

Citizenship Values in the Palestinian Social Studies Textbooks.

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Abstract:

The present study aimed to identify citizenship values included in the Palestinian social studies education textbooks from grades 5-7. The study sample consisted of all the pages included in the social studies education textbooks from grades 5-7 except the introduction and list of references. In this study, the researchers used a descriptive-analytical content analysis approach. The research tool consisted of a list of citizenship values developed by the researchers after referring to the literature. This study's fundamental citizenship values are; political values, religious values, social values, cognitive values, and economic values. The researchers used an Excel program to calculate the frequencies of the presented and identified values. The results showed that 107 instances of citizenship values were contained in the Social Studies textbooks from grades 5-9, representing various values. The results also showed that the value of national belonging came first in the three textbooks with 34 instances. The researchers attributed that to the current reality of the Palestinian lives under occupation, and they are still in the phase of pursuing independence. The results pointed that the presence of citizenship values varies between the grade levels.

Keywords: citizenship, social studies textbooks, human rights, Palestine

Introduction:

The world is witnessing rapid changes in all aspects of our daily life, such as economic, political, cultural, social, and educational. The challenge is to prepare the young generation's abilities to sustain themselves in front of these changes (Al-Qatawneh et al., 2019). Education is essential in preparing young people for their participation in society (Veugelers & Groot, 2019). Education aims to teach young people the scientific values and patterns of behavior that make them the right individuals who can correctly form their society.

Curricula occupy a vital center in the educational process. A curriculum is a guideline or suggested activities that the learners have to follow during their study time. It provides blueprints for teachers, students, parents and examining the body of the different levels. Nevertheless, instead, it is considered the backbone of education. Through curricula, learners practice the values, principles, and perceptions of the society they live in, using their mental and physical abilities to achieve their desires and ambitions (Mushtaq, 2012; Idrissi & Benabderrazik, 2020).

The Palestinian Ministry of Education PMoE (2016) noted that the Palestinian curricula provide a model for individuals with the knowledge, skills, and values to help them cope with the global developments and make them ready for creativity and innovation. It also promotes national unity and openness to global cultures, away from isolation, and cherishes its national identity and Arab Islamic culture while respecting all religions and beliefs.

The Palestinian Ministry of Education emphasized creating the Palestinian curriculum on citizenship and enriching its values among Palestinian citizens. Value enrichment is through adopting the psychological and social basis and through including the concepts and values of citizenship, democracy, and human rights directly and indirectly in the curriculum (Ministry of Education, 1998). Accordingly, there are valuable lessons to learn here because the national framework for citizenship formation shapes the structural, social, and political spaces for global citizenship formation (Skårås & Carsillo, 2019).

As highlighted in the Palestinian comprehensive education plan, the concept of citizenship should be firmly established for students because it is closely related to society's role. Therefore, one of the most important values that the curriculum emphasizes in these students is justice, tolerance, pluralism, and democracy. They are fundamental values of a society that respects diversity but does not deny its past and heritage (Ministry of Education, 1998).

In societies that have experienced and continue to experience conflict, it is even more crucial to develop peace-building citizenship (Kadiwal & Durrani, 2018). Citizenship education is critical for building a healthy democracy and promoting national unity and peace-building following inter-group conflict (Russella & Quaynor, 2017). Palestinian society has witnessed successive events that affected many of its values and principles. The emergence of the Palestinian Authority PA due to the Oslo agreement in 1993 on the Palestinian territories, which suffered from, occupied since 1967, requires the Palestinian Ministry of education to deepen citizenship within Palestinian society. Moreover, the inner conflict, which happened in 2007 between Fateh and Hamas, produced inner political and societal division among the Palestinian community. This political division reduced many freedoms and rights and negatively affected the transparency and accountability process. It created a problem on the concept of citizenship, rights, duties, loyalty, and belonging and led to a significant decline in political participation (Shahin & Saqr, 2016).

The Palestinian Ministry of Education, in cooperation with UNESCO, established in 1995 the Palestinian Curriculum Development Center. The center, in 1998, drew up the first Palestinian curriculum plan and outlines for all educational stages. The document highlighted different citizenship aspects for all grade levels, including creating the first Palestinian civic and national education textbooks. Those textbooks aim to educate young Palestinian citizenship to be responsible and active citizens in social and political life. The first Palestinian curriculum plan in 1998 confirmed the principles of justice, equality, participation, and democracy (Ministry of Education, 1998).

The subject of civic education raised confusion among some Palestinian school teachers; considering the definition of civic education and developing the spirit of citizenship and linking it to high human concepts is complex. Consequently, the civic education course was directly criticized at both the level of the concepts involved and the feasibility of these concepts in light of the prevailing traditional culture that does not incubate and encourage civic education concepts (Jalamna, 2016).

Several studies have been conducted to evaluate social studies textbooks and determine how to integrate and promote citizenship values in academic subjects. Some studies discussed a deficiency in presenting citizenship values in civic education decisions and the imbalance in presenting these values within these courses. (Murtaja & Al-Rantisi, 2011). While others said that the curriculum deals with good citizenship concepts informally and randomly, it focused on some indicators and neglected others, consequently affecting the individual's personality and its impact on society and its advancement. (Suwaidan & Al-Assali, 2012; Assali & Maari, 2021). Faced with this concrete situation, many people called for reconsideration of the Palestinian curriculum in all educational stages in light of international and local standards (Jalamna, 2016).

Palestinian students continued learning from the curricula created in 2000 until 2016 when the Palestinian Ministry of Education came up with curricula reform in 2016. According to the Ministry of Education, reforming curricula became vital to redirect the educational system and work towards putting it on the right track if Palestinians keep pace with global changes and modern educational methods. Reforming education came in response to complaints concerning the quality of education and weakness of the scholarly outputs, many textbooks, and challenging exams. Complaints also were regarding the system's focus on memorizing and feeding information and students dropping out of school (Ministry of Education and Higher Education, 2017).

In the light of this lived and experienced reality, it may weaken citizenship values and human rights. Therefore, this study aims to explore and identify citizenship values and how it is presented in the Palestinian social studies textbooks through answering the following research questions:

- 1- What are citizenship values in the Palestinian social studies textbooks from grades 5-7?
- 2- How are those identified values presented in the textbooks?

Significant of the study:

This study analyzes Palestinian social studies textbooks from grades 5-7 to identify citizenship values and their representation in the Palestinian textbooks. This analysis reveals the nature of textbooks' content in terms of citizenship values to update and connect the textbooks'

content to its objectives. The study also recognizes the relationship among those values in different textbook grade levels.

This study adds to the educational literature regarding citizenship with studies and suggestions that can benefit decision-makers to enhance citizenship value. Moreover, informing those interested in developing general policies for the educational learning process and its outcomes.

This study's goal intersects with the Ministry of Education's vision to promote citizenship in school curricula. Moreover, according to the researchers' knowledge, it is among the few studies that examine the foundations of citizenship in social studies curricula in different grade levels. Thus, this study's subject is linked to a topic distinguished by its vitality and relevance to Palestinian life's practical aspect.

The Concept of Citizenship and Citizenship Values

Citizenship in Arabic is derived from the word "*watan*," which means homeland. Homeland is the home or place of residence whether the person was born in it or not (Ibn Manzur, Lisan al-Arab). Citizenship from a political perspective refers to the individuals' full membership in the state and society, which results in a set of mutual obligations between two parties like voting in elections. From a legal perspective, citizenship means a legal bond between the individual and the state. This legal bond entails individuals to certain rights toward the state. On the opposite side, there are specific state duties towards the individual (Kowari, 2006).

On the other hand, the word citizenship in English means instilling desired social behavior according to society's values in which one lives to shape good citizens (Al-Qatawneh et al, 2019). The concept of citizenship accordingly represents the essential element of democracy, which is indirectly related to respect for society members and refers to their rights, duties, equal participation, and identity.

Merrill (2011) defines values as observing others' rights in security and equality without discrimination, marginalization, or exclusion. Wenstop and Myrmel (2006) see values as organizing relationships between family members with each other and between community members with each other.

Education is a field that has its importance in building human beings. Values are seen as the goals of any community, and education is the implementation of these goals. Accordingly, the relationship between values and education is connected (Al-Kandari, 2008).

Social studies curricula and textbooks are the closest to addressing values, including religious and citizenship values. They work to develop the value and respect for the rights and freedoms of others. They also work to enable students to practice these values and rights and respect each individual. It is one of the subjects most concerned with the human being's social, political, and economic personality and the understanding of human rights (Khan, 2004).

Faraj (2013) classified citizenship values into several classifications, which are:

Political values: are those values related to loyalty, belonging, and the use of the principle of consultation and democracy.

Religious values: are the values that focus on developing the rules of religion and social behavior from a supportive religious standpoint.

Social values lay the foundations that regulate social relations among society members.

Economic values: are the values connected with the economy and indicate the right and wrong in economic dealings.

According to Al-Subhin et al. (2016), the national belonging values include mutual love, acceptance, and close connection with the group. It satisfies a person's need to relate to others and unite with them. McIntosh (2006) believes that national belonging consists of many dimensions, including the dimension of identity, which is the evidence of the existence of the individual who seeks to consolidate it.

Several studies have already been carried out to explore the importance of citizenship and citizenship values in school curricula and textbooks in all education stages (Murtaja & Al-Rantisi, 2011; Suwaidan & Al-Assali, 2012; Jalamna, 2016; Al-Qatawneh et al., 2019). The analysis of these studies showed the importance of including citizenship values in the curricula and school textbooks, helping develop students' citizenship values. Further, these studies assert that the curricula' content represents both the prevailing trends in society and the state's perspective and its philosophy and policy. Thus, through these educational curricula, students can learn about their country's values and the customs, traditions, and history of their society.

Contextual background:

The Ministry of Education and Higher Education leads the education sector in Palestine in its capacity as the official body responsible for running, organizing, and developing the educational sector (direct management or through supervision) with all its sectors (pre-school education, school education (1-12 grades), technical and vocational education, non-formal education and higher education (Ministry of Education and Higher Education, 2017). Schools in the Palestinian Authority (PA) serve 1.282.054 million students: 720,943 students in the West Bank and 561,111 students in the Gaza Strip (Ministry of Education, 2019). Three different sectors operate the Palestinian schools: the MoEHE, which educates 65% of all school students; the United Nations Relief and Work Agency (UNRWA), which educates 24% of the students; and the private sector, which reaches 6% of the students.

The school education is structured according to Grade (1-4), (5-9), and (10-12). (Ministry of Education and Higher Education, 2017). The aim of upper Basic stage grade (5-9), according to The Select Committee for Curriculum Development (2016), is to enable to empower students with different knowledge and sciences, as its objectives are reflected in:

1. To instill the values of citizenship, identity, and patriotism among students.
2. Promoting religious awareness and disseminating the values of religious acceptance.
3. Empower students with the basics of Arabic, mathematics, and other sciences.
4. Enhancing students' primary skills in information technology contributes to developing their research skills and communicating with the surrounding world and knowledge societies.
5. Develop environmental awareness among students and instill positive practices that respect and preserve the environment.

6. Enhancing students' attitudes towards vocational and technical learning and exposing them to the benefit it provides to society.
7. Enable students to practice life skills such as effective communication, problem-solving, and developing different thinking skills in their daily lives.
8. To implant the values of freedom, equality, justice, self-esteem, and respect for other perspectives.
9. Enable students to use the Arabic language and its grammar and develop their competencies in reading comprehension.
10. Develop students' English language skills in writing, listening, and speaking.
11. Make students acquire the technical skills and use them to acquire and search for knowledge.
12. Develop logical-mathematical thinking (generalization, reasoning, and hypothesizing).

The Ministry of Education is responsible for the authorship and dissemination of textbooks for the primary, middle, and high school history classes in all different school sectors. It uses various social studies textbooks. In the upper Basic stage grade (5-9), geography, history, and national education are merged into only one textbook-called social studies. This study will focus on analyzing social studies textbooks from grades 5-7.

Social Studies Textbook:

The researchers got access to the social studies textbooks through downloading them online <https://www.wepal.net/library/?app=content.list&type=1>; the researchers ensured that the accessed copies are the adopted versions during the academic year 2019-2020. Social studies textbooks have two parts for each grade level. The first part for each grade level 5-7 is the 3rd edition and was published in 2020, while the second part 2nd edition was published in 2019. Sixth grade social studies textbook has two parts. The first part 3rd edition was published in 2020, while the second part 2nd edition was published in 2019. The researchers used the latest version of the textbooks, which are being approved for teaching during the academic year of 2020/2021. Table 1 shows a formal description of the two parts of grades 5-7.

Table 1

Description of the Component of fifth, sixth, and seventh grade Social Studies Textbooks

| Grade | Unit/topic | Lesson/topic |
|-------|--|--|
| | | Part 1 |
| | 1/Planet earth | 1/Earth's shape and its movements 2/Earth surface 3/ Elements of life on earth 4/Natural dangers facing life on earth 5/ Human dangers facing life on earth |
| | 2/Human life on earth in the ancient times | 1/Manifestations of human life in the past 2/ Tools used by human 3/ Man's home and clothing 4/ Palestine is an ancient homeland 5/ Interaction and communication between people 1/The Palestinian family |

| | | |
|---------|---|---|
| | 3/ The society in which we live | 2/The state |
| | | Part 2 |
| | 4/Human stability | 1/Man is transforming into farming 2/Domestication of animals 3/Agricultural villages 4/ The Palestinian village 5/ Cities 6/ The emergence of states |
| | 5/Human relations | 1/ Social relations 2/Economic relations 3/ Cultural relations 4/ Political relations |
| | 6/ Safe community | 1/ Crossing the road safely 2/ Children's rights |
| | | Part 1 |
| | 1/ Sources of geographical and historical knowledge 2/ The Arab world is the cradle of ancient civilizations | 1/ Sources of geographical knowledge 2/ Sources of historical knowledge 1/ Arabia 2/ Levant 3/ Palestine, The Land of Canaan 4/ Iraq (Mesopotamia) 5/ North Africa |
| | 3/ Law and Order protects our rights and duties | 1/ The constitution and political powers of the state 2/ Human Rights |
| | 4/ Arab life before Islam | Part 2 1/ Religious life 2/ Political life 3/ Economic life 4/ Social and cultural life |
| Sixth | 5/ The emergence of the Islamic state | 1/ The emergence of Islam in Mecca 2/ The emergence of the Islamic State in Medina 3/ The Rashidun Caliphate 4/ The relationship of the Islamic state with neighboring countries 5/ Intervening Islamic battles 6/ Muslim Ethics in Peace and War 7/ Palestine in the Era of the Rashidun Caliphate |
| | 6/ Safe community | 1/ Traffic safety 2/ Active citizens |
| | Unit/topic | Lesson/topic |
| | | Part 1 |
| Seventh | 1/ The Islamic State is a transcontinental country | 1/ The continent of Asia and the extension of the Islamic state in it |

| | |
|--------------------------------------|--|
| | 2/ The continent of Africa and the extension of the Islamic state in it |
| | 3/ The continent of Europe and the extension of the Islamic state in it |
| | 4/ The North American continent |
| | 5/ Latin South America |
| | 6/ Oceania Continent |
| 2/ Achievements of the Islamic State | 1/ The administrative achievements in the Islamic State |
| | 2/ The architectural achievements in the Islamic state |
| | 3/ Examples of Islamic architectural achievements in Palestine |
| | 4/ The scientific achievements in the Islamic state |
| | 5/ The economic achievements of the Islamic State |
| 3/ Civil society | 1/ Civil society institutions |
| | 2/ Civil society values |
| | Part 2 |
| 4/ Retraction of the Islamic state | 1/ The Internal factors of the weakness of the Islamic State in the Abbasid Period |
| | 2/ The external factors of the weakness of the Islamic State in the Abbasid Period |
| | 3/ Decisive battles on the land of Palestine |
| | 4/ The collapse of the Islamic state in Andalusia |
| 5/ Islamic world | 1/ The site of the Islamic world and its importance |
| | 2/ The peoples of the Islamic world |
| | 3/ Palestine and the Islamic World |
| 6/ Human rights | 1/ Human rights during wars |
| | 2/ Person rights with disabilities |

Methodology:

According to Weber (1990), content analysis is a research method that uses a set of procedures to make valid inferences from the text. This research used a conceptual analysis approach to content analysis to answer the main research questions to reveal the most prominent citizenship values in Palestinian social studies textbooks from grades 5-7. Wilkinson & Birmingham (2003) noted that the conceptual analysis examines either the incidence or the frequency of concepts (themes/issues, words, phrases, etc.) in a text. It quantifies the occurrences of the concepts relevant to the examined topic.

The researchers applied Wilkinson & Birmingham's (2003) stages in the conceptual analysis process: identifying a paragraph as a unit of analysis and developing a coding scheme list of codes related to citizenship values. According to the Palestinian Ministry of Education's vision and curriculum framework for developing and reforming curriculum, the citizenship values were developed mainly according to the Palestinian Ministry of education's vision and curriculum framework (Ministry of Education. General Administration of Curricula, 1998). In

addition to that, Faraj's (2013) classification of citizenship values was also our guide while designing the content analysis tool. Table 2 identifies these citizenship values.

Table 2

The Identified Citizenship Values used in the Content Analysis

| Main category value | Subcategory value |
|-------------------------------------|---|
| Social values | Cooperation |
| | Justice |
| | Environmental cleanliness and preservation |
| | The value of work |
| | Belonging to the society |
| | Belonging to the family |
| | Cultural values |
| National belonging values | national values and loyalty |
| Religious values | abiding by Islamic theology and religious tolerance |
| | duties and responsibilities |
| Civic values | human rights |
| | communication |
| | interaction values |
| | respecting other opinions |
| | equality |
| | tolerance |
| | acceptance |
| Belonging to the Islamic history | |
| Belonging to the Arabic nationalism | |

After setting out the list of codes, the researchers discussed the point related to coding for incidence or their frequency of occurrence. The researchers used the incidence in each lesson, which means each value was recoded once regardless of how many times appeared in the lesson. Then used the frequency of those values to reveal the most prominent citizenship values in Palestinian social studies textbooks from grades 5-7. The researchers were flexible in adding new categories while analyzing the data as this provides a more flexible, prosperous, and inclusive analysis of the collected information (Wilkinson & Birmingham, 2003).

Following the development of the codes, the researchers began to code the texts after designing an analysis card on an Excel sheet. The vertical columns in the sheet include a list of citizenship values, and the horizontal rows include the topics in the textbooks at each class level. It was relatively easy for the researchers to manually code text and identify nuances of meaning through the order of the words and slang and regional variation (Wilkinson & Birmingham, 2003). Two researchers did the coding together by hand when one researcher reading each paragraph, activity, discussed it together, and then choosing the best fit for the codes. The

analysis results were unpacked into periodic tables for each textbook using Excel programs to calculate the frequency of each citizenship value.

According to Potter & Levine-Donnerstein (1999), establishing validity in the content analysis is a two-step process. The first step is to develop a coding scheme that guides coders in the analysis of content. The second step is to assess the decisions made by coders against some standards. For this research, the researcher designed a coding scheme as indicated earlier, in addition to presenting to three experts specialized in citizenship and human rights, education, and curriculum studies.

Stability, reproducibility, and accuracy are three distinct designs for reliability tests in content analysis (Weber, 1990; Potter & Levine-Donnerstein, 1999). Stability refers to the extent to which the results of content classification are invariant over time. Stability can be determined when the same content is coded more than once by the same coder. The researchers re-analyzed specific units of the analyzed textbooks after two weeks, using Holsti's formula (Holsti, 1969, p. 140). The correlation coefficient between the first and second analyses was (0.95).

According to Weber (1990) and Potter & Levine-Donnerstein (1999), reproducibility requires a test-test procedure where different coders analyze the same content. Therefore, the researchers read the lessons contained in the research sample textbooks twice apart at a rate of two weeks. The three researchers met after that and discussed the final analysis findings. The percentage agreement between the three researchers was 0.82.

Results:

Identifying citizenship values in the Palestinian social studies textbooks from grades 5-7 and describing those values are the main research question for this research. The researchers analyzed the content of social studies textbooks for grades five, six, and seven to answer these questions. According to the coding schemes researchers have prepared, they monitored the repetition and ratios of citizenship values in the textbooks' content. This section presents the findings' main results by highlighting the central values and frequencies and then describing the presentation's identified values.

As table 3 shows, the two parts of the fifth-grade social studies textbook dealt with citizenship values 40 times in 24 lessons. The top-ranked values were belonging to national values, which were presented in 17 lessons out of 24 lessons with 71%. The second top-ranked value was civic values, which were presented in 14 lessons out of 24 lessons with 58%. Religious and social values came in third place with four frequencies and a percentage of 17%. In contrast, the Value of Belonging to Arab nationalism was the least frequent one with one presentation in the 24 lessons with a 4% percentage.

The sixth-grade social studies textbooks, however, dealt with citizenship values 33 times among the 22 lessons. Table 3 shows that the values of national belonging came in first place with nine frequencies. It means that national belonging appeared in 9 lessons out of 22 lessons with a 39% percentage. The religious values were presented in 8 lessons out of 23 lessons with a 35% percentage. Civic values came in third place with six frequencies and 26% percentage.

Finally, social and belonging to Arab nationalism came in fourth place by appearing five times in 22 lessons with 22%.

The seventh-grade textbooks, on the other hand, dealt with citizenship values 36 times. The most frequent citizenship values were national values with eight frequencies, which means that national belonging appeared in 8 lessons out of 22 lessons with 36%. Religious values were presented in 7 lessons with a 32% percentage. Social values and the value of belonging to Islamic history came in third place with six frequencies and 27 percentage. Belonging to Arab nationalism came in fourth place through appearing five times in the 22 lessons with a percentage of 0.23. Finally, civic values appeared in 4 lessons with an 18% percentage.

Table 3

Citizenship Values included in the fifth, sixth, and seventh-grade book for Part 1&2

| Value | Fifth | | Sixth | | Seventh | |
|----------------------------------|-----------|------------|-----------|------------|-----------|------------|
| | Frequency | Percentage | Frequency | Percentage | Frequency | Percentage |
| National belonging | 17 | 0.71 | 9 | 0.39 | 8 | 0.36 |
| Social values | 4 | 0.17 | 5 | 0.22 | 6 | 0.27 |
| Belonging to Arab nationalism | 1 | 0.04 | 5 | 0.22 | 5 | 0.23 |
| Religious values | 4 | 0.17 | 8 | 0.35 | 7 | 0.32 |
| Civic values | 14 | 0.58 | 6 | 0.26 | 4 | 0.18 |
| Belonging to the Islamic history | 0 | 0.00 | 0 | 0.00 | 6 | 0.27 |
| Total | 40 | | 33 | | 36 | |

Concerning describing how the identified citizenship values are presented and introduced in the sample social studies textbook. The following will describe some of these values. A detailed presentation of the values is presented in the appendix.

The national belonging values in social textbooks are presented in different pictures and forms. Including Palestinian cultural heritage appeared in the fifth-grade textbook on page 9 and through an activity in which students search for Palestinian proverbs. Pages 53 and Page 55 of the fifth-grade textbook display pictures of traditional clothes and maps of the traditional dress countries. Pages 59-62 cover historical places in Palestine related to Natufian civilization, like mentioning some Natufian sites in Palestine like Shuqba cave, Tel Sultan in Jericho. P.61 has an applied activity through which students visit Palestinian heritage museums.

Page 20 in the sixth-grade textbook has an activity and reading texts about practices that threaten historical monuments in Palestine and methods of preserving them. Page 50 has plain text, which explains the reasons behind calling Palestine the land of Canaan. Pages 51, 52, and 55 have texts about the Canaanite cities in Palestine and the Canaanite civilization's achievements in Palestine. Pages 55- 58 introduces and present some of the historical

Palestinian places such as the castle of Khan Yunis, Shafa Amr, Hisham's palace, the city of Ramla, the gates of the city of Jerusalem, such as the Damascus Gate, Hebron, and the Iron Gate, the city of Jerusalem and its walls. Pages 20-22 narrate the events of the battle of Hattin and asking students to summarize the scene of the liberation of Jerusalem during Hattin Battle.

Social studies textbooks enhance national belonging values from a geographical perspective by presenting Palestinian maps and asking students to set geographical, historical sites within several activities. For example, pages 17 -19 in the fifth-grade textbook present the map of Palestine and ask students to assign the countries that border Palestine and the water bodies, which supervise it. Page 36 asks students to list coastal Palestinian cities and other mountainous interior cities located in the valley and desert areas. Finally, page 54 presents a map of Palestine with the names of Palestinian cities built in the Islamic era.

The primary presentation of national belonging is about the Zionist occupation in Palestine and highlights many representations of Zionist violations against Palestinian life, heritage, and culture. For example, Page 44 in the fifth-grade textbook discusses the Zionist occupation's impact on Palestinian Bedouins' lives and requests students to collect photos and videos showing the Zionist occupation practices against Palestinian Bedouins and present them to their colleagues. Page 22 in the sixth-grade social studies textbook has a direct text about the Zionist occupation's target Palestinian history and existence and instructs students to preserve Palestinian heritage through its restoration, reform, and protection. Page 73 in the seventh-grade textbook asks students to do research assignments in which

Civic values in this research include the values of duties and responsibilities, human rights, communication, interaction values, respecting other opinions, equality, tolerance, and acceptance. Civic values appeared 14 times in the fifth-grade textbook, six times in sixth grade, and four times in seventh grade. Those values are presented through. The primary presentation of civic values in the fifth-grade textbook is developing communication and integration skills with others. For example, page 43 in part 1 has a dialogue about the Bedouin movement's motives and their instability in one place. Page 7 in part two has a direct dialogue about agriculture in Palestine. Page 23 also presents a dialogue between Hani and his mother about Tal al-Sultan's village in Jericho.

The fifth-grade social studies textbook also focused on human rights, and we can see that through educating students on page 38 to protect refugees and shelter them. Students should stay away from suspicious objects and charitable work and avoid attacks on hospitals and places with wounded and prisoners. Page 42 talked about the Palestinian constitution's articles related to freedom of opinion and that the Palestinians are equal in law and a balanced environment. Sixth-grade textbooks on page 83 have explicit text that clarifies the concept of human rights. P.84 talks about human rights' characteristics and refers to Quranic verses to urge the need to preserve human dignity. Page 58 in seventh grade presents human rights values through a set of pictures of refugees and then asking students to identify the rights that have been violated in these pictures.

Social values in this research include cooperation, justice, environment cleanliness and preservation, the value of work, belonging to society, belonging to the family, and cultural values. The work's value is repeated in four lessons in the two parts of fifth-grade social studies textbooks on pages 42-43, 77-78, 6, 56. The introduction of the work value came through presenting direct texts that reflect the importance and value of work.

Cultural values appeared in sixth and seventh-grade textbooks through direct and explicit text on page 8 to define the concept of tribe and a conceptual map of the lineage of the Quraysh tribe. Page 9 has an activity whereby the students search for their family tree up to the fifth grandfather and draw it in their homework book. Page 9 also presents images illustrating rule patterns among the Arabs before Islam, such as an image that illustrates the tribal and monarchical system. P.10 an explicit text that defines the monarchy and tribal system and then asks students to represent the monarchy and tribal system. Cultural values are presented on p.69 of the seventh-grade textbook by covering essential topics in an Islamic state like cultural values presented directly, such as Zakat, Kharaj, Al Ghanima, and Jizya.

Religious values are presented in fifth-grade social studies textbooks by mentioning Holy Quran verses as a reference to the presented point. For example, Page. 53 mentions a verse from surat An-Nahl regarding human rights like the right to clothing and housing. Page 67, a Qur'anic' verse urges people to communicate with each other. A Qur'anic verse on page 75 urges the formation of a family and marriage. Page 78 through a research activity whereby students search for Quranic verses, authentic hadiths, and famous proverbs that show the importance of group work. Surah Quraysh 1-4 page 70 in the seventh-grade textbook shows the trade of Arabs before Islam.

Religious values in sixth grade came in different forms, as Page 75 has a clear and explicit text about human religious values regarding Qur'an verses. The seventh-grade textbook has an activity on page 48 asking students to explain the importance of Isra and Mi'raj in Islamic history, conclude the relationship between the Grand Mosque and Al-Aqsa Mosque, and explain the interest of the Islamic world in Palestine. Page 78 has an activity in which the student compares the will of Abu Bakr al-Siddiq to Usama ibn Zayd's army and Article (3) of the fourth Geneva Convention 1949 on the rights of civilians in times of war. Students then deduce Muslims' morals in war and compare the will of Abu Bakr and the rules of fighting these days. Pages 78 and 79 directly display Muslim ethics in war and war rules in the current era.

Social studies textbooks presented belonging to Arab nationalism through several forms. In fifth-grade textbooks, there was only one presentation of the value, and that is in 42 gives examples of ancient civilizations, such as the Canaanite civilization in Palestine and Egypt's Pharaonic civilization. Sixth-grade textbooks had five introductions of the value through asking students to determine Bilad al-Sham's location to the world and in which continent the Levant is located. Page 61 talks about Iraq's achievements, such as a picture of cuneiform writing, the Sumerian civilization's time, and a picture of the weapons industry during the Assyrian civilization, the Ishtar Gate Babylonian civilization. Page 70 -71 present the ancient Egyptian civilization's achievements by displaying two images representing the pyramids and the mummy and explicit texts about the pharaohs' achievements representing the pyramids and the mummy and explicit texts about the achievements of the pharaohs.

The seventh-grade textbook presents belonging to Arab nationalism value through presenting the Arab culture and civilization achievements in explicit texts and pictures on pages 63-66 like Sahih al-Bukhari's book, Al-Idrisi's map, Al-Tabari's history, and Muslim inventions such as the Astrolabe, Mathematics, Chemistry, and Medicine. Pages 4-5 talk about the Abbasid caliphate and its expansion. Page 6 continues talking about the expansion of the Abbasid state and presents an activity for students that explains the effect of internal revolutions and other factors on the state's weakness.

Belonging to Islamic history only appeared in the seventh-grade textbook with six frequencies. It was presented through text and a diagram on page 4 about the Abbasid state's stages (the first Abbasid era, the second Abbasid era). Page 5 displays a map of the Islamic state in the Abbasid's expansion. Pages 6-7 are about the Abbasid state's challenges and the impact of internal revolutions on the Abbasid State's weakness. Page 13 presents an explicit text and a picture illustrating the Mongols' policy in their Islamic state's conquest. Pages 15-16 are about the establishment of the Mameluke state. Pages 18- 19 showing the work of Salah al-Din al-Ayyubi by presenting a map that represents the expansion of the Ayyubid state. Page 19 presents the work of Salah al-Din al-Ayyubi through explicit texts about the Hattin battle and the reasons for Saladin's declaration of jihad against the Frank. Pages 40-42 are about the Islamic world population and its distribution within the world's continents and ask students to name some Arab Asian countries. Finally, page 49 has plain text that talks about the Al-Aqsa mosque and its importance to Muslims.

Discussion:

This research aimed to identify the extent of Citizenship values representation in Social studies textbooks for grades 5-7. The results showed in tables 2, 5, and 8 that the textbooks contain 107 instances of citizenship values with various representations of these citizenship values.

After reviewing the study's findings, the researchers found that the value of national belonging came first in the three textbooks with 34 instances. The researchers explain that the value of national belonging is closely related to Palestinian lives' current reality since they are still in the phase of pursuing independence and attaining their national and natural legitimacy, which has been approved by all international laws and norms. This result is consistent with the conclusion reached by the study of Al Zuboon, Al Khawaldah, & Al Zaboob (2020). Their study aimed at identifying the role of the national culture curriculum in developing and promoting students' citizenship values. This study's result differs from Al-Nabhani's (2012) study, which concluded that there is an apparent decline in the degree of the contribution of social studies textbooks in Oman to the development of citizenship values.

It is evident from the analysis that the national belonging value of love and loyalty to the homeland showed the highest emphasis. This reflects the interest of those in charge of the curriculum with these values because of their positive role in embedding these values in the younger generation's minds and behavior. The forms and representation of these values varied according to different types: at one point, reference was made to historical, archaeological, and urban sites related to the glory days of the Palestinians, especially the time of the Islamic conquests and the time of the victories of the Muslims in Palestine. In addition, the textbooks talked about Palestinian national events, including the Independence Document and its relevance. Finally, they talked about the occupation policies and national positions that reject them over several decades since the occupation came to this day. There is no doubt that this breadth of interest found its reflection on the book's number of belonging national values .

Civic values in this research include the following sub-values: respecting other opinions, rights, and duties, the value of connection and communication, and the freedom of expression value. Civil rights appeared in 24 instances out of 107 lessons in social studies textbook grades 5-7. This reflects the interest of those in charge of curricula to nourish the younger generations with these civic concepts that are the basis for building a democratic state and civil society and promoting a culture of respect for others. Accordingly, each part of the textbooks singled out a complete to introduce students to the rights and duties towards the society in which they live.

The Palestinian Ministry of Education emphasized this value in its strategic planning for 2017–2022 and the curriculum's reference framework document. It has given more interest and significance to students' learning and understanding of citizenship by enhancing their national identity and social responsibility by developing the spirit of citizenship among students through understanding the values of citizenship and applying it to their societies (The Select Committee for Curriculum Development, 2016).

Religious values appeared in 19 reoccurrences in the analyzed textbooks. The mentioned value did not come out as abstract religious values but was mentioned to establish citizenship and a reference. Curriculum designers' interest in religious values and mentioning them in social studies curricula emphasize citizenship values from an Islamic religious perspective. This is evidenced by the link between major events in Islamic history and contemporary developments on the human level concerning international human rights and conventions. For example, the citation of Abu Bakr Al-Siddiq's commandments to the warriors to not fight peaceful people, not attack a temple, cut down a tree, or kill an animal (p.78/grade 7). An example of this is also the citation of the aging document that Omar bin Al-Khattab granted to Christians in Jerusalem to preserve their sanctities, their money, all their feelings, their life affairs, and their freedoms (p. 85)

Social values relate to values cooperation, justice, environment cleanliness and preservation, work value, belonging to society, belonging to the family, and cultural values. Social values came in fourth place with 15 recurrences in the analyzed textbook's lessons. The complex life of Palestinians under occupation, the striking scarcity of job opportunities and resources, and the continuing economic restrictions on the Palestinians call for preserving a coherent social life within families in particular and between segments of society and their social and economic classes. Moreover, these values are values derived from the original Arab values and customs that urge belonging and social cohesion among family members. This lack of interest in social values in general, which is reflected in the low rates of recurrences, needs explanation and is then addressed by those in charge of the curricula. The researchers see the necessity of these values for Palestinian communities to increase their social bonds.

Belonging to Arab nationalism and Islamic history has hesitant representations in the examined textbooks with 11 reoccurrences for Arab nationalism and 9 for Islamic history. Perhaps the merging process on the curricula in the recent period between the four books, Geographical History, National Education, and Civic Education, has unintentionally damaged the historical and national dimension. No doubt preserving this value should be reflected in the curriculum in better proportions than it is now. Perhaps we are talking about a long history of

the Palestinian people that extends from the present to the depth of Islamic history and the depth of history.

Conclusion

The current research aimed to identify the extent to which Citizenship values are included in Social studies textbooks for grades 5-7. The results showed that the textbooks contain 107 instances of Citizenship values with various representations of these citizenship values. It is clear from the analysis that the citizenship value, which includes the love of and loyalty to the homeland, appeared with the highest frequency, making up 34 of all the instances of citizenship values that appeared in the social studies textbooks. This may be due to this value's importance to every member of the Palestinian community, considering the prolonged occupation and the political situation. Patriotism and belonging to, identity, and pride in the homeland are the curriculum's focus aims for grades 5-9, as indicated in the reference framework for national curriculum development (The Select Committee for Curriculum Development, 2016).

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