Tarbiyah Publications.

<sup>11</sup>- Rashid Ahmad Abd al-Latif. (1999). Community Organisation Method in Social Work. Alexandria: Modern University Studies.

Aql, Muhammad Atiya. (2006). Professional Values. Al-Arab Education Office for Gulf Countries (Maktab al-Tarbiyah al-'Arabi li-Duwal al-Khalij).

**Thirdly, values contribute to the unification of society** by creating a shared language of meanings and principles that everyone agrees upon. They strengthen the sense of belonging and promote social cohesion, making individuals feel that they are part of a group united by common goals and beliefs.

**Fourthly, values are used as criteria for evaluating actions,** ideas and attitudes. They enable individuals to make moral judgements about particular conduct, determining whether it is good or evil, just or unjust, beneficial or harmful. This helps people to improve themselves and to develop their behaviour in accordance with society's highest ideals.

#### **Fifth: the motivational function**

Values act as an internal driving force, motivating individuals to strive to achieve noble goals. Once a value is firmly established in a person's conscience, it becomes a source of intrinsic motivation, directing their efforts towards success, mastery or benevolence. This is evident in values such as hard work, diligence, and sincerity.

#### **Sixth: The Educational (Pedagogical) Function**

Values contribute to the shaping of an individual's personality from early childhood through family and educational upbringing. They instil ethical and behavioural principles in individuals, forming their conscience and guiding them towards social commitment. Values also constitute a foundation for socialisation processes, ensuring the continuity of culture across generations.

#### **Seventh: The Protective (Preventive) Function**

Values protect society from moral and behavioural deviations by instilling an inner deterrent in individuals that discourages them from committing negative acts. In this sense, values serve as the first line of defence against corruption, moral decline and social disintegration.

#### **Eighth: The developmental function**

Values play a fundamental role in achieving comprehensive development by encouraging hard work, innovation, responsibility and cooperation. Societies in which values such as integrity, citizenship and excellence are deeply ingrained are better able to progress and maintain stability.

### **The importance of values**

Values are significant at two levels: the individual and the societal. The importance of values can be presented in a well-organised, academic manner as follows:

#### **First: The importance of values at the individual level**

##### **1) Guiding human behaviour**

Values act as an internal guide, directing human behaviour towards what is right and preventing individuals from straying from the norm. They clarify what a person should do and what they should avoid in different daily situations, thereby helping them to achieve psychological and behavioural balance<sup>12</sup>.

##### **2) Building a well-rounded personality**

Values contribute to the formation of a balanced personality characterised by integrity and emotional stability. They provide individuals with criteria by which to evaluate their actions. Consequently, individuals who adhere to values such as honesty, justice, and respect tend to be more socially accepted and better equipped to engage positively with others.

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<sup>12</sup>- Jasim Muhammad. (2021). 'Educational values that should be included in school mathematics textbooks at general education stages in the State of Kuwait'. Assiut Faculty of Education Journal, 137, 1–.

### **3) Developing the moral conscience**

Values cultivate an internal sense of accountability within the individual, enabling them to monitor themselves independently without relying on external oversight. This moral conscience acts as an ethical deterrent, protecting the individual from wrongdoing and guiding them towards proper conduct<sup>13</sup>.

### **4) Strengthening the Sense of Responsibility**

Through values, individuals develop a sense of responsibility towards themselves and others. Consequently, they perform their duties with sincerity, respect laws and regulations, and become positively engaged with their surroundings.

### **5) Achieving psychological satisfaction and inner balance**

Individuals who live according to a clear and coherent value system that aligns with their beliefs experience reassurance and psychological well-being. This is because their actions become consistent with their principles. This harmony between thought and behaviour is considered a foundation of mental health.

## **Second: The importance of values at the societal level**

### **1) Achieving social cohesion**

Values constitute the moral bond that brings members of society together and unifies their goals. They establish relationships based on cooperation, tolerance and mutual respect, thereby helping to reduce conflicts and divisions within the community.

### **2) Enhancing the spirit of citizenship and belonging**

Through national, religious and ethical values, individuals feel a sense of belonging to their society and strive for its well-being. Values instil in people a love of their homeland, a commitment to their work, and a concern for the public good.

### **3) Regulating social behaviour**

Values function as a social mechanism for regulating behaviour by setting standards of what is accepted or rejected within society. This behavioural regulation ensures social stability and continuity of order, even in the absence of direct legal oversight.

### **4) Supporting development and progress**

Positive values, such as hard work, excellence, honesty and justice, are fundamental to comprehensive development. Any society seeking economic and social advancement needs a value system that fosters a spirit of production, perseverance, and cooperation.

## **Preserving cultural identity**

Values represent the core of a society's identity. They distinguish one nation from another. In this way, values help to protect a nation's heritage and cultural legacy from being absorbed by imported cultures, thereby ensuring the continuity of its national character.

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<sup>13</sup>- Al-Arabi, Abd al-Hakim and Laila Ahmad. (2016). 'Educational values among students of colleges of education'. *Studies in Higher Education Journal, Egypt*, pp. 399–424.

## **First: The Importance of Values at the Individual Level**

### **1) Guiding human behaviour**

Values act as an internal guide that directs human behaviour towards what is right and keeps individuals away from deviation or behavioural disorder. They clarify what a person should do and what they should avoid in different daily situations, thus helping them to achieve psychological and behavioural balance<sup>14</sup>.

### **2) Building a Well-Rounded Personality**

Values contribute to the formation of a balanced personality characterised by integrity and emotional stability. They provide individuals with standards by which to evaluate and judge their actions. Consequently, individuals who embody values such as honesty, justice, and respect are more readily accepted in society and better equipped for positive interactions with others.

### **3) Moral Conscience Development**

Values cultivate an inner moral drive within a person that leads them to voluntarily monitor their own conduct, without the need for external supervision. This internalised moral compass acts as an ethical deterrent, protecting the individual from deviation and guiding them towards upright behaviour.

### **4) Enhancing the Sense of Responsibility**

Through values, individuals develop a sense of responsibility towards themselves and others. As a result, they carry out their duties sincerely, respect laws and regulations, and become a constructive presence that contributes positively to their environment.

### **5) Achieving Psychological Satisfaction and Internal Balance**

When a person lives according to a clear, consistent values-based framework, they experience reassurance and psychological well-being. This is because they act in harmony with their principles. Such alignment between thought and behaviour is considered a foundation for mental health.

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<sup>14</sup>- Al-Shablya, Samira bint Khamis bint Rashid. (2021). 'The values required for Islamic education textbooks for the ninth and tenth grades in the Sultanate of Oman, and the degree to which they are included in these books'. The Arab Journal of Educational and Psychological Sciences and Arts, Arab Educational and Scientific Foundation, pp. 255–296, 19(5). Egypt, pp. 255–296, 19(5).

## **Second: The Importance of Values at the Societal Level**

### **1) Achieving social cohesion**

Values constitute the moral bond that unites members of society and aligns their perspectives. They establish relationships based on cooperation, tolerance and mutual respect, thereby reducing conflicts and divisions within the community.

### **2) Cultivating a sense of citizenship and belonging**

Through national, religious and ethical values, individuals feel a sense of belonging to their society and strive to serve its interests. Values therefore instil love of the homeland, sincerity in work, and commitment to the common good.

### **3) Regulating social behaviour**

Values function as a social mechanism for regulating behaviour, setting standards for what is or isn't acceptable within society. This behavioural organisation ensures social stability and continuity of order, even in the absence of direct legal oversight.

### **4) Supporting development and progress**

Positive values, such as hard work, excellence, honesty and justice, are fundamental to comprehensive development. Any society seeking economic and social advancement requires a value system that promotes a spirit of production, perseverance and cooperation.

### **5) Preserving cultural identity**

Values represent the core of a society's cultural identity and distinguish it from other nations. Accordingly, values contribute to safeguarding heritage and the civilisational legacy from dissolution within incoming cultures and help to maintain the continuity of national character.

## **Components of Values**

Values are not merely ideas or theoretical principles; rather, they form an integrated system made up of interconnected elements. Together, these elements provide the foundation upon which an individual's behaviour and attitudes are built. The most important components of values can be identified in three main dimensions: cognitive, affective and behavioural.

### **First: The cognitive component**

This component represents the mental and intellectual side of value, namely the individual's awareness of the meanings and concepts conveyed by values. It includes:

- the individual's knowledge of the value itself, its importance and its role in personal and social life. This awareness enables individuals to distinguish between positive and negative values and acceptable and unacceptable behaviour.

For instance, when a learner understands 'justice' as a value, they grasp that it signifies equality of rights and duties, and respect for others regardless of discrimination.

### **Second: the affective (emotional) component**

This component reflects the emotional and affective dimension of value, i.e. how the individual feels towards it, whether it be love, appreciation or commitment. If a value is strongly linked to positive feelings, it becomes more deeply rooted in the individual's conscience. For instance, when an individual experiences pride in practising values such as honesty or solidarity, these values are strengthened and become an integral part of their personality.

It is the affective component that turns values from mere rational knowledge into an internal conviction that shapes behaviour.

Accordingly, value-based education aims to evoke positive emotions towards noble values through role modelling, educational situations and social interaction.

### **Third: the behavioural component**

This is the practical and applied dimension of values, manifested through an individual's actions and daily behaviours. It represents the tangible translation of an individual's beliefs and feelings in relation to values<sup>15</sup>. Values are not realised until they are reflected in behaviour, for example by showing respect for others, being honest, or demonstrating a commitment to cooperation.

## **The Position of Values in Algerian Educational Curricula**

### **1) The linguistic meaning of 'values'**

In Arabic, the term 'values' (القيم) is derived from the trilateral root 'q-w-m' (ق-و-م), which denotes steadiness, uprightness, and moderation. In Lisan al-'Arab, (القيّم) refers to that which is upright, balanced, and moderate. It is also used in the Qur'anic expression 'meaning the upright, , ذلك الدين القيم', correct religion

Moreover, in its original linguistic sense, the word 'value' refers to the worth of a thing — its measure, price, and standing — so 'value of a thing' means the extent to which it deserves respect and consideration. From this standpoint, the linguistic meaning points to steadiness, uprightness, and exaltedness — concepts directly connected to human and moral values that determine what is worthy of respect or rejection within society.

### **2) The conceptual (terminological) meaning of values**

From a terminological perspective, definitions have varied according to different intellectual and educational orientations. However, there is a general consensus that values represent a set of beliefs, principles and standards acquired by the individual from their social and cultural environment. These values then guide the individual's behaviour and life choices. In this sense, a value functions as a criterion for judging actions or situations as good or bad, acceptable or unacceptable, and thus worthy or unworthy of approval.

### **3) Values in the Algerian Educational Perspective**

Within the Algerian educational framework, values are considered one of the essential foundations on which the educational curriculum is developed. Curricula aim to develop well-rounded citizens who are confident in their religious and national identity and interact positively with their social environment.

Accordingly, successive educational reforms — especially the reforms of the 'second generation' — sought to integrate values into curriculum content explicitly and systematically. This was achieved through literary and scientific subjects, as well as educational activities. Official documents from the Ministry of National Education emphasise that the curriculum is not merely a means of transmitting knowledge, but also serves to build a values-based system that directs learners towards proper conduct and social commitment.

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<sup>15</sup>- Fatima Bin Samail and Youfateh Muhammad. (2018). 'Values and positive behaviours in Algerian educational curricula'. *Annals of the University of Algiers Journal*, University of Algiers. 32(3), pp. 736–.

The most prominent values that Algerian curricula aim to reinforce include citizenship, national belonging, tolerance, respect for others, solidarity, teamwork and innovation.

## **The Algerian Educational Teaching System**

### **First: Concept of the Teaching System**

The teaching system is defined as a comprehensive and integrated framework comprising institutions, structures, processes and programmes that interact with one another in an organised and purposeful manner. Its purpose is to help society achieve its overarching goals in education and upbringing. It constitutes the framework within which the educational process is carried out and is guided by a national philosophy and specific educational vision that considers the needs of the individual and the aspirations of society simultaneously.

It encompasses not only schools and curricula, but also human resources (teachers, administrators, and inspectors), educational tools, assessment methods, pedagogical programmes, and all aspects of guidance, planning, and follow-up. It is therefore a dynamic system that responds to social, cultural and technological changes and continuously strives to develop its methods and improve its performance to meet the requirements of the modern era.

This system's importance is evident in its central role in nurturing good citizens and developing their intellectual, emotional, and social capacities. It also instils moral and national values, ensuring the formation of a well-rounded individual who can effectively integrate into society and contribute to its development<sup>16</sup>. From this perspective, the educational system is the cornerstone of building a cohesive, developed society capable of managing its own path through civilisation.

Essentially, the educational system can be understood as an integrated structure comprising institutions, curricula, resources, human expertise and educational processes, all of which are designed to realise society's educational and upbringing goals. It provides an organisational framework within which teaching takes place according to a specific national philosophy, responding to both individual and societal needs. Therefore, the educational system is not merely an administrative apparatus or a set of educational institutions, but rather a cognitive and values-based entity whose aim is to prepare good citizens and develop their personalities across multiple dimensions: intellectual, emotional, social and ethical<sup>17</sup>.

### **Second: the philosophy and objectives of the Algerian educational system**

The Algerian educational system is based on a national educational philosophy derived from the country's core values: Islam, Arab identity, Amazigh identity and patriotism. The system is founded on the principles of justice, citizenship, cultural identity and openness to the world.

Its strategic objectives can be summarised as follows:

- Instilling religious, national and human values in younger generations.
- Developing balanced citizens who possess intellectual independence and the ability to think critically and engage in constructive criticism.

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<sup>16</sup>- Al-Chahin, Alam Abdullah. (2012). 'Female student-teachers' perceptions of scientific and ethical values in teacher-preparation institutions in the State of Kuwait and the effect of some demographic and academic variables on them'. Educational Journal, Kuwait.

<sup>17</sup>- Al-Hakim, Laila Ahmad. (2016). 'Educational values among students of colleges of education'. Studies in Higher Education Journal, Egypt.

- Preparing qualified human competencies capable of creativity and initiative to achieve sustainable development.

- Ensuring equal educational opportunities for all citizens without discrimination<sup>18</sup>.

Integrating values-based education and civil conduct throughout all stages of schooling to reinforce positive behaviour and national belonging.

### **Third: components of the Algerian educational system**

The educational system consists of a set of interrelated elements that work together to achieve the main goals of national education. Among its most prominent components are:

The educational curriculum (syllabus): This is the cornerstone of the system. It defines the knowledge, skills and values that should be imparted to learners in accordance with a unified educational philosophy.

- The educational institution: This is the framework through which curricula and programmes are implemented, and it also serves as a space for social and educational development<sup>19</sup>.

- The teaching staff: Teachers, inspectors and administrators together form the essential human foundation for effective educational practice.

- The learner: the central axis of the educational process. The system aims to develop learners' cognitive, behavioural and affective capacities.

### **Fourth: Educational reforms and the development of the educational system**

Since gaining independence, Algeria's educational system has undergone a series of structural and content-based reforms aimed at keeping pace with social and scientific transformations.

The 1976 reforms focused on expanding access to free education and introducing Arabic as a core language of instruction.

- The reforms of the 1990s sought to update curricula and align them with labour market requirements.

- The second-generation reforms (2015): These represented a qualitative shift through the integration of competencies, the development of life skills, and value-based education. These reforms placed particular emphasis on designing interactive curricula that develop critical thinking and promote a sense of citizenship among learners<sup>20</sup>.

### **Fifth: the values-based and educational role of the Algerian educational system**

In Algeria, the educational system is considered the primary agent for disseminating and reinforcing values through its educational content, teaching methods and parallel educational activities. These activities instil the principles of cooperation, respect and responsibility in the younger generations<sup>21</sup>.

It also works to:

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<sup>18</sup>- Samira bint Khamis Al-Shabliya. (2021). 'The values required for Islamic education textbooks for the ninth and tenth grades'. The Arab Journal of Educational and Psychological Sciences.

<sup>19</sup>- Al-Qasir, Waseem. (2012). 'The hidden curriculum and its relationship to ethical and aesthetic values among fourth-grade primary students'. Al-Fath Journal, Iraq.

<sup>20</sup>- Al-Qasir, Waseem. (2012). 'The Hidden Curriculum and Its Relationship to Ethical and Aesthetic Values among Fourth-Grade Primary Students'. Al-Fath Journal, Diyala University, Iraq, p. 338.

<sup>21</sup>- Lasihya, J. A. Abd al-Monaim, A. R. (2003). 'Value-Building among Palestinian University Students', p. 84.

- Inculcate religious and shared human values that protect learners from intellectual and behavioural deviations.
- strengthen national belonging and cultural identity in the context of globalisation;
- develop a spirit of citizenship, tolerance, and peaceful coexistence.

### **Sixth: Current challenges facing the Algerian educational system**

Despite its achievements, the educational system faces several challenges, including:

- The need to continuously update curricula to keep pace with scientific and technological developments.
- Weakness in teaching competencies at certain stages of education, due to insufficient ongoing training.
- The gap between theoretical education and real-life practice requirements.
- The need to integrate value-based education into practical learning, rather than limiting it to rhetorical or discourse-based content.

### **The importance of investing in the educational system to develop Algerian educational curricula**

Investing in the educational system to develop Algerian educational curricula is one of the most important aspects of the educational process in Algeria. This investment creates a bridge between the state's educational philosophy and its strategic objectives, and everyday teaching practice within educational institutions.

Consequently, school curricula are not merely repositories of knowledge; they are the practical embodiment of the educational system's philosophy, values, and objectives. This, in turn, strengthens the formation of a balanced and creative Algerian individual who is confident in their identity and open to the world.

### **First: Translating Educational Philosophy into Teaching Practices**

Investing in curricula enables the broad principles of educational policy to be translated into practical educational objectives. This is achieved by carefully planning the knowledge, skills and values to be instilled in learners. In this context, each school curriculum should reflect national educational ideals rooted in the nation's core values, such as identity, belonging, tolerance, work and knowledge. Consequently<sup>22</sup>, curricula become an effective means of turning the state's educational philosophy into a tangible reality experienced by learners daily within the school environment.

**Secondly**, the Algerian educational system is the primary source for instilling values in emerging generations. Integrating moral and national education into various subjects through the curriculum means keeping these values from becoming abstract concepts detached from real life<sup>23</sup>. When lessons in Arabic, Islamic education or history incorporate value-oriented elements, such as love of the

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<sup>22</sup>- Bin Samail, Fatima and Muhammad, Youfatteh. (2018). 'Values and positive behaviours in Algerian educational curricula'. *Annals of the University of Algiers Journal*.

<sup>23</sup>- Al-Thumar, Jasim Muhammad. (2021). 'Educational values that should be included in school mathematics textbooks'. *Assiut Faculty of Education Journal*, 2021.

homeland, respect for others or teamwork, learners acquire these values indirectly through practice and interaction rather than recitation alone.

### **Third: achieving integration among school subjects**

One of the most prominent manifestations of investing in the educational system is the realisation of the principle of integration across different school subjects, so that they work together to embed the desired value system.

For example, a value such as honesty or cooperation can be addressed in Arabic as an expressive skill, in Islamic education as a religious virtue, in civic education as a social behaviour, and in art education as a form of aesthetic realisation.

This integration makes the educational process more comprehensive and interconnected, contributing to the balanced development of learners' personalities in cognitive, behavioural, and affective terms.

### **Fourth: Preparing Learners to Face the Challenges of the Modern Era**

Linking curricula with the educational system makes them more responsive to the social and technological changes experienced by Algerian society and the contemporary world<sup>24</sup>. Today, learners need an integrated approach combining theoretical knowledge, practical skills and ethical values, enabling them to engage positively with new challenges such as digital transformation, cultural globalisation and diverse identities.

Therefore, integrating curricula into the educational system turns education into a means of preparing effective citizens who are capable of creativity, responsible citizenship and participating in sustainable development.

### **Fifth: Preserving society's identity and stability**

Curricula derived from the national education system play a central role in safeguarding a society's cultural and religious identity. By investing in this system for curriculum development, Arabic and Amazigh are preserved as two essential means of self-expression. Islam is also upheld as a values-based framework that regulates social behaviour, while national history is maintained as a source of pride and belonging.

In this way, schools contribute to protecting future generations from manifestations of alienation and intellectual and behavioural deviation. It also strengthens social harmony and national unity<sup>25</sup>.

### **Sixth: improving the quality and effectiveness of education**

Linking curricula to the national educational system ensures alignment between the general objectives of education and the actual outcomes of educational institutions. The clearer and more well-defined the philosophy underlying the curricula, the greater their ability to achieve tangible results in learners' behaviour and attitudes.

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<sup>24</sup>- Al-Hāj Ahmad 'Ali. (2012). *Contemporary Educational Sociology*. Amman: Dar Al-Masira for Publishing, Distribution and Printing.

<sup>25</sup>- Bin Hadiya Miftah. (2017). *National Values in Algerian Educational Curricula: An Analytical Study of the Civic Education Textbook for the Intermediate Stage*. Journal of Studies and Research, University of Djelfa, 2017.

Furthermore, this approach allows education quality to be evaluated through objective indicators that measure the extent to which targeted values, knowledge and skills are embodied in learners' behaviour and daily practices.

### **Conclusion**

It is evident from the foregoing that values constitute the core and main axis of the educational process. They serve as the primary guide to human behaviour within society, particularly in the field of education, which is concerned with nurturing individuals who can positively interact with their environment. Furthermore, the study revealed that values are not merely abstract theoretical principles, but rather an integrated system of perceptions, beliefs and behaviours that become embedded in an individual's personality through education and socialisation. This ultimately results in the formation of a cohesive society characterised by a spirit of citizenship, responsibility and mutual respect.

The study also revealed that the Algerian educational system devotes considerable attention to the topic of values within its curricula. The aim is to achieve a balance between knowledge and ethical and social education, consistent with Algeria's national identity, religious beliefs, and cultural traditions.

### **Results:**

Values form the foundation of an individual's integrated personality, directing their behaviour towards positivity and constructive development.

There is a close relationship between values education and the quality of the educational process, as values help to foster a sense of responsibility and self-discipline.

The Algerian educational system is moving towards strengthening national and human values in curricula; however, continuous development of teaching methods and assessment approaches is still required.

The absence of integration between the family, the school and the media leads to a weak instilling of values and a lack of continuity.

Current curricula highlight values in their content, but these need to be transformed into actual practice, turning them into behaviours that are implemented within educational institutions.

### **Recommendations:**

The necessity of revisiting educational curricula to make values education a principal focus in every subject area.

- Teachers should receive specialised training in values education to ensure they can instil values through daily educational practice.
- Strengthening the role of families and civil society in integrating educational efforts to instil shared values.
- Integrating cultural, sporting and artistic activities into school life to reinforce values through practice.

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