

## Human and Social Values Included in EFL Curricula for Basic Stage in Jordan

Sahm Tayseer Al-Ma'aitah

Curricula & Instruction, Ministry of Education, Jordan  
sahmalmaaitah@yahoo.com

**Abstract:** *The study aims to indicate the most important human and social relations values included in the English language curricula for the basic stage in Jordan. To achieve the study objectives, the researcher prepared a checklist consisting of (17) values. The results indicate that there are (2744) human and social relations values in the English language textbooks of the basic stage in Jordan. This is due to the fact that textbooks encourage communication with others, in addition to the adaptation and integration with them, which is the goal of the educational process. Also, the textbooks of the 6th grade contained the highest repetition of Human and Social Relations values, while the textbooks of the 2nd grade contained the lowest repetition of the same values.*

**Keywords:** *Human Values; Social Values; EFL Textbooks; Jordan*

### I. Introduction

Human and social values play an important role in the various stages of human life, including education and employment, where the behavior of individuals as students depends on the culture of their family when he enters school, and there is a great influence on their behavior by friends, teachers in the primary and secondary school levels, and once he enters to university the social circle affects his morals.

Human values are defined as the virtues that direct persons to take into account the human element when he interacts with other people. Values are also defined as the desired human goals that are effective through his attitudes, arranged according to their importance to him, and direct a person towards his choices, and evaluate his behavior. These values that the individual possesses are not innate but are the result of the social upbringing of the individual that he grows up from the time of his birth and continues with him throughout his life, and human values include respect, listening, empathy, affection, appreciation, and love of others, through these values one becomes Able to display moral values, such as justice and integrity, rejecting violence, and preventing murder. Values also constitute a means of managing human relations and a tool for peace, and motivate the individual to think, speak, and act in certain ways. Most of the values are characterized by love, joy, peace, kindness, benevolence, faith, humility, and self-control (O'Grady, 2017; Salameh, 2015).

Arab consciousness suffers - at the present time - from the problematic relationship between values, human beings, and life, unlike modern Western civilization, in which moral, economic, and aesthetic values prevail, which gave the Western personality an ideal image in the minds of others. Although values differ from one person to another and from one culture to another, social values are among the strongest bonds that lead to the cohesion of societies (Mohajer, 1997).

In our country, the value and moral system take on a wonderful and unparalleled human space, creating a harmonious human character for an exemplary social life that came imbued with the spirit of instinct and filled with human tolerance in its truest forms. Its roots extend far into the human root, as the progress that took place was not limited to the social and economic aspects, but the value system developed with it.

The school is the first nucleus of the process of socialization and humanization. Rather, it is one of the most important educational institutions to which society is entrusted with preserving its identity and controlling the behavior of its members. The school curricula are also responsible for the development of human social relations (Al-Khataybeh, 2006).

Al-Khataybeh (2022) states that curricula play a major role in the upbringing of students and the formation of their personalities since early childhood. Through this upbringing, the students acquire some social and human mutual values among them that stem from the values of the Islamic religion, such as mercy, kindness, respect, appreciation, justice, equality, and cooperation, which have a role Great in dealing with others, and human relations include the individual's relationship with his Lord, with himself, with his family, and with his society, and many human interactions are based on the values acquired since childhood.

An important aspect of human and social learning is the school curriculum through which a person's personality is shaped and basic features are derived, according to Bani Amer& Al-Khataybeh (2022). In order to learn how to practice his social skills, a person needs to interact in a human language with his community and surroundings.

Through the review of previous studies and theoretical literature, human and social values have received little study and investigation, as the educational system has not paid sufficient attention to them, except in recent years. The process of integrating human and social values into English language curricula, in particular, has been of concern to all policymakers and decision-makers at all levels.

Based on those data, the researcher believes that it is important to include human and social values in the English language curricula, in order to enhance the human and social spirit when students learn them indirectly through dialogues, pictures, signs, and any other educational situations. This will result in qualified individuals who will lead positive initiatives and attitudes towards the prosperity of their country.

### **1.1 Problem of the Study**

Human and social relations values should be incorporated into textbooks in light of the social conditions in the world today. These values must be part of the content of textbooks in order to be reinforced in the minds of students, represented in their behavior both inside and outside the classroom, and made a part of their everyday lives.

As an English language teacher in Jordanian schools for twenty years, the researcher observed that there is a lack of adopting and promoting behaviors based on human and social values between teachers in general and teachers of English in particular. As a result, some academic problems have increased, including student violence, bullying, and corporal punishment in schools. Students' social and humane behavior must be emphasized and encouraged by teachers, not because teachers are somehow responsible for these problems.

Therefore, this study came to explore the human and social values included in the English language books for the basic stage, to motivate teachers to highlight them and thus represent them while teaching their students. The researcher pointed out that there are few previous studies - within the limits of his knowledge - that attempted to research the human and social values included in the English language curricula despite the importance of this topic as a basis for developing a society capable of dealing with social problems at the present time. Specifically, the problem of the study is to determine the human and social values included in English language books in Jordan. So, the researcher tries to answer this question; what are the human and social relations that are included in the English language textbooks of the basic stage in Jordan

## 1.2 Significance of the Study

The study derives its importance from the importance of the topic itself, which is the analysis of the values of the human and social relations included in the English language textbooks in Jordan public schools. Since the textbook has a fundamental role in achieving the desired educational goals, it must express a value system that includes the goals of the curriculum, and among these values are democratic values that ought to be learned and absorbed by students.

## 1.3 Operational Definition of Terms

**Inclusion:** the containing of the English language textbooks of the basic stage in Jordan (from the first basic grade to the tenth basic grade) of the values of democracy, which the researcher prepared according to the special checklist for the purposes of the current study.

**English language textbooks:** textbooks for the English language of the basic stage, from the first basic grade to the tenth basic grade (First Grade and Starter for the 1<sup>st</sup> grade, Student's Book and Pupils Book for 2<sup>nd</sup> up to 6<sup>th</sup> Grades, Student's Book and Activity Book for 7<sup>th</sup> up to 10<sup>th</sup> grades) taught by the Ministry of Education for the academic year 2021/2022.

**Human and social democratic relations:** the values related to respect for human dignity, tolerance, brotherhood, rejection of violence, and other democratic values included in English language textbooks for the basic stage in Jordan.

**Content analysis:** the search for the democratic values included in the English language textbooks of the basic stage in Jordan, based on an instrument prepared for this purpose.

**Basic stage:** the stage starting from the first basic class up to the tenth basic class. It is a 10-year-duration stage. It is a compulsory stage and it is free in public schools. The ages of students within it range from 6 to 15 years (Ministry of Education, Jordan, 2021).

## II. Review of Literature

Human and social values are a set of morals, social and behavioral habits, principles, and ideals upon which the individual arises from his early childhood, continues with him throughout his life and is practiced spontaneously and naturally in daily life, in an attempt by the individual to reach self-satisfaction and the respect of society for him, and psychologists know human values. It is a set of emotions and reactions emanating from the mind towards a specific situation resulting from what the individual stores in his mind and conscience from being affected by society, customs, religion and instinct towards this situation. Access to it is a kind of success and a sign of the good progress of work in its previous stages ((Bani Amer& Al-Khataybeh, 2022; Ryan, 1992; Maslow, 1951).

Values are related to the human psyche and feelings; It includes desires, tendencies, and emotions that differ from one person to another, and from one civilization to another. Values are variable and not fixed; As a result of human interaction with his environment and changes in the surrounding environment, which are not hereditary and acquired, their priority and superiority over each other vary. And its multiplicity is a result of the different human needs between economic, political, social, and psychological. It has dialectical logic; it bears right and wrong, good and evil, and it is difficult to measure due to the complexity of the human phenomena associated with it. It is subjective; It appears in a person's feelings either by an inclination towards it or by aversion to it. It is relative; It varies from person to person according to time and place (Haydon, 2006; Wiel, 2003).

The values are classified according to the domain in which they are concerned; There are theoretical values that express the individual's desire to learn, and his quest for information

discovery and research, and the owner of them is characterized by his ability to criticize and look at things objectively, and examples of which are scientific ambition, experimentation, scientific research, and intellectual tolerance. There are social values that appear through a person's desire to provide assistance to those around him, his social interaction with the environment around him, and his taking the pleasure of others as a goal in and of himself. Examples of these values are kindness, tenderness, and altruism (Berelson, 1952). As for economic values, they are represented in the constant search for profitable production, and concern for money and wealth, and the owners of these values often look at things from a materialistic view based on the calculation of the amount of profit and loss.

Aesthetic values are those that are expressed by searching for beauty in things and appreciating art, examples of which are artistic excellence, love of arts, and appreciation of beauty. And political values appear in the love of power and control, and the imposition of laws on people and individuals, examples of which are the appreciation of authority, the assumption of responsibility, and the tendency to lead (Bell et al, 2021; Marques, 2008).

Human values are important in building a strong, mature, coherent, and principled personality, and in protecting the individual from falling into error. It constitutes a protective shield, and it is the individual's sense of inner peace, stability, and balance in social life, and it is the individual's sense of responsibility, and it helps to gain people's trust and love and to give the individual the ability to adapt to circumstances with satisfaction and conviction, and to form a general pattern of society, and a law that monitors his movements.

## 2.1 Basic Education Stage in Jordan

Since the current study is limited to the basic stage in Jordan, it is necessary to shed some light on it.

The basic stage starts from the first basic grade up to the tenth basic grade. It is a 10-year-duration stage. It is a compulsory stage and it is free in public schools. The ages of students within it range from 6 to 15 years (AL-Khataybeh& AL-Awasa, 2016). Basic education is a base for education and a basis for building national unity, developing abilities and self-inclinations, and guiding students in their light. This stage aims at achieving the general objectives of education and preparing the citizen in the various aspects of his/her physical, mental, spiritual, emotional, and social personality.

## 2.2 Content Analysis

Content analysis has been used in communication, journalism, sociology, psychology, business, and other fields for over 60 years. Its approaches are generally derived from research in the social and behavioral sciences, but it has found applications in sectors as diverse as law and health care (Neuendorf, 2017). Individuals, small groups, or vast and diverse cultural groups might utilize content analysis to identify and document their attitudes, perspectives, and interests. In order to evaluate communication content to previously specified objectives, researchers can employ content analysis in their evaluation work (Drisko and Maschi, 2016).

According to (Drisko and Maschi, 2016), there are three types of content analysis:

1. Basic content analysis: a study method for describing the manifest content of communication in an objective, methodical, and quantitative manner. It analyzes data using word counts and other quantitative analytic methods. Basic content analysts strive to be methodical, objective, and open. The current study is on this method.

2. Interpretive content analysis: a method of inferring sources and receivers (of communication) from evidence in the messages they send and receive. It is the process of scientifically and systematically determining specific features of messages. It is possible to investigate and analyze both visible and latent content (meaning that is not obviously evident in communication, or that is implicit and inferred by a communication). Rather than using word counts or other quantitative metrics, the interpretive content analysis relies

- on summaries and interpretations created by researchers. Both apparent and latent or contextual communication content is coded by interpretive content analysts.
3. Qualitative content analysis: an empirical, methodologically guided analysis of texts in the context of communication, using content analytical criteria and step-by-step models to avoid premature quantification. Qualitative content analysis tries to construct properly described categories based on the interpretation of texts, targeted by the researcher's chosen questions, in an interactive, feedback-loop process to assure credibility and usefulness.

Content analysis is one of the research methods that are based on dividing the components of the curriculum into its partial components, in order to determine the function and nature of each of the elements, and to understand the internal relationships that link them to the foundations and organizational principles on which they are based.

### **III. Research Method**

#### **3.1 Study Design**

This is a descriptive-analytical study that was designed to explore the values of the human and social relations included in the English language textbooks in Jordan by using a checklist and calculating frequencies, percentages, and ranks of some of these values. This study was limited to the English language textbooks of the basic stage.

#### **3.2 Population and Sample of the Study**

The population of the study consisted of the English language textbooks of the basic stage, from the first basic grade to the tenth basic grade (First Grade and Starter for the 1st grade, Student's Book and Pupils Book for 2<sup>nd</sup> up to 6th Grades, Student's Book and Activity Book for 7th up to 10th grades) taught by the Ministry of Education, which are (20) textbooks, (2) books for each class which are Pupil's Book/Student's Book and Activity Book. It is worth mentioning that, the sample of the study was formed from the population of the study.

#### **3.3 Instrument of the Study**

As related to the first question of the study, the researcher had prepared a checklist consisting of (17) human and social relations values, the values of the checklist were selected, modified, adapted, and finally adopted from the theoretical literature reviewed by the researcher. He adopted those values because they obviously reflect the study's problem, and they are, to a large extent, appropriate to be included in the English language textbooks of the basic stage in Jordan. Finally, some values were added by the jury members as they are considered appropriate and relevant.

#### **3.4 Validity of the Instrument**

The researcher has presented the instrument of the study to a jury of experts in teaching the English language, education, methodology, measurement, and evaluation, in addition to experienced educational supervisors and EFL teachers. The jury members spent time reading the values and ensuring that they were appropriate and relevant to the topic of the study. The jury was asked to delete, add, or change any value.

#### **3.5 Reliability of the Instrument**

The reliability of the instrument was examined by using Holsti method:

$$\text{Holsti Index} = \frac{2 \times \text{number of agreements}}{\text{number of units coded by coder 1} + \text{number of units coded by coder 2}}$$

(for 2 coders)

The researcher analyzed the English language textbooks for the different grades according to the analysis instrument of the study. Then he asked a colleague who teaches the English language to analyze the textbooks as another rater. The ratio of agreement between the two raters was calculated using the Holsti formula. The reliability coefficient between the first and the second-raters was (87.0 %) which is considered a high stability coefficient that can be adopted for the current study purposes.

### 3.6 Analysis Units

The researcher adopted the word, the sentence, the paragraph, the picture/image/photo, and the sign contained in the English language textbooks for the basic stage in Jordan as analysis units because they are more comprehensive for the content on one hand, and because they are more appropriate for the nature of the study.

### 3.7 Data Collection and Procedures

Data collection was not an easy task. The researcher faced two challenges during this stage. The first challenge was that the researcher had analyzed (20) textbooks. This process demanded much time and effort. The second challenge was that it was too difficult to determine the human and social relations within the content of the English language textbooks as it deals mainly with grammatical and structural combinations, whereas it would be easy to determine them if the researcher analyzed social and national education textbooks for example as they are supposed to include many democratic values appropriate for the nature of such textbooks.

Here are the procedures followed by the researcher to conduct the study:

1. The researcher reviewed the related literature and previous studies to prepare the list of values. After he came up with a primal list, the researcher prepared a checklist consisting of (17) human and social relations values in order to answer the question of the study. To determine the validity of this instrument, it was presented to a jury committee qualified and specialized in education, measurement and evaluation, and curricula and methods of instruction. The jury committee suggested adding, merging, clarifying, and deleting certain values.
2. The researcher analyzed the whole (20) English language textbooks of the basic stage to determine the frequencies, percentages, and ranks of the values of the human and social relations included in the checklist. In order to do this, the researcher read the analysis sample carefully so that its image was clear in his mind, which helped to identify the values.
3. The researcher then designed the analysis checklist, including the list of human and social relations values he had come up with from the reviewed literature, allocating spaces to calculate the frequencies and the percentage of each value separately.
4. The researcher then calculated the reliability of the study's instrument by using Holsti formula after analyzing and reanalyzing the textbooks. The reliability coefficient was (87.0 %) ensuring high stability for the purpose of the current study.
5. The immense number of textbooks which formed the sample of the study made the task of collecting data for the researcher too difficult as much time was spent analyzing them.
6. After the researcher had finished analyzing and reanalyzing the textbooks, the checklist was presented to a statistical analyst. The SPSS program was used to find the answer to the question of the study.

## IV. Result and Discussion

### 4.1 The study question was:

"What are the values of the human and social relations that are included in the English language textbooks of the basic stage in Jordan?"

The English language textbooks which were included were from the first basic grade up to the tenth basic grade. The distribution of Human and Social Relations in the English language textbooks of the basic stage is shown in Table (1) below in descending order according to their frequencies and percentages.

**Table 1.** Distribution of Human and Social Relations on the English language textbooks of the basic stage

Domains Values		1 <sup>st</sup> Grade		2 <sup>nd</sup> Grade		3 <sup>rd</sup> Grade		4 <sup>th</sup> Grade		5 <sup>th</sup> Grade		rank				
		freq.	per. %	Rank	freq.	per. %	rank	freq.	per. %	rank	freq.		per. %			
Human and Social Relations	Respect for human dignity	11	0.043	6	16	0.143	3	20	0.101	3	4	0.020	9	5	0.016	9
	Respect for human rights	20	0.078	4	4	0.036	7	5	0.025	8	0	0.000	12	1	0.003	12
	Tolerance with the other	5	0.019	9	12	0.107	4	0	0.000	9	7	0.035	7	21	0.066	6
	Cooperation with the other	25	0.097	3	8	0.071	5	19	0.095	4	37	0.185	2	31	0.097	4
	Brotherhood and solidarity	10	0.039	7	0	0.000	9	17	0.085	5	10	0.050	5	13	0.041	7
	Positive dialogue	15	0.058	5	3	0.027	8	15	0.075	6	5	0.025	8	10	0.031	8
	Constructive negotiation	1	0.004	11	0	0.000	9	0	0.000	9	5	0.025	8	5	0.016	9
	Right to health care	95	0.370	1	17	0.152	2	40	0.201	1	9	0.045	6	58	0.182	2
	Acceptance of the other	10	0.039	7	5	0.045	6	7	0.035	7	2	0.010	10	29	0.091	5
	Integrity and impartiality	0	0.000	12	0	0.000	9	0	0.000	9	5	0.025	8	0	0.000	13
	Rejection of violence	0	0.000	12	0	0.000	9	0	0.000	9	1	0.005	11	4	0.013	10
	Consultation with the other	7	0.027	8	0	0.000	9	17	0.085	5	7	0.035	7	3	0.009	11

freq.: frequency per.: percentage freqs.: frequencies

Activate Windows

Domains Values		1 <sup>st</sup> Grade		2 <sup>nd</sup> Grade		3 <sup>rd</sup> Grade		4 <sup>th</sup> Grade		5 <sup>th</sup> Grade		rank				
		freq.	per. %	rank	freq.	per. %	rank	freq.	per. %	rank	freq.		per. %			
Human and Social Relations	Constructive opposition	2	0.008	10	5	0.045	6	3	0.015	8	2	0.010	10	5	0.016	9
	Respect for the other opinion	15	0.058	5	21	0.188	1	11	0.055	7	19	0.195	4	81	0.254	1
	Individual and collective personality	26	0.101	2	16	0.143	3	20	0.101	3	57	0.285	1	43	0.135	3
	Personal freedom in accordance with religious and cultural systems	15	0.058	5	5	0.045	6	25	0.126	2	30	0.150	3	10	0.031	8
<b>Total</b>		257	100%	112	100%	199	100%	200	100%	319	100%					

freq.: frequency per.: percentage freqs.: frequencies

Domains	Values	6 <sup>th</sup> Grade		7 <sup>th</sup> Grade		8 <sup>th</sup> Grade		9 <sup>th</sup> Grade		10 <sup>th</sup> Grade		rank				
		freq.	per. %	rank	freq.	per. %	rank	freq.	per. %	rank	freq.		per. %			
		<b>Human and Social Relations</b>	Respect for human dignity	6	0.015	10	9	0.031	10	5	0.018		12	2	0.006	13
	Respect for human rights	10	0.026	9	5	0.017	13	13	0.046	7	22	0.065	5	10	0.028	8
	Tolerance with the other	16	0.041	8	10	0.035	9	16	0.057	5	16	0.047	8	6	0.017	10
	Cooperation with the other	103	0.265	1	41	0.142	2	27	0.096	3	45	0.133	2	90	0.250	1
	Brotherhood and solidarity	72	0.186	2	5	0.017	13	16	0.057	5	41	0.121	3	18	0.050	6
	Positive dialogue	6	0.015	10	8	0.028	11	14	0.050	6	14	0.041	7	9	0.025	9
	Constructive negotiation	5	0.013	11	8	0.028	11	14	0.050	6	17	0.050	7	9	0.025	9
	Right to health care	71	0.183	3	22	0.076	5	48	0.170	2	34	0.101	4	70	0.194	2
	Acceptance of the other	20	0.052	6	30	0.104	4	6	0.021	11	13	0.038	10	10	0.028	8
	Integrity and impartiality	0	0.000	13	18	0.062	8	9	0.032	8	9	0.027	11	9	0.025	9
	Rejection of violence	0	0.000	13	35	0.121	3	8	0.028	10	9	0.027	11	5	0.014	11
	Consultation with the other	17	0.044	7	2	0.007	12	2	0.007	13	6	0.018	12	20	0.056	5

freq.: frequency per.: percentage freqs.: frequencies

Activate Window

Domains	Values	6 <sup>th</sup> Grade		7 <sup>th</sup> Grade		8 <sup>th</sup> Grade		9 <sup>th</sup> Grade		10 <sup>th</sup> Grade		rank				
		freq.	per. %	rank	freq.	per. %	rank	freq.	per. %	rank	freq.		per. %			
		<b>Human and Social</b>	Constructive opposition	0	0.000	13	21	0.073	6	17	0.060		4	18	0.053	6
	Respect for the other opinion	1	0.003	12	9	0.031	10	14	0.050	6	15	0.044	9	23	0.064	4
	Individual and collective personality	38	0.098	4	47	0.163	1	57	0.202	1	71	0.210	1	57	0.158	3
	Personal freedom in accordance with religious and cultural systems	23	0.059	5	19	0.066	7	16	0.057	5	6	0.018	10	2	0.006	12
	<b>Total</b>	388	100%	289	100%	282	100%	338	100%	360	100%					
	<b>Total of frequencies: 2744</b>															

freq.: frequency per.: percentage freqs.: frequencies

Table (1) illustrates the distribution of the set of Human and Social Relations in the English language textbooks from the first grade to the tenth grade. The percentages for the 1st grade ranged over a span between (0%-37.0%) with a total of (257) frequencies. The percentage of Respect for human dignity was (0.043) with (11) frequencies, Respect for human rights was (0.078) with (20) frequencies, Tolerance with the other (0.019) with (5) frequencies, Cooperation with the other (0.097) with (25) frequencies, Brotherhood and solidarity and Acceptance of the other (0.039) with (10) frequencies for each, Positive dialogue, Respect for the other opinion and Personal freedom in accordance with religious and cultural systems (0.058) with (15) frequencies for each, Constructive negotiation (0.004) with (1) frequency, Right to health care (0.370) with (95) frequencies, both Integrity and impartiality and Rejection of violence (0.000) as they had (0) frequency, Consultation with the other (0.027) with (7) frequencies, Constructive opposition (0.008) with (2) frequencies, and finally, Individual and collective personality (0.101) with (26) frequencies.

The percentages for the 2nd grade ranged over a span between (0%-18.8 %) with a total of (112) frequencies. The percentage of Respect for human dignity and Individual and collective personality was (0.143) with (16) frequencies, Respect for human rights (0.036) with (4) frequencies, Tolerance with the other (0.107) with (12) frequencies, Cooperation with the

other (0.071) with (8) frequencies. All of Brotherhood and solidarity, Constructive negotiation, Integrity and impartiality, Rejection of violence, and Consultation with the other had the same percentage which was (0.000) as it had (0) frequency for each one. The percentage of Positive dialogue was (0.027) with (3) frequencies, and Right to health care (0.152) with (17) frequencies. All of the Acceptance of the other, Constructive opposition, and Personal freedom in accordance with religious and cultural systems had equal percentages which were (0.045) with (5) frequencies for each one. Finally, Respect for the other opinion had a percentage of (0.188) with (21) frequencies.

The percentages for the 3rd grade ranged over a span between (0%-20.1%) with a total of (199) frequencies. The percentage of Respect for human dignity and Individual and collective personality was (0.101) with (20) frequencies for each, and Respect for human rights (0.025) with (5) frequencies. All the Tolerance of the other, Constructive negotiation, Integrity and impartiality, and Rejection of violence had an equal percentage which was (0.000) as they had (0) frequency for each. The percentage of Cooperation with the other was (0.095) with (19) frequencies, Brotherhood and solidarity and Consultation with the other (0.085) with (17) frequencies for each, Positive dialogue (0.075) with (15) frequencies, Right to health care (0.201) with (40) frequencies, Acceptance of the other (0.035) with (7) frequencies.

Constructive opposition (0.015) with (3) frequencies, Respect for the other opinion (0.055) with (11) frequencies. Finally, the percentage of Personal freedom in accordance with religious and cultural systems was (0.126) with (25) frequencies.

The percentages for the 4th grade ranged over a span between (0%-28.5%) with a total of (200) frequencies. The percentage of Respect for human dignity was (0.020) with (4) frequencies, Respect for human rights (0.000) as it had (0) frequency, Tolerance with the other, and Consultation with the other (0.035) with (7) frequencies for each, Cooperation with the other (0.185) with (37) frequencies, Brotherhood and solidarity (0.050) with (10) frequencies. All the Positive dialogue, Constructive negotiation Integrity, and impartiality had a percentage of (0.025) with (5) frequencies for each one. The percentage of Right to health care was (0.045) with (9) frequencies, Acceptance of the other and Constructive opposition (0.010) with (2) frequencies for each, Rejection of violence (0.005) with (1) frequency, Respect for the other opinion (0.095) with (19) frequencies, Individual and collective personality (0.285) with (57) frequencies. Finally, the percentage of Personal freedom in accordance with religious and cultural systems was (0.150) with (30) frequencies.

The percentages for the 5th grade ranged over a span between (0.3%-25.4%) with a total of (200) frequencies. The percentage of Respect for human dignity, Constructive negotiation, and Constructive opposition was (0.016) with (5) frequencies for each one. The percentage of Respect for human rights was (0.003) with (1) frequency, Tolerance with the other (0.066) with (21) frequencies, Cooperation with the other (0.097) with (31) frequencies, Brotherhood and solidarity (0.041) with (13) frequencies, Positive dialogue, and Personal freedom in accordance with religious and cultural systems (0.031) with (10) frequencies for each, Right to health care (0.182) with (58) frequencies, Acceptance of the other (0.091) with (29) frequencies. As for Integrity and impartiality, it had a percentage of (0.000) because it had (0) frequency. For Rejection of violence, the percentage was (0.013) with (4) frequencies, Consultation with the other (0.009) with (3) frequencies, and Respect for the other opinion (0.254) with (81) frequencies. Finally, Individual and collective personalities had a percentage of (0.135) with (43) frequencies.

The percentages for the 6th grade ranged over a span between (0.3%-26.5%) with a total of (388) frequencies. The percentage of Respect for human dignity and Positive dialogue was (0.015) with (6) frequencies for each, Respect for human rights (0.026) with (10) frequencies, Tolerance with the other (0.041) with (16) frequencies, Cooperation with the other (0.265) with (103) frequencies, Brotherhood and solidarity (0.186) with (72) frequencies, Constructive negotiation (0.013) with (5) frequencies, Right to health care (0.183) with (71)

frequencies, Acceptance of the other (0.052) with (20) frequencies. All Integrity and impartiality, Rejection of violence, and Constructive opposition had the same percentage which was (0.000) as the (0) frequency. Consultation with the other had the percentage of (0.044) with (17) frequencies, Respect for the other opinion (0.003) with (1) frequency, and Individual and collective personality (0.098) with (38) frequencies. Finally, the percentage of Personal freedom in accordance with religious and cultural systems was (0.059) with (23) frequencies.

The percentages for the 7th grade ranged over a span between (0.7%-16.3%) with a total of (289) frequencies. The percentage of Respect for human dignity and Respect for the other opinion was (0.031) with (9) frequencies for each, Respect for human rights and Brotherhood and solidarity was (0.017) with (5) frequencies for each, Tolerance with the other (0.035) with (10) frequencies, Cooperation with the other (0.142) with (41) frequencies, Positive dialogue and Constructive negotiation (0.028) with (8) frequencies for each. The percentage of Right to health care was (0.076) with (22) frequencies, Acceptance of the other (0.104) with (30) frequencies, Integrity and impartiality (0.062) with (18) frequencies, Rejection of violence (0.121) with (35) frequencies, Consultation with the other (0.007) with (2) frequencies, Constructive opposition (0.073) with (21) frequencies, Individual and collective personality (0.163) with (47) frequencies. Finally, the percentage of Personal freedom in accordance with religious and cultural systems was (0.066) with (19) frequencies.

The percentages for the 8th grade ranged over a span between (0.7%-20.2%) with a total of (282) frequencies. The percentage of Respect for human dignity was (0.018) with (5) frequencies, and Respect for human rights (0.046) with (13) frequencies. All Tolerance with the other, Brotherhood and solidarity, and Personal freedom in accordance with religious and cultural systems had a percentage of (0.057) with (16) frequencies for each one. The percentage of Cooperation with the other was (0.096) with (27) frequencies. All Positive dialogue, Constructive negotiation, and Respect for the other opinion had a percentage of (0.050) with (14) frequencies for each one. The percentage of Right to health care was (0.170) with (48) frequencies, Acceptance of the other (0.021) with (6) frequencies, Integrity and impartiality (0.032) with (9) frequencies, Rejection of violence (0.028) with (8) frequencies, Consultation with the other (0.007) with (2) frequencies, Constructive opposition (0.060) with (17) frequencies. Finally, the percentage of Individual and collective personality was (0.202) with (57) frequencies.

The percentages for the 9th grade ranged over a span between (0.6%-21.0%) with a total of (338) frequencies. The percentage of Respect for human dignity was (0.006) with (2) frequencies, Respect for human rights (0.065) with (22) frequencies, Tolerance with the other (0.047) with (16) frequencies, Cooperation with the other (0.133) with (45) frequencies, Brotherhood and solidarity (0.121) with (41) frequencies, Positive dialogue (0.041) with (14) frequencies, Constructive negotiation (0.050) with (17) frequencies, Right to health care (0.101) with (34) frequencies, Acceptance of the other (0.038) with (13) frequencies, both Integrity and impartiality and Rejection of violence (0.027) with (9) frequencies for each, both Consultation with the other and Personal freedom in accordance with religious and cultural systems (0.018) with (6) frequencies for each. The percentage of Constructive opposition was (0.053) with (18) frequencies, Respect for the other opinion (0.044) with (15) frequencies, and finished Individual and collective personality (0.210) with (71) frequencies.

The percentages for the 10th grade ranged over a span between (0.6%-25.0%) with a total of (360) frequencies. The percentage of Respect for human dignity was (0.042) with (15) frequencies, Respect for human rights and Acceptance of the other (0.028) with (10) frequencies for each, Tolerance with the other (0.017) with (6) frequencies, Cooperation with the other (0.250) with (90) frequencies, Brotherhood and solidarity (0.050) with (18) frequencies. All Positive dialogue, Constructive negotiation, Integrity, and impartiality had a percentage of (0.025) with (9) frequencies for each one. The percentage of Right to health

care (0.194) with (70) frequencies, Rejection of violence (0.014) with (5) frequencies, Consultation with the other (0.056) with (20) frequencies, Constructive opposition (0.019) with (7) frequencies, Respect for the other opinion (0.064) with (23) frequencies, Individual and collective personality (0.158) with (57) frequencies, finished with Personal freedom in accordance with religious and cultural systems (0.006) with (2) frequencies.

## 4.2 Discussion

The results indicate that there are (2744) Human and Social Relations in the English language textbooks of the basic stage in Jordan. This is due to the fact that textbooks encourage communication with others, in addition to the adaptation and integration with them, which is the goal of the educational process. Also, the textbooks of the 6th grade contained the highest repetition of Human and Social Relations values, while the textbooks of the 2nd grade contained the lowest repetition of the same values.

In Table (1) which deals with the repetition of Human and Social Relations values in English language textbooks, there were (14) values included in the 1st grade English language textbooks; while there were (2) values not included. The most frequented value was the Right to health care. The last-mentioned value was Constructive negotiation. There was no existence of Integrity and impartiality and Rejection of violence in the 1st grade English textbooks.

In the 2nd grade English language textbooks, there were (11) values included; while there were (5) values not included. The most frequented value was Respect for the other opinion. The last-mentioned value was Positive dialogue. There was no existence of the Brotherhood and solidarity, Constructive negotiation, Integrity and impartiality, Rejection of violence, and Consultation with the other in the 2nd grade English language textbooks.

In the 3rd grade English language textbooks, there were (12) values included; while there were (4) values not included. The most frequented value was the Right to health care.

The last-mentioned value was Respect for human rights. There were no existences of Tolerance with the other, Constructive negotiation, Integrity and impartiality, and Rejection of violence in the 3rd grade English language textbooks.

In the 4th grade English language textbooks, there were (15) values included; while there were (1) values not included. The most frequented value was Individual and collective personality. The last-mentioned value was the Rejection of violence. There was no existence of Respect for human rights in the 4th grade English textbooks.

In the 5th grade English language textbooks, there were (15) values included; while there was (1) value not included. The most frequented value was Respect for the other opinion. The last-mentioned value was Respect for human rights. There was no existence of Integrity and impartiality in the 5th grade English language textbooks.

In the 6th grade English language textbooks, there were (13) values included; while there were (3) values not included. The most frequented value was Cooperation with the others. The last-mentioned value was Respect for the other opinion. There was no existence of the values of Integrity and impartiality, Rejection of violence, and Constructive opposition in the 6th grade English language textbooks.

In the 7th and 8th grade English language textbooks, there were (16) values included; while there was (0) value not included. The most frequented value was Individual and collective personality. The last-mentioned value was Consultation with the other.

In the 9th grade English language textbooks, there were (16) values included; while there were (0) values not included. The most frequented value was Individual and collective personality. The last-mentioned value was Respect for human dignity.

In the 10th grade English language textbooks, there were (16) values included; while there were (0) values not included. The most frequented value was Cooperation with the others. The last-mentioned value was Personal freedom in accordance with religious and cultural systems.

## V. Conclusion

In sum, it seems that the content of the English language textbooks of the basic stage in Jordan is largely related to the objectives of education in developing society, preparing the individual to be a useful member in building his society, and installing values in the hearts of students so that they can be represented in their daily life, reaching to the formation of integrated personality of the students. In light of the results, the researcher proposed the following recommendations; Develop English language textbooks for all stages by adding these values. Also, take into consideration a balanced distribution of those values in the content of the English language textbooks of the basic stage in Jordan.

## References

- Al-Khataybeh, M. M. (2006). The effect of using SMS on the development of the vocabularies of English language students in Jordan. *Editorial Advisory Board*, 1, 59.
- Al-Khataybeh, M. M. (2022). A study of the Jordanian postgraduate students' perceptions on research writing through online learning. *Journal of Language and Linguistic Studies*, 18.
- AL-Khataybeh, M., & AL-Awasa, A. (2016). The Effect of Using Web Quests on Improving Seventh Grade Female Students' Writing Skills in Southern AL-Mazar Directorate of Education. *Journal of Education & Social Policy*, 3(1), 1-112.
- Bani Amer, M., & Al-Khataybeh, M. (2022). Analyzing the Content of 2nd Secondary School Grade English Language Textbooks in Light of Life Skills in Jordan, *Britain International of Linguistics, Arts and Education*, 4 (1): 28-41. DOI: <https://doi.org/10.33258/biolae.v4i1>, 635.
- Bani Amer, Mohammad & AlKhataybeh, Majid. (2021). The Achievement Of English Language Curricula For Secondary Stage From The Perspectives Of EFL Teachers And Supervisors In Jordan, *International Journal, Language Literacy: Journal of Linguistics , Literature , and Teaching* ,5(1): 36-47. DOI: <https://doi.org/10.30743/ll.v5i1.36433-30> .
- Bell, A.,Smith, S. & Juvonen, J. (2021). Interpersonal attitudes toward cross- ethnic peers in diverse middle schools: Implications for intergroup attitudes, *Group Processes & Intergroup Relations*, 24 (1), 88- 107.
- Berelson, B. (1952). *Democratic Theory and Public Opinion*. *Public Opinion Quarterly*, 16(1)
- Drisko, James W. & Maschi T. (2016). *Content analysis*. USA: Oxford University Press, 198 Madison Avenue, New York, NY 10016.
- Haydon, G. (2006). Respect for persons and for cultures as a basis for national and global citizenship. *Journal of Moral Education*, 35 (4).
- Marques, F. (2008). The Spiritual Rule: Treat others as well as possible considering your best abilities and values, their preferences, and the well-being of all life. *International Journal of Organizational Analysis*, 16 (2), 42- 49.
- Maslow, A. H. (1951). *Towards a psychology of being* (2nded. ). New York, NY: VanNostrand
- Mohajer,S. (1997). Active learning for top-k rank aggregation from noisy comparisons. In *Proceedings of International Conference on Machine Learning (ICML)*, pages 2488–2497.
- Neuendorf, A. (2017). *The Content Analysis Guidebook* (2nd edition). USA: SAGE Publications, Inc.
- O’Grady, E. (2017). Learning to Be More Human?: Perspectives of Respect Within Prison Education in an Irish Young Offenders institution. *Journal of Prison Education and Reentry*, 4 (1).

- Ryan, H. (1992). Conflicting values: Managing the Tension. *Educational Management and Administration*, 20(4), 259.
- Salameh, Z. A. (2015). *An Analysis of the Aspects Related to the Communicative Approach in the Content of the Action Pack for the Seventh Grade*. Jordan.
- Wiel, V. (2003). *Moral education from A humanistic Perspective*. Chicago, IL: (ED479171).